

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

Louisville, Ky., Wednesday, April 1, 1931.
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.
Vol. 43, No. 13.

THE RESURRECTION OF CHRIST.

By The Editor.

HIS resurrection of our Lord Jesus Christ was the glorious triumph of his coming, ministry and suffering in the world. It was a positive proof of his Godhead, and his power over sin, Satan and death.

His disciples had had great difficulty in understanding him. They could not grasp the truth of his Deity. They did not understand what he had said to them about his approaching death and reappearance. They were often mystified and had doubts, but when he arose from the dead and revealed his identity by nail-pierced hands and wounded side, all their doubts were swept away. From that moment their faith was established and unmovable.

It is safe to say that no one can be, in a true sense, a disciple of the Lord Jesus, and saved from sin through the merit of his death, who does not fully, unwaveringly believe in his resurrection. Unquestioning faith in the resurrection of our Lord Jesus is one of the fundamental truths of our Christian religion. Those who have found him as a personal Saviour are fully convinced that he arose from the dead.

St. Paul puts the subject of the resurrection very forcibly when he says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Without a risen Christ, his life, teaching and promises fall to the ground, so far as salvation by faith in him is concerned. A dead Christ cannot save the souls of men from sin. No man can truly worship a Christ who was crucified, laid in the tomb, and moulded away to dust.

One of the most blessed things about the Christian religion is the fact that its truth can be verified, proven beyond all doubt. It is not simply belief in biblical statements, or a theory of salvation; it is trust in the Lord Jesus Christ as a personal Saviour that brings to the believer an inward experience of gracious assurance that enables any, and all, who exercise this faith, to say in the language of the apostle, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The resurrection of the Lord Jesus Christ swept all doubt from the minds of the disciples. It established and fixed their faith beyond question or fear. When he ascended and the two beings appeared to them and assured them that, in like manner as he had ascended he would come again, their faith and love and hopes became confirmed and established. He had assured them that the separation was temporary. With these assurances they tarried in the upper room until the Holy Ghost came upon them and into them, with a wonderful cleansing, witness-

ing and empowering. They were now equipped for the greatest task ever assigned to men. They went out entirely given up to the one thing of letting the whole world know of the Christ who had come, taught, forgiven sins, raised the dead, been crucified for the redemption of men, had arisen triumphant over death, had ascended into heaven, and would come again in great power and glory.

This gospel ministry of these plain, rugged men bold with an inward consciousness of a divine presence and the truth of their message has been going forward through the centuries; along with it, has gone the demonstration of the Spirit witnessing to all who, by repentance and faith, have accepted the Lord Jesus as their personal Redeemer from sin. Through the ages multitudes have found him all that the gospel claimed him to be; they have gone through trials, suffering, sorrow, persecution, multitudes of them to death for their faith, and gone up to worship at his feet. The thought of his coming, of his glorious appearing, fills the hearts of untold thousands of faithful disciples today. We work, and watch while we wait. In these perilous times let us be careful to keep the witness of the Spirit; to keep our garments unspotted from the world; to keep our hearts filled with holy love; to keep busy in seeking to save the lost. Christ will appear in his glory. His resurrection fully convinced those who believed in him and loved him, of his Godhead. His appearing will convince and confound his enemies. What a tremendous event that will be when the opening heavens reveal the Son of God with the holy angels descending with shouts. God grant that the readers of these paragraphs may be so cleansed from sin, and so robed in righteousness, that one and all may be able to meet him in peace, with glad hallelujahs of praise.

Florida Holiness Camp Meeting.

THE Florida Holiness camp meeting was held in the great tabernacle, recently purchased for that purpose, in the outskirts of the beautiful city of Lakeland. The attendance was large, and I have never known a meeting to run more smoothly, with good order and holy fellowship. There were many visiting ministers of the gospel and representatives from at least twelve or fifteen states.

It was my privilege to meet people to whom I had preached in other years in a number of camp meetings and revivals in Ohio, Indiana, Michigan, Pennsylvania, New York, and many parts of the south. The Carolinas, Georgia, Alabama, Texas, and other southern states were represented. The region in which the camp is located is very

favorable for the attendance of Florida tourists. Lakeland is a beautiful city. The camp is some thirty miles from Tampa and is surrounded by fifteen towns, county seats, villages, with excellent roads, easy of access.

This part of Florida is beautiful indeed. The vast groves of grapefruit, oranges and lemons spread out in thousands of acres; the trees were laden with ripe fruit, and we were actually pained to see much fruit rotting on the ground while many are suffering for lack of it. It does look like some sort of arrangement should be made in this nation to prevent this waste, especially at this time when so many are hungry this nourishing fruit would be invaluable to them.

Rev. C. H. Babcock, of Los Angeles, Calif., and Rev. Warner P. Davis, pastor of the Methodist Church, Wilmore, Ky., and this writer, were the preachers for the camp meeting. Our readers are well acquainted with Brother Babcock. He is one of the greatest camp meeting preachers on the continent. He is full of holy love and zeal, and a powerful man before a great audience. His ministry was wonderfully fruitful, large altar services resulting from almost every message he delivered.

Warner Davis, a graduate of Asbury College, and known to all the students who were with him at Asbury as a man of prayer and beautiful, consistent life, is a remarkable preacher. He has served several charges in the Kentucky Conference since his graduation, with great success. He has been a soul winner; everywhere he has gone churches have prospered under his ministry. He preached at the afternoon services and his ministry was blessed and fruitful in the salvation of souls. He is a camp meeting preacher, holds the crowd and wins souls for Christ. The brethren favored me with the morning services. I only attended one service a day and got along fairly well.

The song services were conducted by Rev. Charles Grant, pastor at Whitesburg, Ky. He, too, is an Asbury graduate and a young man of great promise and power. As a song leader in such campaigns he is most excellent; no time wasted, right to the work, does it fine and in a beautiful spirit, wins the confidence and love of the people, and is an excellent altar worker when not busy leading the singing. His wife, an Asburian, presided at the piano most acceptably. Mrs. Lilly, who is very efficient in the Indian Spring choir, was present with her horn, and a number of other excellent musicians who greatly assisted in the music. Brother and Sister Hoffman, of Miami, were in attendance and Mrs. Hoffman favored us with a number of fine solos, sometimes singing her own compositions to the delight of the people. Rev. J. E. Redmon and wife were present, and he preached one afternoon. They stirred the people with their songs, and their shining faces and jubilant spirits were an inspiration.

(Continued on page 8)

THE BIBLE IN A GREAT CITY.

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



We happened to be in London during the Annual Bible Day at Crystal Palace. It was a great affair and demonstrated to what a degree the old Bible still holds as the Book of the multitude.

Bible Day was organized by the Bible Testimony Fellowship of London. The following is the basis

of membership:

1. The acceptance of the Holy Scriptures as the fully inspired and wholly trustworthy Revelation of God to men, and the Final Authority in all matters of Faith and Practice.
2. The maintenance of the right and duty of private judgment in the interpretation of the Scriptures.
3. The Unity of the Godhead and the Trinity of Persons therein.
4. The essential Deity of the Lord Jesus Christ; His Incarnation through a Virgin Birth, and his True but absolutely Sinless Humanity; his Infallibility as Teacher, Whose every word is authoritative; his Death upon the Cross as a Propitiatory and Substitutionary Sacrifice for Sin; his Bodily Resurrection, Ascension, and Intercession as the High Priest of his People; his future Personal and Glorious Second Advent.
5. The Fall of Man, the need of the New Birth by the Holy Spirit and Justification by Faith alone.
6. The Resurrection of the Body, the Judgment of the World by the Lord Jesus Christ; the Eternal Blessedness of the Righteous, and the Eternal punishment of the Wicked.

The above summary is not intended to be regarded as a complete statement, nor as an authoritative definition of the limits of Christian fellowship, but simply as an indication of the class of persons whom the Fellowship welcomes as members.

I presume ten thousand people were gathered at Crystal Palace during the day—all in the interest of the Word of God. I am wondering why we do not have an annual event of this kind in America! People and preachers of all denominations come to this great gathering. One of the songs sung at the meeting where Rev. John McNeil preached was as follows:

"We stand for the Bible, for God's Holy Word,
Inspir'd and authentic, the Spirit's own sword.
We'll herald its triumphs at home and abroad,
The Bible, 'the Word of our God'!"

CHORUS.

"Then we'll stand for the Bible so true,
'God's Word from beginning all thro'.
From its pages we trace
All the Gospel of Grace,
Free salvation for Gentile and Jew."

"All pure its commandments, 'enlightening the eyes';
God's Word when it enters the heart 'maketh wise';
Its judgments are true, more than gold do we prize
The Bible, 'the Word of our God'!"

"'Tis 'quick' and 'tis 'powerful,' a sharp two-edged sword;
By wicked men hated, by good ones adored.
And we read all the story of Jesus our Lord,
In the Bible, 'the Word of our God'!"

"Then we'll trust in the Bible—'gainst laughter or lure;

THE SUFFICING BIBLE.

When I am tired, the Bible is my bed;
Or in the dark the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armour for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground,
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is the sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee?
—(Amos R. Wells.)

Men's teachings will perish—this Book will 'endure'

'For ever and ever'—the promise is sure!
The Bible—"the Word of our God!"

It was quite a privilege to hear the famous Rev. John McNeil as he preached on the Twenty-third Psalm. He said: "It was a harp with six strings to it. It is the philosophy of a life set to music. Life is full of wants, but in this blessing we shall not want. Science and philosophy cannot tell us what comes after this life but we who have the Bible know what there is after life: 'I will dwell in the courts of the Lord forever.'"

As we witnessed this wonderful demonstration of faith in the Bible by the Christian people of London we thanked God afresh for the grand old Bible. A most remarkable address has been published which was delivered by Lord Brentford at a recent anniversary. I will quote a little from this great speech.

First, let me say that the Bible Testimony Fellowship is to be heartily congratulated in organizing a successful demonstration in the Albert Hall for seven years in succession. On December 3, 1929, when Lord Brentford's speech was delivered, nearly ten thousand people gathered from all parts of London and the suburbs to affirm their belief in, and love for, the Bible as the inspired Word of God.

Lord Brentford said:—In the old days we used to think about the Word of God more than we do now. There was one thing in the life of our parents and grandparents that we might well teach our children and grandchildren,—familiarity with the Bible; to learn the Bible, not merely to read it, but to know parts of it by heart, until it shall become part of their life, thought, and speech.

This Book has exercised more influence upon the literature of England and the language of England than any other book. I remember reading in my younger days the "Life of John Bright,"—I suppose the greatest orator we have ever had in this land,—and John Bright said that he founded all his knowledge of oratory, and all his choice of language, on two books,—the Bible and Milton. And Milton is founded on the Bible, too! If you want to speak, if you want to get at the hearts of men and women, make your language as plain, as simple, and as direct as the Bible does. You cannot go wrong if you keep to the Bible. For three centuries, up to the middle of the last century, the Bible was the Book of England, the literature, the poem, almost the newspaper,—the one Book which was read in the understanding of the people. It enriched our language, enriched the outlook of our people; and yet our Bible, the Authorized Version, is only about three hundred years old. It is a marvel how that Version came,—how just over three hundred years ago forty-seven men divided themselves into committees and met at Oxford, at Cambridge, and at Westminster, to translate the Word of God from the Greek and Hebrew into the common tongue of the people of Great Britain. It was a great undertaking, and it was a great period of time in which that undertaking took place. The world was bursting with new ideas in philosophy, science and literature, and the New World had just been discovered.

A hundred years ago, both in England and France, Huxley and Voltaire cried, "Down with the Bible! Within a hundred years it will no longer be alive!" But He that sitteth in the heavens laughed

them to scorn. His Book remains. Their scorn had no more effect than the cackling of fools. They are dead and gone, but the Bible lives. It lives for you and for me. It lives that we may believe in it, that we may live it out in our lives; not merely to read it, but to preach it, and to take it to the uttermost parts of the earth. "Go ye into all the world and preach the Gospel to every creature." It is not for us to argue on the question of missionary effort. Those are our marching orders; that is our Lord's command. The Christian religion is in no danger from its opponents, its only danger lies in the slackness and indifference of those who profess and call themselves Christians. Stand up for the Bible! We believe it to be the Word of God; we argue not, we discuss not; we say, "These are our Lord's commands, and, God helping us, we will carry them out."

Recently I was in Westminster Abbey and saw the new window known as the John Bunyan Window. It is a most remarkable thing that in such a high church they should do honor to such a nonconformist as Bunyan, the Baptist; but then on the other hand it is just as it ought to be. Bunyan belongs to all England and his pure English has become a model for the schools. Bunyan had this to say about the Bible: "The Bible was precious to me in those days, and now methought I began to look into the Bible with new eyes and read as I never read before, and indeed then I was never out of the Bible."

I am writing this, not far from that section of London where Carlyle lived and where he wrote those wonderful books which have had a powerful effect on both England and America. Carlyle was a great believer in the Bible. During the early discussions of Evolution brought on by Darwin in England over fifty years ago, Carlyle wrote the following:

"'Tis a sad, a terrible thing, to see nigh a whole generation of men and women, professing to be cultivated, looking round in a purblind fashion, and finding *no God in this universe*. I suppose it is a reaction from the reign of cant and hollow pretence—men professing to believe what in fact they do not believe. And this is what we have got to—all things from frogs' spawn; the gospel of dirt is the order of the day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man?' 'To glorify God, and enjoy him for ever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set *that* aside."

Unless the Holy Spirit is at the steering wheel, the preacher had better not start on the trip.

Many Thanks.

Many thanks to members of THE HERALD family who have been sending in their dollar, with the name and address of a minister to whom they wish THE HERALD sent for a year. We know that this kind of missionary work for the spread of holiness and a revival spirit has been wonderfully blessed. We wish that at least five hundred more of the great HERALD family would think of some minister to whom they would like for THE HERALD to go for the next twelve months, and get his name and address, with the dollar, to us as soon as possible. It is alright to wish for the spread of holiness, and to pray for it, but we must put in our work with our prayers. Faithfully your brother for the spread of scriptural holiness over these lands.

H. C. MORRISON.

It isn't a reign of righteousness that frightens your people from coming to services, is it?

THE UNDYING BELIEVER.

W. M. Young, Ph.D., D.D.

"I am the resurrection, and the life; he that believeth in me, though he were dead, yet he live; And whosoever liveth and believeth in me shall never die, Believest thou this?" John 11:25, 26.



ETERNAL life, with all that it implies, is for us the theme of greatest interest in the program of our own and other worlds. It implies the death of Christ and his glorious resurrection, "who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10. We believe in the resurrection and life eternal, and if we did not, the light would go out in our heavens, and crepe would be forever hung on the front door of our souls. We would cry out to Death, like Edgar Allen Poe, in his fanciful Raven:—

"Take thy beak from out my heart, take thy form from off my door!

Get thee back into the tempest and the Night's Plutonian shore!"

Desolate by terror haunted, on this desert land enchanted,

In this home of horror haunted, writhing hearts would still implore,

Is there—is there balm in Gilead? is there life forevermore?

And the voice of Death and darkness, like a fiend of ghastly starkness,

Preying still upon our vitals, would repeat her—Nevermore!"

"Let us eat, drink, and be merry, for tomorrow we die!" Such was the creed of a people without hope of eternal life. Without this hope, life loses its sacredness, murders and suicides increase, and the graveyards grow fat. Without this hope mothers would weep in vain for lovely shadows that have passed. Husbands would lay away lovely forms, feeling that their life-star had fled. Without this hope Martha could not say of her brother: "I know that he shall rise again in the resurrection at the last day." John 11:24. Without this hope the price of real estate would go down, and all human values would become less. Earth and heaven would never again echo the glad strains of Easter music.

"THE RESURRECTION, AND THE LIFE."

Jesus did not simply say that he would be resurrected and have life; he claimed to be the author of the resurrection and the source of life. You believe in the resurrection and eternal life. But why do you believe? You say, "Springtime is a symbol of it. Trees, and bulbs, and seeds, lie dormant all winter, and spring into newness of life." But in their case there is no cessation of life, no interregnum, life was simply dormant; the body was not disintegrated; it was sleeping. You refer to the seventeen-year locust; you say that it burrowed ten feet deep into the ground, and came out alive at the end of seventeen years. But that is no proof; for there was no cessation of life. Jesus Christ is the proof. He brought life and immortality to light through the gospel. Christ rose from the dead; that settles it. De Wette, the great German theologian, who has been called the "Universal Doubter," said in his last work, "the fact of the resurrection, although a darkness which cannot be dissipated rests on the way and manner of it, cannot itself be called into doubt."

WITNESSES OF THE RESURRECTION.

The historical certainty of the resurrection of Christ is no more to be doubted than the historical certainty of the assassination of Cæsar. Almost all the facts that we know, we receive on the testimony of competent witnesses; this is especially true of historical facts. People saw him after his resurrection and felt him and ate with him.

He was seen of Mary. He was seen by Simon Peter. He was seen by the twelve. He was seen by five hundred brethren at once. He was seen by the Apostle Paul, as one born out of due time. His followers went out and preached Jesus and the resurrection within sixty days of the crucifixion. Every sermon recorded testifies of the resurrection except that of Stephen, and the Jews stoned him before he had finished. Why did not his enemies produce his body and kill the Christian Church at its inception?

THE RESURRECTION COMMENSURATE WITH THE GOSPEL.

Certain things must stand or fall together. The doctrine of the resurrection is commensurate with the gospel. I have been told that at Chillicothe, Ohio, is a tree with branches forty feet long and three feet in circumference, and a trunk seven feet in diameter, and the roots are commensurate with the size of the trunk and the branches. I stood under a great old tree at Annapolis, Maryland, under which it is said that George Washington and his officers stood and planned for the independence of this nation. Seven or eight men who were with me tried to touch hands around the trunk of that tree. Its roots were commensurate with its wide branches. Jesus Christ planted his grain of mustard seed nineteen hundred years ago, and it has grown till its branches have filled the earth and the heavens, and the birds of the air shelter themselves under its umbrage. Five hundred and sixty-seven millions of people have placed themselves under its protection. Can you imagine such a tree, with such fruitage as it has borne without being rooted in the eternity of God? "And if Christ be not risen, then our preaching is vain, and your faith is also vain." The resurrection of Christ is a fitting climax of all that he began to do and to teach.

THE NIAGARA HAS ADEQUATE SOURCE.

Go listen to the thunder of the mighty Niagara! You see those great turbines and ponderous dynamos producing hundreds of thousands of horsepower in electricity, and you say that such a river must have adequate sources. There must be a great continent in the background. Small islands do not produce great rivers. Back of the Niagara are the Great Lakes. Back of the resurrection of Christ is the River of the Water of Life and its source is in the throne of God and the continent of his love. The fruit of the tree witnesses to the roots of the tree, and the power of the Niagara tells of its mighty sources.

"HE THAT BELIEVETH ON ME."

Eternal life is a quality of life as well as a continued existence. Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." It is through faith in Christ that we come to know God. It is by the new birth that we come into this great inheritance. By the natural birth the eyes are opened, the ears unstopped; touch, taste, and smell become active. Jesus transfers the figure to the spiritual realm, and says, "Ye must be born again." By faith in Christ man comes through this great change and is ushered into this larger, higher environment. The believer may say in the truest sense: "In God we live, and move, and have our being." This new kind of life is so high that death cannot touch it.

Surely this is the *summum bonum* of human existence! Surely eternal life with all that it implies in the sacrificial death and glorious resurrection and the eternal reign of our Lord, with the power in him to be born again and become partakers of the divine nature and temples of the Holy Ghost—surely, this is the greatest good we know!

Not a Reaction, But a Rebellion.

JOSEPH H. SMITH.



THE pride of puffed up reason may be but pampered if in our desire to be conciliatory we allow that the present reaction from the faith of the fathers is but psychological and will ultimately readjust itself. It is a revolution rather than a reaction. It is a rebellion rather than a rightful assertion of reason's freedom. It's animus in anti-christ, it's motions are sensual and devilish; and its outcome worldly, licentious and hateful.

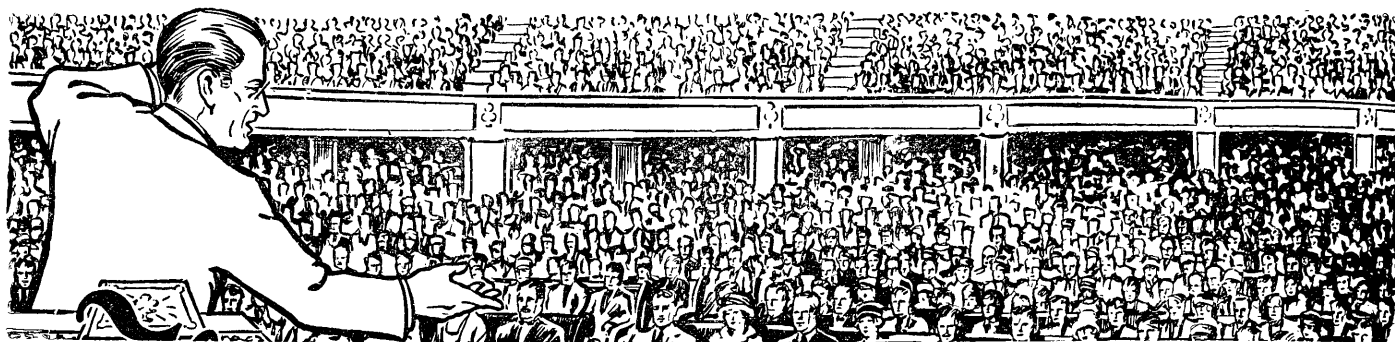
In proof hereof, note its usurpation of the prerogative of the Holy Spirit; its despite of the inspired Scripture; its desecration of God's Sabbath; its disordering of the institution of the home, its discredit of marriage bond, and its manifold decrees of divorce; its deification of impersonal energy and of man's brains; and its denial of accountability and disregard of law.

God's word has taken account of all these as moral wrongs; and we concede too much if we agree they are but mental aberration rather than wicked degeneration. What would camouflage as Modernism has the semblance of ancient Cain, Achan, Kora, Judas, and "the man of sin," setting in the temple of God, showing himself that he is God. Their only real value to the church is as a direct and manifest fulfillment of prophecy in our times and as a predicted precursor of the early coming of our Lord.

It may be noted that none of Israel's generations ever reached or ever recovered to as high a place as they had held before. And we are not sure that any backslidden church, or church school has ever been wholly recovered or revived—though goodly independencies in some such have maintained the true faith. And we think it is vain to hope for a *world-wide*, or a *church wide* restoration of the faith once delivered unto the saints. Jerusalem, instead has to hear Christ's "Woes" and its own doom near the end of its history. And what is called "Progress" now by some seems but apostasy hurrying to answer the question of our Lord as to whether "when the Son of Man cometh shall he find faith in the earth." But as there was a Noah's household saved and safe at the time of the flood, and a Lot delivered from fire-doomed Sodom; and seven thousand that had not bowed the knee to Baal in the time of Elijah, so in these times there are some, everywhere, in all churches who are sealed by the Holy Spirit. And by this mark, rather than by the university degree, or church office, the angels will identify them when they come to gather from the four winds those who have kept the faith.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." And while individuals from among them may be granted repentance, through our ministering "in meekness instructing those that oppose the truth;" the rank and file of them will doubtless go their own way. The Truth will not be destroyed but those who having had pleasure in unrighteousness refused to let the love of the Truth into their hearts, will be first deceived, then defiled and at length destroyed. John says that they (the Unitarians, the Evolutionists and the Antinomians all of which he indicated in his first and second epistle) "went out from us," but he never holds out any hope of their return. Already in his day, Antichrists were in the world; and he seems to assert or assume that they will augment if not, indeed, eventuate in a great (personal) antichrist

(Continued on page 6)



SUNRISE AT MIDNIGHT.

Dr. W. B. Hinson.

"What I do thou knowest not now, but thou shalt understand hereafter." John 13:7.

JESUS was nearing the end. His mind was full of his approaching death. He was washing his disciples' feet, and when he came to Peter and stood before him with the basin of water and the towel that he had twisted about himself, Peter pulled in his feet and said, "Lord, dost Thou wash my feet?", and Jesus said, "What I do thou knowest not now, but thou shalt understand hereafter."

There are two things in that text that I shall notice: The first is the asserted ignorance of the present, "What I do thou knowest not now;" and the second is the assured revelation of the future, "Thou shalt understand hereafter."

The ignorance of the present! How mysterious surrounds this life we are living. The whole horizon is banked with fog; and on it there are question marks as innumerable as flakes of snow in a storm. And each one of us appears to be like a separate island surrounded by a sea of mystery. And if we cry out, we get nothing back but the echo of the cry. And if we push our little boat out on this sea, we sail fearfully and uncertainly and wonderingly. For as I have intimated, we seem to be living in a silent land. We ask the meaning of this and of that, and we listen and there comes no reply. And there are some among us who have been asking the same question over and over with every sunrise and every noontide and every twilight for twenty years. And when we ask that question there is no more indication of an answer coming to us than when we asked the question first. There comes to me some lines I wrote down many a year ago—

Waking one morning in a pleasant land,

By a river flowing over a golden sand,

'Whence come ye waters, o'er your golden sand?'

'We come flowing from a silent land.'

'And whither go ye waters o'er your golden sand?'

'We go flowing to a silent land.'

'And what is that fair world?' 'A grain of golden sand,

In the great darkness of the silent land.'

The land of the great silence is the land in which we live and move and work. And in this land no one of us understands the life that each one of us is living.

"Life I know not what thou art,

But know that thou and I must part;

And where, or when, or how we met,

I own to me's a secret yet."

This is what we say when we are thoughtful of that life we are living, and with which one would imagine we ought to be well acquainted. But we are not acquainted with it, for the larger the diameter of the light of knowledge that we possess, the wider is the encompassing circumference of the darkness that conceals things from us. And if life is a pilgrimage, then we are treading a winding road. And what is around the next cor-

ner no man knoweth. And we approach those corners very diffidently, and we hold our breath as we turn around them, because we do not know whether there will be a landscape of unspeakable glory, or a fire belching volcano; whether when we get around that corner we shall see the little crib, or whether we shall see the narrow coffin. And if life is a voyage, then we sail under sealed orders, and no one knows the course we have to take; but just hour by hour we open those sealed orders and find out what we must do at the present moment and under the existing circumstances.

And you know there are people who have pondered the mystery of this life until they have gone to drink, narcotics and suicide; and stronger, wiser men have studied this mystery until they have evolved philosophies of fatalism suggesting that we are like driftwood on the wave, and that we have no choice; philosophies of agnosticism, that we can know nothing at all; philosophies of atheism, that there is nothing in the world that is real or that can be known. And did you ever ponder the significant fact that the largest of all the false religions of the world has been so impressed with the mystery that environs human life, that its highest utmost longing is for Nirvana, to go out of existence and know nothing at all, be lost as is a dew-drop sliding into the sea. "What I do thou knowest not now."

In my earlier ministry I perpetrated many a blunder because I thought I knew some things that I never have known; and I used to be versatile in explaining things to people, for you see I had never read and understood the book of Job. When his friends went to see him in his overwhelming trouble they sat there silent day after day like wise men. But when they opened their mouths and began to explain things, then they became fools. Oh but I have said to many of you people, "I do not know, and I cannot tell." Why the life was cut off in the bubbling waters the other day, I do not know. Why deprivations starve the mind and the heart and the soul, I cannot tell. And in the presence of a hundred questions I am silent and for them have no reply. "What I do thou knowest not now."

"But thou shalt understand hereafter."

Ah, does not that sound good? The coming years will bring revelation that explains very much. I remember Saul-like I kicked against the pricks when I was trying to acquire an education and was in such grinding poverty that I was cold and hungry three-fourths of the time. And I wanted to know why other men had got money and why I lacked it, why they were warmly clad and I shivered, why they were well fed and I was hungry. But I understand that now. We cannot go to school today unless we have a guarantee of money and a trunk full of clothes. No! I sometimes wish we had to do the things as some of us did it in the bygone days. We might not be quite so sporty, but we would be a hundred times more sensible! We might not have little badges and medals that told of our prowess

on the campus, but we would not be quite so empty headed! The coming years reveal the meaning of a great deal.

I planted some pansy seed and I talked to those seeds—as I always do. And I said, "This looks bad, does it not; throwing you down in the earth, and then covering you over as if I had no care for you at all. And pretty soon Seed the pelting rain will come upon you and you will think it is Noah's flood. And then the cold nights will come and you will think you are having a lot of trouble. But do not worry and do not lose heart, for next March you will come up in the sunlight, and next April you will bud and blossom, and then people will look at your varied beautiful color and praise God, and they will inhale your perfume and feel thankful, and your little face-like blossoms will remind them of their children who went to heaven in the by-gone days. You will know hereafter."

And then I buried another kind of seed—for I buried a body. And I put the body down under the ground and I said, "Do not be frightened. It looks strange—it does not look right—I grant it. But there is a day coming when a great noise will go rumbling over all the earth, and every sleeping Christian will hear that noise and recognize it, and come out in incorruptibility, in immortality, in power, in glory. Thou shalt know hereafter."

But this is the only way we can know very many things, even by the passing of time and the progress of the years. I do not know what put a strange fancy in my head yesterday, but I caught myself thinking about my mother's wedding ring. It is down under four feet of earth in an English graveyard. I think it occupies a very honorable position. For it is still on the finger of my mother. It is down there the pledge of a vow kept, in spite of circumstances strenuous and difficult. But how did that gold get there? Well there was the shock of the blast, and out it went into the sunlight. And then it was pulverized in the mill and separated from the quartz, and then burned in the fire, and hammered into shape; and thus it came into its honorable position on my mother's finger; but it did not know of this glory at the time. "Thou shalt know hereafter."

"We'll know why clouds instead of sun

Hung over many a cherished plan;

Why song has ceased ere scare begun,"

Not now, but then we'll understand."

Sometimes after I have climbed a hill and looked back on the road traveled I have seen the reason for all the turning and twisting of that road. It turned this way to avoid a pitfall, and then it turned a little farther on to reveal a beautiful landscape. I did not know why the thing was so crooked as I progressed upon it; but when I reached the hilltop and looked back, I could see the meaning of all that devious traveling I had to do. I guess Abel now knows why Cain was permitted to slay him! And then I thought of Joseph who had the flashy coat that excited the envy and hostility of his brethren so that they wanted to kill him. But one brother

persuaded them to put him in a pit where he might die of starvation, but from thence, he was sold into slavery and through Potiphar's house passed into jail. And that must have looked very strange to Joseph because he was a good man. But we know the pit, the slavery, Potiphar's house, and the jail, were all necessary to his becoming the third ruler of the kingdom and sitting on a golden throne. And when Joseph got upon the throne he would understand the meaning of that which had been so mysterious before.

Are you getting any comfort out of this, my people? I am. For I have been God's oak, I have not been his orchid, and I have felt the swish of the hail, been drenched with the rain, stung by the frost, burned by the heat, and sometimes I have said, "God do you know what you are about?" But I have come to see that you cannot have an oak without exposure in the open. For you never saw an oak tree grown under glass. And who would not prefer to be an oak to being an orchid? I recall how in my old church I was asked to go and see a sick woman. And when I entered the room on that Sunday afternoon, she suddenly had a spasm of pain. And never but once in my life have I seen a human countenance so contorted with agony. And I stood there silent like a fool, for I could not think of a word to say. And that woman was twisting in the convulsions of pain. But when after a while it subsided a little and I found my tongue, I said, "My sister, I do not know why you suffer so; and you do not know; and nobody knows. But God knows; and some day God will explain it to you, and then you also will know and be quite content." And I walked out. And when I came to myself on the street, I said, "You are a pretty preacher, are you not? You went there to see a woman who is going to die. You read her no Scripture, prayed no prayer, and here you are going home. The best thing you can do is to go farming and quit preaching." But three days after when that same member came to me and said, "Would you bury the woman you visited last Sunday?" I answered, "Yes." And she said, "I want to tell you something before you go down to the undertaking room. After you left, that woman looked up and said, 'Thank God for that man, for he told me I did not know, and I have been trying to find out the reason; and he told me God knows, and God will some day tell me why I had that cancer and why I am dying in this awful pain.' And she said, 'I can trust God now, and I can die in peace, for I am going to heaven.'" "What I do thou knowest not now, but thou shalt know hereafter."

Oh I do not know, and I never will say I do when I do not. And I do not understand, and I cannot see why God has let some things happen to me, and I do not know that there was any reason why they should happen. They did not happen to me because I was worse than other people, for I was not; and I would so say if I saw the judgment throne in front of me. And I did not bring them down upon myself, but they came, and I do not know why. I know the meaning of a good many things that have happened to me, but I do not know the meaning of all the things that have happened. And I have got where I do not want to know. For if I had known in January what would come into my life during this year I should have died of shock. But I did not know. I am glad I did not, and I do not know what will come into my life next week, and if God said, "There is the scroll of your life, do you want to read it?", I would say, "God I would rather go blind than read it. I do not want to see it." But I am glad Jesus Christ knows. I should be a very sad man this morning if I thought Christ was as ignorant of my future as am I. For he knows where in the darkness I shall go up against the big boulder, and just before I get up to it he will say, "Better turn to the right," and so I shall miss it. And he knows where the venomous snake is in my

pathway, and just before I put my foot upon it and might receive the poisonous fang, he will say, "Stop a minute," and the snake will get out of my way! Nothing is going to surprise him. He knows, and he is going to tell me some day.

But I am not so glad of that as I used to be. For I used to get a tremendous lot of comfort out of God saying, You sit on that chair and I will tell you why you were disappointed, lonely, and so miserable. Yes, I used to get so much comfort out of that. But now I do not want to sit down on any chair and have God explain himself to me, for I am willing for him to do as he likes with me, and give no explanation at all. And therefore I am the more sure he will give me the explanation. Oh I am not going up to God to say, "Now you explain yourself," but I am going up to God to say, "Any revelation you have to make to me will be very acceptable, because it is a revelation from God to man, and from my Father to me; but you need not say a single word unless you want to." I have got there now. I like however to think that those who have gone ahead of me know such a lot they did not know before: though I do not think God takes them one by one and explains things to them, but I think they walk into a larger light and in that larger light they see the meaning of their tears, and the reason for their pain. "Thou shalt know hereafter."

"Not now but in the coming years,

It may be in the better land,

We'll read the meaning of our tears

Sometime, up there, we'll understand."

Shall I now tell you what I know? I know the attributes of God. I know God is infinite in power, and I know if God liked he could make as many mountains like Mount Hood before I finish this sentence as there are stars in the sky; and I know if God saw fit he could dry up the Atlantic and Pacific Oceans before I draw another breath. He has infinite power. And I know he has infinite wisdom. I know he can never make a mistake, I know he never did, and never will. And so my life is being shaped by infinite power and infinite wisdom. I know that.

But I know a better thing yet. For I know God's character. I should be afraid of a God who had nothing but infinite power and infinite wisdom, but I know the character of God and I know he is love. And the God who is love, and who possesses infinite power and infinite wisdom, is taking care of me. If he sees fit to lead me down into the dark places, that is the very best thing that can happen to me. If he sees fit to have me make my bed in graveyards of lost hopes and lost illusions, that is the best thing he can do for me.

But I know the best thing of all, for I know God in Jesus Christ; and I can trust Jesus Christ with my soul; and I can look up off the operating table at Christ and say, "I have not a doubt, or a fear, or a tremor, for I know it is all right because I know you. Ah yes, I do know him, for I know Christ, and I know God in Christ; and I know no evil can ever come to me from Christ who is God and the God who is Christ, on ocean or on shore. "Thou shalt know hereafter."

So I come to you with this message that is seething hot out of my heart in order that you may learn to trust. Do not speculate too much. There has nothing good come of it so far as my experience goes. Do not try to understand before God gives the explanation. It is a waste of time and labor. Just learn to trust. That is why religion is so difficult to some people. For it is not natural to us. I remember when my children were small and I was away from home, I used to think that if I could only get home, they could be saved by me if the house got on fire, or if a burglar entered, or if a deadly disease struck them. And it took me a long time before I could trust in God. Oh, this great fog bank of mystery surrounds us. And God

help us if we are depending on the answers we get from the world to our poor questions. But you know if, as we sail over this mysterious sea with all this impinging darkness, we had just learned to say—

"One who has known in storms to sail,

I have on board,

Above the roaring of the gale

I hear the Lord!"—

we should not care a bit about the mist; we should not care about the depth of the sea, or about the fury of the hurricane. Yes, I do not know what is around that next turn in this winding trail of life; but I know this, whatever there is around that corner, I shall have my hand in another hand when I go and face it. And if I feel a little bit disturbed, I shall move my finger around in the palm of that hand till I find the scar, and then I shall know that Jesus Christ, who on the cross was wounded for my sins, is not going to leave me, no matter what corner I go around on the winding road of life.

Now this is not philosophy. For the philosophies of the world would laugh at it. And this is not poetry. But this is prose done up in a drab color. Yet this is faith, trust, belief. It is saying the Breton prayer with a little addition—

"God, have pity on me,

Thy sea is so big,

And my boat is so small."

What is the addition to this? Ah, this—"But I have got Christ on board this little boat, and I shall not drown till he does; and so whatever wreckage comes to me will come to him."

"Safe to the land, safe to the land,

The end is this,

And then with Him go hand in hand

Far into bliss."

"THE RISEN KING."

DR. A. HAMILTON.



As pall like the midnight gloom had settled over a world of sin. The trembling earth had vied with the heavens in its demonstration of grief over the death of the Christ. Like a sorrowing heart bursting with grief great rocks had split asunder. A mantle of midnight darkness had enveloped the cross while God's beautiful sun hid its shining face behind a friendly cloud that it might not see the terrible tragedy of old Calvary. Unseen hands had rent the veil of the temple from "top to bottom" while Jesus soaked the old cross with his blood. He had bathed the world in his tears of pity over a lost humanity. A mother, heart breaking from grief, had staggered away from the cross on which her darling boy's dear body was hanging, limp, bloody, ghastly, after the demons of hell had finished their murderous work. The devils in hell were shouting in hellish glee—the holy angels in heaven were weeping bitter tears.—"JESUS WAS DEAD."

But oh say, eternity bound soul, look to a rock-bound tomb which was guarded by mighty soldiers. . . . The dead body of the Savior of men is sleeping there. Listen, you soul whose mind is filled with the clouds of doubt. . . . Hear the rustling of angel's wings. Look, and see the great stone which had been placed against the door of that tomb being pushed aside by angel hands. And then, thank the great Spirit of creation, see the hand of God reach down into that tomb and with a finger of divine love touch the sleeping heart of the Christ and whisper into death deafened ears,—"*arise*"—and Jesus the Savior of men, the Redeemer of sin-pawned souls, gently pushes open the door of that tomb, and the "*Man of Wonders, the Prince of Peace,*" walks out. *Easter Morning* has dawned, and God shouts to the world:

(Continued on page 9)

NOT A REACTION BUT A REBELLION. (Continued from page 3)

domination. The old fatalistic theme of God's surely following us wherever we stray may be carried far enough to ensnare some in the false hope of the whole church's ultimate return to the faith, and the whole world's coming at length to Christ, as it does to the error of every backslider's (even a Saul of old and a Judas) sure and absolute recovery. But the truth is, beloved, as Swedenborgianism, Eddyism, Spiritualism, Russellism have *all come to stay*, so also have Destructive Criticism, and Darwinism, and Liberalism with its false philosophy, its sensualism and its pride and arrogance and vice. And our calling is not to recover these cults, but to save ourselves, and our loved ones, and as many more as we can from their power and influence.

Nor will this be an easy task. The *world* is with them—its money, its schools, its self-indulgence and its high places. In consequence of this:

The *church*, is palsied by its catering to the rich and it's cowering to the learned.

The *carnal mind* is ally to it all, and unless confessed and destroyed will benumb the soul to the seriousness and the danger of the situation, or to open alignment with their reasonings of the flesh.

Satan doubtless, is more than an onlooker in this fray. The fact is "we wrestle not against flesh and blood; but against . . . the rulers of the darkness of this world."

If Christ had not provided us with an armor adequate to cope with powers greater than the human—socially, intellectually, or officially we would have been hopeless now. There is nothing we have—of pleasure, of possession, of position, or of prospect, that is too dear for the modernist to smear or sear or stab if we cross his path or attack his stronghold. The hatred of God and of man which formulates all the devil's policies, lurks in all the progress of "later day infidelity."

Evangelism is harder now than it was before Modernism asserted itself. (This very fact is proof that it is inimical to the salvation of men's souls, and indicates its origin. It is manifestly not Christian). And this is why ministers and churches have abandoned Evangelism for time-serving substitutes and are decrying revivals as things of the past. Spiritual lethargy, disqualifies for the work of an evangelist. Eternal life which is the chief consideration of the Gospel is dropped out of most appeals for joining the churches, and figures little in the "up-to-date" messages of the pulpit.

This is our challenge. To be an earnest, fiery, sin-rebuking, repentance calling, soul-saving evangelistic pastor is becoming as rare, as a doctrinal preacher of the truths of sacred Scripture. Its cost is criticism calumny or "change" of appointment. The actual saving of souls is a discredit upon the policy of popular preachers, and the platform upon which much church membership now rests. The greater the church the smaller the Gospel and the less salvation the people are getting. Hence, Evangelism is harder because not only the devil and the world and the flesh are as ever, averse to it; but the church and the ministry have crowded it out and propose various substitutes in its stead. Insofar as the church is stopping short of the saving of souls it is failing of its main mission, and is scarcely excusable for its existence and maintenance. And in proportion as church members are short of the New Birth (however active and respectable they may be) they are still, as Nicodemus was, ineligible to and inadequate for the Kingdom of Heaven.

Evangelism, the lost art of the church and the only safeguard against Modernism, is the chief calling of the Holiness ministry. And this too in all its degrees and branches, to the precipitation of conviction, the ministry

of forgiveness, the pressing and the pushing of perfection and the ministering of perseverance and preservation until at length, the presentation blameless at the appearing of Jesus Christ of those committed unto us as faithful stewards of the waiting God.

Resurrection and Eden—Pleasures.

HENRY OSTROM.



AMAZING riches! How portions of Scripture feed us and gladden us, and then later we search them out only to find that they were crammed with riches we had formerly missed. One might have read Psalm 36:8, 9 scores of times with great profit but all the while have missed the Eden there.

Thus it reads, "They shall be abundantly satisfied with the fatness of thy house and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

In the Survey-Graphic, Jane Addams, world famed social worker draws this contrast—in Chicago before Prohibition thousands of boys and girls, a large portion of them drunk, frequented dance halls where the chief business was liquor selling. Since Prohibition drinking and drunkenness in dance halls has practically disappeared.

But, is Resurrection there? Does this Scripture tell beforehand of our Lord Jesus who was to become victor over death on earth? We are to consider that a treasure-house opens to us right in the midst of this thirty-sixth Psalm. The former verses of this Psalm have told of the guilty ways of the wicked and now we have come to those who have been raised into newness of life. And, lo, here we have "fatness," "river," "Edens." If we analyze a little we see that:

1. The fatness reminds us of the mention of it in connection with the burnt-offering when the fire came from the presence of the Lord and consumed the Offering—and the fat. (Lev. 9:24).
2. In Psalm 105, verse 41 we read, "He opened the Rock and the waters gushed out: they ran in the dry places like a river"—such was the provision following drought and murmuring!

3. But, what of the Edens? The word in view is generally translated "pleasures" but it is the plural of the word "Eden," used even when we read of the placing of Adam in the Garden of Eden. To be sure, Eden does mean pleasure.

So, as we consider the eighth and ninth verses of this precious Psalm we see first the fatness of the House of the Lord: and, the HOUSE is the same as that of which Moses' faithfulness was mentioned. It is the special house. While Israel journeyed it was the Tabernacle, when they had settled in the Land it was the Temple. It was the place where our God did specially manifest forth his presence. Our Lord Jesus calls attention to the fact that now, the *place* is not in view

but that it is wholly a matter of spirit when he says that neither in Jerusalem nor in a mountain of Samaria would men be obligated to appear but the worshipper must worship the Father in spirit and in truth. So now, the HOUSE is wherever faith is. The House is where the sanctified reader is today. No journey is needed excepting as the upward rise of faith tells that it has reached the Throne.

Here and now is the **FATNESS**. Fat suggests the extra, the special; there is the body but there is now added the fat. It tells of good pasture and extra care. In the incident mentioned about the Burnt Offering, it was specialized as being burnt with it. That Offering, we know was the Offering of sweet savor. It was the type of the perfect acceptability of our Lord's offering to the Father. The fat was included: telling us that, not only was the sacrifice perfect and therefore perfectly acceptable, but we have to speak of it as "His **UNSPEAKABLE** gift." No wonder then that the verse says "they shall be abundantly satisfied." What abundance!

We follow on to find "the river," then "Eden," and lo, "THE FOUNTAIN OF LIFE" and "LIGHT" giving us light. We know that this river is Christ sending by the promised Holy Spirit the abundant waters (1 Cor. 10:4) and it was in the first Eden that man came forth from "the fountain of life" but death ensued. The question arises, would the Smitten Rock reveal the Fountain of Life? Yes, for, when later in Numbers 20:11 Moses was told to speak (not to smite) the Rock, here it was an elevated mass of rock (quite in contrast with the boulder in Exodus 17:6). Thus the type shows plainly that the once smitten Lord Jesus is now on high to be spoken to but never to be smitten again.

Instead of a smitten Saviour remaining dead, our Lord Jesus, with whom is the fountain of life is on high. Death could not hold him. Easter opens another Eden.

May we drink deeply at that word "fountain." So many seem to think, as if to half apologize to atheists that they should speak of our Lord's Resurrection as so wonderful, making out a defense for it. Well, it is wonderful if compared to the silences following humanity's death on earth; but when thought of concerning our Deity—Saviour, it is just the fountain overflowing. There is positively no call for the pump and ply of arguments here. A fountain does not call for machinery to make it flow. The wonder is that Christ should love us so as to die for us. But as for his Resurrection—Make way, the fountain is flowing. For a little while Love wrought the miracle to arrest it; and then, out it flowed—Life, Life, Life!

This new Eden is characterized by "Light." Is it not written, "In him was light and the light was the life"? Grace, only grace can dispel the darkness from death. Without it death is all night, all gloom, all humiliation. It is our Risen Lord who has brought this Eden-light and he did it by rising again. The very light of our justification is in it. The light of his own glory is in it too. It is "the light of life" shining over all our death. It is day within us while night around us. Surely we must say that "the night is far spent."

Eden-Pleasure! But instead we have thorns and thistles and droughts and deaths? What can they all combined do to us when Eden-Pleasures are more to us than mortal life itself? Can we not see why it is written, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." The Eden-Pleasure has found us and gripped us. The best title that can be given of our brief stay here is that we are pilgrims. But everlasting life is pleasureable.

It may be that we have seen the tomb in

(Continued on page 7, col. 3)

GLEANINGS FROM THE EVANGELISTIC FIELD

CALIFORNIA LETTER.

Andrew Johnson.

We left Kentucky the last of October and Westward like the course of empire took our way. We stopped over a few hours at St. Louis and visited our good friend, Rev. W. L. Clark, who had just transferred from the Kentucky Conference to one of the churches in St. Louis. He was well pleased with the welcome accorded to him by the people and with the prospects for a great conference year in his new field of labor.

As we passed through Pueblo, Colorado Springs, and Denver we were delighted to gaze once more upon the lofty summit of Pike's Peak rising in majesty from the rugged range of the Rocky Mountains. The weather conditions, however, were not favorable and the Peak did not show up as fine as we have seen it on former occasions. Years ago we ascended to the top of the Peak on the cog railway and later made the trip in a Packard car. It was claimed at that time to be the most noted auto drive in the nation, if not in the world.

We realized that greater scenes awaited us as we wended our way to the distant northwest and the sun-bound coast of the continent.

Our next lay-over was at Nampa, Idaho. Here we remained over the Sabbath and spoke twice to large and enthusiastic audiences in the Nazarene College. The great student choir rendered some of the finest music we have ever heard. Rev. Russell V. Delong, president of the Institution, made us feel at home during our brief visit in the School. Rev. Martin, pastor of the church, likewise gave us a warm welcome. As he had just returned from a thrilling hunt for game in the near-by mountains we gave him the title of the noted Nazarene Nimrod of the Northwest.

Up to this time there were only two states in the Union which we had not visited in our evangelistic peregrinations. These respective states were Oregon and Washington. As we left Nampa on the midnight train we realized that it would soon be our privilege to gaze upon the fertile fields and extended plains of the great industrial state of Oregon. Some of the rare opportunities of a life-time are those which come to a tourist as he sits at the open window of a swiftly-moving passenger train and looks out upon the varied scenery of brand new territory that rises to greet his enraptured vision.

For years we had heard much of the state of Oregon—its agricultural advantages, its unexcelled timber, its noted rivers stocked with the finest fish and its garden vegetables of prodigious size. So now for the first time we found ourselves gliding through this great state. We passed through the city of Pendleton where the notorious "Red Fox" Hickman was captured by the vigilant police. We were soon moving along the banks of the famous Columbia River. The auto road on the other side of this river is said to be one of the most picturesque drives in the world. We passed Hood River near Billy Sunday's ranch. On and on we went witnessing new and interesting scenery every mile of the delightful journey. As we came nearer the city of Portland we noticed the luxuriant growth of all kinds of vegetation and trees.

Portland is a great city. It is located on the Willamette River only a few miles from where it empties into the Columbia River which flows on to the sea.

We conducted a two-weeks' meeting for Rev. Gordon A. Crockett. It was difficult to draw crowds in a big city like Portland during election week. Yet we had a number of fine services and met some splendid people. The pastor and the writer visited Mt. Hood which is some forty miles from Portland. We climbed about ten thousand feet up the sides of the mountain and reached beyond the timber line where we gained a most wonderful view of the surrounding country. The air was pure and bracing and the sky was clear and blue as its canopied dome arched the snowy crags of the towering mountain. As we stood ten thousand feet above the level of the sea and gazed first far off into dim distance and then turned our eyes and looked up to the top of Mt. Hood in all its solemn grandeur rising to such dizzy heights and resting its rocky brow against the heavens, we were awed into reverence and prayed to the Creator who flung the stars from his finger tips, tinted the rose, spread out the plains and piled up the mountains. The sun hung low in the western sky and the shadows of evening were creeping among the foothills. We deemed prudence the better part of valor and beat a hasty retreat back to the car and reached home in safety. A man must be very stupid who cannot gain some inspiration from the lofty mountains that the Almighty has piled up in all their splendor. The Bible says: "Praise the Lord from the earth, ye dragons, and all deeps; fire and hail, snow and vapours; stormy winds fulfilling his word; mountains and hills; fruitful trees and all cedars." (Psa. 147:7-9).

We visited Tillamook, Oregon, the town noted for trees, cheese and ocean breeze. Tillamook is an Indian name which means many waters. It is well named. The waters are all there.

The meeting was held in the Nazarene Church of which Rev. W. O. Godfrey is pastor. We had a fairly good meeting and met some fine Christian people. Bro. Godfrey and his wife are fine workers and are building up the church and the cause of holiness in the town. We were royally entertained in the hospitable home of Bro. and Sister King.

Mr. W. L. Taylor, a splendid Christian gentleman, took us to visit the famous Hammond Tillamook Lumber Co., at Garabaldi, Ore. Mr. E. J. St. Onge kindly showed us through the mill. The plant covers eighty acres. The company is estimated at seventy-five millions and is the second largest Company in the state. It saws 373,532 feet of lumber every nine hours, or 41,503 feet every hour. It saws logs from any size up to eleven feet in diameter. We were told that there were thirty-five million feet of lumber in the logs they had gathered in a lake at the mill. Oregon certainly grows big trees and plenty of them.

We went from Portland to San Francisco, Calif. This is a wonderful trip. The train runs by the famous old Mt. Shasta, the crowned and sceptered king of Northern California. On our first trip from Portland to San Francisco we awoke in the morning just about the time the train was opposite Mt. Shasta. We looked out through the window to the East; there only a few miles away loomed a snow-capped crystal-crowned mountain several hundred feet higher and by far more beautiful than Mt. Hood. "Like some tall cliff that lifts its awful form,"

Swells from the vail and midway leaves the storm, Tho round its breast the rolling clouds are spread, Eternal sunshine settles on its head."

Bathed in the bright morning light of a beautiful autumn day its snowy peak pierced the blue sky of heaven. There it stood in all its grandeur and glory, clear in its gigantic outline as it loomed against the morning sky, an immortal monument to the Divine creative genius of the Almighty! We gazed with rapture upon its beauty and sublimity as it towered nearly fifteen hundred feet in altitude. It really beggars description and defies the poet's pen, the orator's tongue and the painter's brush.

We went on to San Francisco and reached there in time to preach at the evening service. Bro. Young met us at the station and drove us to the church. Rev. J. W. Henry, who was our cheerful co-partner in a camp meeting in Ohio years ago, is pastor of the church. We had a good meeting for San Francisco. The city is largely under the control of the Roman Catholic Church. Bro. Henry stood by us from first to last and did everything in his power to make our stay pleasant. He drove us around the Golden Gate and showed us the beauty of the great city.

We visited the historical town of Santa Rosa about sixty miles from Frisco. Santa Rosa is the home town of the late Luther Burbank, the famous plant wizard of the world. We visited his home and garden. He was buried in the yard under what is known as the "unnamed tree." There is no marble slab, marker or monument over his grave. We stood against the tree and offered prayer in which we thanked God that we did not make science our Saviour, as did Burbank, but our servant and that Jesus Christ was our only and all-sufficient Saviour.

The Burbank home showed evidences of neglect. The noted Shasta Daisies in the garden looked droopy and frazzled. They missed the tender cultivating touch from the hand of the absent master.

We spent two or three days at Corning, Calif., the middle part of the state, with our good friend, who was once pastor at Mt. Sterling, Ky., Rev. J. L. Logston. We preached one Sunday morning for him and gave three lectures in the town—Prohibition, Evolution and the Book Supreme, or Twelve Reasons Why the Bible is Inspired. Corning is one hundred miles from Mt. Shasta, yet one can see the old snow-covered mountain rising in the distance as though it were only a few miles away. In Corning we saw olives on the trees and also visited the plant where they take the olives through a long process of treatment in order to prepare them for the market. The olives on the trees, while they look ripe and tempting are sour as green persimmons back East.

Just before the holidays we left San Francisco for Southern California. The distance down the coast is over four hundred miles. We took the train known as the "Daylight." It leaves San Francisco at seven in the morning and arrives in Los Angeles at seven that evening. It is the greatest one-day trip we ever made. We have compared it to a journey years ago from Talfurris, Texas, down the valley to Brownsville, Texas, in a car that carried through the center of the famous King ranch containing over a million acres. That was a glorious day, but it could not equal the recent journey on the Daylight of the Southern Pacific from Frisco to Los Angeles. We went by Palo Alto, the home of President Hoover and Leland Stanford University and on through seven successive valleys, one of which has eight millions of fruit trees.

(To be continued)

ENROUTE TO HONGKONG.

Dear Friends of The Herald Family:

While in Peking we conducted a series of six services in the new chapel of the Oriental Missionary Society there. This work had only been opened last November, but the first night the hall was packed. We learned that already a group of twenty earnest Christians had been gathered together, and almost a hundred had sought Christ at the various services. We also noticed that some of these were of the better or more educated class. Though these results do not seem outstanding, still they are very unusual for a new work in North China, and especially a holiness work. In this old capital city the masses are

hard to influence for Christ, while on the other hand, fanatical religious demonstration and injudicious practices, sponsored by the "Tongues" people, have made the propagation of Scriptural Holiness most difficult.

Everywhere we have fellowshipped with Oriental Missionary Society groups, we have found them on fire for God; ever zealous for souls. In Japan they have developed into a self-supporting organization of more than four hundred churches, in a remarkably short time. In Korea their two hundred churches and out-stations are constantly sending in reports of revivals. Many times, while in Korea, these Spirit-filled men and women proved to be a source of great strength and blessing to our meetings. In China the work is of only five years' duration, over a period of extreme political distress and anti-religious influence, but already they have a strong foothold in at least four widely separated sections, with a most promising outlook for the future. What is the key to their phenomenal success?

As we have worked hand in hand with them, shared their burdens, prayed with their members, and watched their lives as we enjoyed their hospitality, we have made some observations which answer at least a part of this question.

1. **Their Work is a Work of Faith.** With no board or church organization behind them they must look to God for their subsistence; for means to meet the financial outlay of their rapidly expanding program. This drives them constantly to their knees, and in drawing close to the heart of the Master they are enabled to better understand his will for their activities. We shall never forget the sense of precious nearness to God which permeated the atmosphere of some of these prayer hours, during times of testing.

2. **A Spiritual Emphasis.** Missionary institutional and social work are considered as impractical evangelical measures. Thus their whole attention is centered upon preaching "The gospel of Christ—the power of God unto salvation." "Christ will forgive your sins and regenerate your soul NOW, if you will repent and believe," is their message.

3. **True to the Doctrine of Scriptural Holiness.** "Go on to perfection," rings from all their pulpits. Every Christian needs the sanctifying power of the Holy Spirit filling his soul in order to meet the requirements of God in this life as well as the next.

4. **Trained Native Leadership.** Since the native can understand the heart problems of his own people better than the missionary, native leaders are put in charge of the evangelistic work rather than foreign. These workers are first trained in Bible Schools where they come in contact with Spirit-filled lives, who lead them to seek God until their hearts become fired with a consuming passion to see lost men and women saved. They are brought to realize that all about them are God-hungry souls, sinking into hell, whose only hope is in Christ, and God is depending upon them to bring these benighted ones to salvation. First their own lives must be filled with the Spirit until through them the Spirit will overflow into other lives.

5. **Emphasis upon Personal Work.** They know how to lead and pray a seeker through to definite victory. Many of them deal with each case as though it were their last opportunity. Two by two we see them; seeker and personal worker, praying, exhorting, expounding Scriptures. Almost invariably the seeker is brought to realize the seriousness of his condition and seeks with utmost sincerity, so earnest is the appeal of his helper. Thus this great work goes on throughout the Orient, bearing rich fruit for God. Praise his name.

This God-sent organization is well worthy of your missionary interest. Its missionaries and native workers covet your prayers. Drop a line to the Oriental Missionary Society, Box 1489, Shanghai, China, and let them know that you are lifting them up to the throne of grace.

Asbury Foreign Missionary Team,
Crouse, Erny, Kirkpatrick.

RESURRECTION AND EDEN—PLEASURES.

(Continued from page 6)

the hill-side, first occupied by the precious body of our crucified Lord, it may be that we have thought of the spices and the tears, and a peculiar cloud may seem to have rested over the Garden as we have considered his death for us sinners: but may we now celebrate with much joy the New Eden and the Flowing Fountain of LIFE. "It was impossible that HE should be holden of death." And, now "in him" we are to drink the water of LIFE forever. "O, death where is thy sting?" "He hath abolished (annulled) death." For us, it now is Life, Life, Life.

The silk tile, Prince Albert, kids, and walking-stick prove no hindrance to the minister who has the three Persons dwelling in his heart.

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.

(Continued from page 1)

The dining-room and kitchen were under the supervision of Mrs. Murphy, who for a number of years has had charge of the dining-room at Indian Springs. Among the faithful ones present were Brother Benson and wife who, for years have been standbys at Indian Springs camp meeting. They were faithful workers.

A group of Asbury students came down and were very helpful with their instruments, songs and testimonies. They brought with them a fine spiritual atmosphere from the great revival recently closed at Wilmore.

Rev. H. H. McAfee, President of the camp meeting, was busy working diligently on every hand in carrying forward the good work. He is much beloved by the people. His wife, a most devout woman, made a fine contribution to the spiritual life of the camp. Rev. S. L. C. Coward and wife were present and had charge of the bookstand. His genial spirit, steadfast faith and brotherly love are a blessing wherever he goes.

One very encouraging feature of the camp was the good offering. The brethren had looked forward with some concern to taking the offering, as it is a well known fact that the hard times and money stringency are in Florida as well as everywhere else in the nation. The collection was better than we had hoped, for which the people were profoundly grateful. This new camp has great promise of usefulness in the salvation of souls. Sinners were converted, backsliders reclaimed and a goodly number sanctified. The meetings for next winter are announced for the same date on which they were held this year. Let the friends not only keep the date in mind, but ask the blessing of God to rest strictly upon this effort to win sinners to Christ and lead believers into entire sanctification.

At the invitation of President Spivey, of Southern College located in Lakeland, I went up one morning with a group of our singers and held a chapel service at which I spoke to the students. They were a remarkably fine looking body of young people. I understand that, notwithstanding the financial pressure, the school is having a prosperous year with a large body of students. We greatly enjoyed our visit with them.

We found in Lakeland something quite new to us—A Carpenter's Home. There is a beautiful park of some hundreds of acres, besides a grove of 1000 acres of citrus fruits. In the center of this park is a very handsome building which belongs to a union of carpenters and is a home for old carpenters who are unable to continue work. It is a splendid institution where men who have given their lives to toil may live in quietness and comfort. We were delighted to look over

these beautiful premises where the toilers of other years are spending the quiet evening of their lives. May God bless and bring them home to Paradise.

Things We Ought to Think About.

IS HER STATEMENT TRUE?



At a meeting of the committee of the Democratic Party in Washington City a short time ago, there was quite a bit of excitement, and the beginning of serious controversy, over prohibition. Raskob, chairman of the committee, and the enthusiastic opposer of prohibition, and one of the most devoted advocates of the liquor traffic, started something when he suggested a wet plank in the platform of the Democratic Party in the coming presidential campaign two years hence.

Senator Robinson, of Arkansas, leader of the Democratic members of the United States Senate, did himself credit in speaking out with tremendous emphasis against the Raskob proposition, and accused him of "bringing to the front a controversy that will divide the party." One of the most interesting incidents which followed, was a speech made by Mrs. Norton, one of the strong liquor advocates in the committee. She rebuked Senator Robinson and, turning to Raskob, chairman of the committee, said, "I have never felt so proud of being a democrat, or so proud of you, as I am today." She said, "What would have become of the party in 1928 if he"—referring to Raskob—"had not put himself and money into this work." (We had not noticed that Raskob saved the party at the election in 1928). "Senator Robinson, I want to say to you," Mrs. Norton shouted, "that the womanhood of America will be the strongest factor in bringing about the repealing of the Eighteenth Amendment." Following this statement of Mrs. Norton, the daily press reporter says: "There was 'prolonged applause', with whoops and whistles, and clapping, greeting Mrs. Norton's statements."

It is quite startling that at a meeting of a committee which represents the great body of the Christian people of the south there should be raised such an enthusiastic demonstration over a statement made by a woman, "That the womanhood of America will be the strongest factor in bringing about the repeal of the Eighteenth Amendment." It is to be hoped that this statement will arouse the indignation of the womanhood of these United States.

This whiskey, open-saloon bunch of people who have attached themselves to the Democratic Party, and imagine themselves to be democrats, who are so eager to bring back the liquor traffic, with all the blight and curse, disease and murder that have always followed in its trail, are seeking to chain to their bloody chariot, and drag the Christian people of the southland, their helpless captives, to the polls to vote the saloon back on us.

Of course, the liquorites are continually telling us that they do not desire the open saloon again, but their statements on this subject are entirely untrustworthy. The people who are fighting the Eighteenth Amendment, and all that it means, want to turn a flood of liquor loose on our people, destroy the Eighteenth Amendment, overthrow prohibition laws, which means the flow of liquor, and that means a place to sell it, buy and drink it, and that means THE SALOON! No one ought to be deceived by these false statements of the enemies of God and humanity.

It is interesting that Al Smith was present and made a speech almost immediately after this explosion of Mrs. Norton, in which he rebuked Senator Robinson; among other things he said, "No one has said anything

about repeal. In fact, something was said against repeal." It seems that Mr. Smith failed to hear Mrs. Norton's eloquent declaration that "the womanhood of America will be the strongest factor in bringing about the repeal of the Eighteenth Amendment," and the cheering which followed.

Many of the humbler people are surprised that the senators and congressmen of the southland do not turn Raskob out of the chairmanship of the Democratic Committee. There are some features of the situation they fail to understand. Raskob is a millionaire, and as a member of an organization to repeal the Eighteenth Amendment and bring back the saloon, is pouring out of his pockets tens of thousands of dollars. There is another feature. Raskob is a dyed-in-the-wool Roman Catholic. He carries in his vest-pocket millions of Roman Catholic votes. He is a close friend of the Pope—Emperor in Rome, and this Romish Emperor with the hierarchy of Romanism are the bitter antagonists of prohibition.

One can but wonder if the statesmen, the intelligent men of our southland, and in many of the middle states, like Ohio, Indiana, Illinois, who belong to the Democratic Party, will undertake to bind up the intelligent people of said party with Romanism, the underworld, the criminal class in order to overthrow prohibition and bring back the saloon, with its diabolism and blight. Such an organization will have the hearty approval of the devil and any power that hell may be able to render on earth for the destruction of mankind. May God in his compassionate mercy save us from such a blast of destruction.

Many thinking men believe that, well organized and well led, with high moral standards, and an intelligent outlook, and an appeal to high ideals for the uplift and betterment of the masses of the people, the Democratic Party may stand a fair chance to dominate the political interests of the nation in the near future. The last presidential election ought to tell all statesmen and, even a low grade of politicians, that there is a mighty host of free people in this country who do not intend to be dominated and degraded by Romanish advocates of the open saloon.

THE WAR IS ON.



THE war is on, and the battle is going to be long and severe. The enemies of God and humanity are strong, united and determined. We are living in perilous times, and one of the perplexing features about it all is the mystery of it. What prophet, preacher, statesman or philosopher can explain present conditions, or tell us what the immediate and more distant future holds for us. One thing is certain: It is a time for prayer and for service. We must be up and doing.

It is most encouraging to notice accounts of many revivals. They are not all that any of us would like to see, but they certainly witness that God is merciful, and that the people can be brought to repentance. The revivals being held by some of the preachers is positive proof that the days of revivals are not passed. The Word of God yet has power, and there is cleansing in the blood of Jesus.

The preachers who go to their knees and cry to God, and go to their feet and seek the people, and go to their pulpits and preach the gospel are proving what other preachers might be doing if they would. After all, the great spiritual decadence and the remarkably few people, comparatively, who are being saved, is no evidence that the arm of the Lord is shortened, and that sinners are so hardened that they will not repent. It is proof, however, that many preachers and

churches are not doing their duty. They are not calling on God in earnest prayer for the salvation of the lost, and they are not calling on the people with the gospel which has power to save. We are living in times when Sunday talk about poets, philosophers, great men of the past, economic conditions and social uplift will not bring men to repentance and to Christ. The real gospel has power in it to produce repentance and to lead to saving faith.

I felt as much called of God to start this paper almost forty-three years ago, as I felt called to preach. I have not, for a moment, doubted the divine impression to start and continue the publication of THE PENTECOSTAL HERALD, and I am now earnestly appealing to the people to stand by and help us carry on the great work in which it is engaged. Several persons have written to us that they love the paper, but they are not able to pay the subscription. Is it really true that they cannot afford the price of one two cent stamp, and one one cent stamp a week for the visits of THE PENTECOSTAL HERALD? We must have some spiritual food, and we should like to suggest the curtailment of some other items, rather than stopping a good spiritual paper. If it is necessary to cut out something, why not cut out a joyride? or something else that is not essential, rather than discontinue a religious paper.

The war is on. It is going to be a battle royal. All the emissaries of the devil are organizing for a victory of the liquor traffic over prohibition, for the destruction of the faith of the people in the inspiration of the Bible. Many of the schools, from the university down to the public schools, even in the primary departments, are busy undermining saving faith in Christ. It is a time for the union of all spiritual forces and a regirding, with firm resolve to stand for the Word of God, its commandments, promises and claims upon mankind.

Do not stop your HERALD, but join with us in an effort to double its subscription list. No true soldier will blow up the ammunition dump of his own army when the foe is advancing, well equipped with loud and profane cheers to attack the hosts of the Lord. Let's give ourselves to prayer, to testimony, to the circulation of good literature. Let's become real soldiers of the cross. Let's get some of the benefits of self-sacrifice. Let's kindle real revival fire and press the battle with a vigor unknown in the past.

The simple truth is, all the past of the Holiness Movement, and in fact, of all real Bible religious effort in this country, has been skirmishing, marching the battalions, forming the lines, digging the trenches, bringing up the artillery and getting ready for the battle that is now breaking out along the whole front of the conflict between truth and falsehood, God and the Devil, the ranks of holiness and the hosts of sin.

"THE RISEN KING."

(Continued from page 5)

"JESUS LIVES."

"Easter Morn," the day of all days when the sweet perfume of every lilly and rose whispers a wonderful message of a Savior's love. Floating on the sweet perfume of every flowery messenger of love, the name of Jesus is wafted around the earth. Every beautiful petal has hidden within its beauty a loving Savior's providential care, as they whisper to us: "God cares for you."

When Jesus broke the bonds of death and threw open wide the door of his tomb, he unlocked the door of every tomb of earth, robbed death of its sting and the grave of its victory.

With sweet messages of song, the carolling birds help to fill the world with wondrous messages from the Christ. The babbling brook murmurs an eternal poem of heavenly joy. The fern-clad hills, the green

grass of springtime, the ripening grain, the cooling breezes of summer time, demonstrate the love of the lowly Nazarene. The grass, the flowers, and all the green things of spring, with their awakening from the sleep of winter time, just whisper to us as they begin a new life. "As God awakens us from the sleep of winter time, so will he also awake you some day."

On that glorious morn when the Savior arose, the darkness of sin which had enveloped the world in gloom for thousands of years was banished by a wondrous light of redemption which shone bright and clear from the top of old Calvary.

Three days before that old mount was robbed in the gloom of the world's greatest tragedy. But on the first Eastern morn, it was robbed in glorious robes of divine purity. In sunbeams of divine peace; in the sweet perfume of a Savior's love. In cold sweat and agony, and heart hunger mixed with the gall of despair, Jesus died in the darkness and horror of crucifixion, but today, on a new Eastern morn, we can look through eyes of faith toward that old mount and see a glorious sun of God shining bright and clear, its wonderful beams of light penetrating the gloom and darkness of sin which envelops the world, and can see it entering the souls of men and guiding them like a great star of Bethlehem toward his throne of love.

We are told there are over seven hundred religions in this old world, but there is only one Christianity. It was born of blood and agony mixed with despair. Mohammed created a religion; Mohammed is dead. Confucius created a religion; Confucius is dead. Buddha created a religion; Buddha is dead. Jesus created Christianity and Jesus still lives. Jesus created a redeeming religion; Jesus still lives. Satan tried to destroy him on the temple wall; Jesus still lives. Satan tried to starve the Savior; Jesus still lives. Pilate allowed him to be crucified; Jesus still lives. They locked his body in a rock-bound tomb; Jesus still lives.

The old cross of Calvary is disintegrated into dust, but the wonderful beams of light which were generated there are still shining bright and clear and are great beacon lights of glory which are focussed on the Pearly Gates, and are illuminating the golden streets of the New Jerusalem.

"AND JESUS STILL LIVES."

On Easter morn we once again concentrate our eyes upon the old cross. Then we look to the old tomb and through eyes of faith we see the Savior, the Christ of Calvary, step forth, and by that action he unlocks every tomb of earth, and instills within us the glorious hope of a great resurrection morn when Jesus will come in clouds, with power and great glory, and he will whisper to our sleeping dust and we will answer him and go to meet him in the skies.

Job asked the question: "If a man die, shall he live again?" And in the next breath he answered his own question by saying: "Thou shalt call and I will answer thee."

How dark the grave would be if Jesus had not been raised from the dead. But today, on a new Easter morn, with thankful hearts we can say with some poet, these beautiful words:

"Up from the grave he rose,
With a mighty triumph o'er his foes.
He arose a victor o'er the dark domain,
And he lives forever with his saints to reign,

He arose! He arose! Hallelujah, Christ arose!"

"And Today, Jesus Lives."

THE HOPE ETERNAL.

MRS. H. C. MORRISON.



THE doctrine of the Resurrection is the Hope Eternal that fills the human breast as men travel through this vale of tears and disappointments to the land beyond. Life, at best, is made up of sunshine and shadow, trials and disappointments, success and failure, the loss of loved ones for a while, and if it were not for the fact that beyond this mundane sphere there was a land of unclouded day many of us would faint by the wayside, give up in despair and lose the fight.

There is nothing more plainly taught in Holy Writ than that there shall be a resurrection of the dead. Christ, after lying in the cold embrace of the tomb for three days and nights, arose Victor over death, hell and the grave, becoming the firstfruits of them that sleep. Paul assures us by Christ's resurrection that, we too, shall one day leave the tomb and arise to meet our Lord in the air. We are comforted with the promise that they who sleep in Jesus shall rise all glorious in that day when death shall give up its sleeping ones and they shall be raised triumphant as trophies of our risen Lord and Christ.

There were in the early days of the Christian Church those who said there was no resurrection of the dead, to whom Paul replied that, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." Why should the gospel be preached if, in this life only, we have hope? This brief span of existence matters little compared with that eternity that lies ahead of each and every human being. We can bear most anything during this transitory existence, but when we contemplate that stretch of eternity that shall never end, we are made to realize that a preparation should be made that will insure us an existence of bliss and unalloyed happiness.

Paul was a firm believer in the resurrection from the dead, and made his argument on the fact of Christ's resurrection. In this day we hear much contention about the fact of the resurrection; people are doubting because the miracle of resurrection is beyond human ken; but to us who believe in Christ as a Saviour from sin, it is not only easy, but a source of great joy and happy anticipation of what we may look forward to in the by and by.

Paul shows that it is not the material, or corruptible body, that shall be raised, but this vile body shall be changed into a glorious spiritual body. There is nothing too hard for God. He who made the body can raise the body, no matter how long it may have lain in the grave. Death is the curse of sin, and Christ was manifested to destroy the works of the Devil, which includes the curse of death. There has not anything befallen the human race that cannot be overcome by our all-conquering Christ. With Paul, we can say, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for 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 September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

THE SIGN OF THE ARROW.

Mrs. Geneva Mendenhall.

After David killed the great Philistine giant he was taken to live at the King's palace and made an officer in the army. Everyone about the court and the men in camp soon knew him and grew to love him. All that is, except Saul. He kept thinking of how Samuel had told him that God was going to give the kingdom to a better man, and he feared and distrusted all those about him. He raved and talked so foolishly that those about him in the court asked David to play on his harp and sing for the king. But David was the very one who made him so uneasy, so that as David sang for him, Saul tried to kill him with his spear. When he failed to catch David he sent him to fight the Philistines in the hope that they would kill this young man whom everyone seemed to love.

But Saul's son, Jonathan, saw David's courage and sweetness and nobleness, and loved him with all his heart. Jonathan persuaded his father to let David come back to the palace and live among the princes, but again Saul's jealous anger rose and he threw his spear at David, but David leaped aside so that the spear stuck in the wall. Then Saul sent men to David's house to take him, but his wife, Michal, helped him escape through a window. He went to Samuel at Ramah where he lived for some time among the prophets worshipping there.

After this, although Saul was friendly to David for some time, David knew that the bitterness was apt to come back at any time, so he stayed away from the king's table and met Jonathan in a field near the palace. Jonathan planned to let David know by a sign three days later if the king were angry with David.

One day at the table Saul asked Jonathan where David was, and when told that he'd gone to Bethlehem, the king became so angry that he threw his spear at his own son. This made Jonathan very sad for David. So on the day agreed upon Jonathan took a small boy into the field with him and as the boy ran ahead of him, he shot some arrows, saying, "See, the arrows are way beyond you." As soon as the boy found the arrows, Jonathan sent him back and David came from his hiding place. He and Jonathan kissed each other and wept together, vowing that they and their children after them should be friends forever.

After that Jonathan returned to his father's palace and David went to seek a hiding place.

1. How was David related to Saul?

2. Why was Saul afraid of David?

3. How did David's wife fool the king's soldiers? (This is not answered in this story.)

Dear Aunt Bettie: This is my first time to write to The Pentecostal Herald. Grandmother takes it and I enjoy reading it very much, especially page ten. I am thirteen years of age, am 54 inches tall, and weigh 75 pounds. I have red hair, blue eyes and light complexion. My birthday is Dec. 23. Who is my twin? My first name begins with E and ends with L. It has five letters in it. Who can guess what it is? I go to the M. E. Church whenever I can.

Cauleen McFatrige,
Rt. 1, Box 38, Vienna, Ill.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? I have been reading the letters of the boys and girls. I do not take the paper but my neighbor takes it and lets me read it. I am fifteen years old and in the sixth grade. My mother is a widow. I have one brother and one sister younger than myself. I belong to the Methodist Church, and go to church and Sunday school, and class meeting. I am a Christian and am trying to serve the Lord. I love to testify in class meetings. I hope to see this letter in print.

Dorothy Belt,
Hamilton, Va.

Dear Aunt Bettie: Tell Mr. W. B. to go catch a rat while I talk to you and the cousins. I am ten years old, have brown hair, medium complexion and blue eyes. Who can guess my middle name? It begins with G and ends with E. It has eight letters in it. Write to me whether you guess it or not. Grandma takes The Herald and that is the way I get to read page ten. I guess I had better let somebody else sit down for mother is calling me now.

Marjorie Lee Snoyden,
198 W. 6th Ave., Columbus, Ohio.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? I have been reading page ten and like it very much. I am seven years old. I go to school and church. My school teacher is Mrs. Newman. My Sunday school teacher is Mrs. Godbolt. I am a Christian of the Methodist Church. Our preacher is Bro. Reeves. My grandfather, E. W. Gerald, takes The Herald and I hope to see this in print.

Nellie Jean Burris,
McComb, Miss.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy circle? I am eight years old and in the third grade. There are six of us in family and we all belong to the Methodist Church. Rev. C. C. Tanner is our pastor. Who can guess my first name? It begins with W and ends with A, and has five letters in it. If any one guesses it I will write to them. Several have asked what W. B. means? It is the waste basket. We take The Herald and I like page ten best of all. As this is my first letter I hope to see it in print.

W. Louise Manley,
Rt. 1, Sharpsburg, Ky.

Dear Girls and Boys: Will you let a Tennessee girl join your happy band? I am twelve years old and I am in the sixth grade at school. I go to Sunday school every Sunday I can. I live close to the church and school too. My mother is dead and I live with my grandfather and grandmother. Grandfather is the pastor of the church where we live. I enjoy reading page ten very much. My birthday is on June 18, 1931. I went to father's on my birthday last year and had a nice time. I also went to Mississippi this summer. Who can guess my middle name? It begins with R and ends with A, and has six letters in it. I will answer all letters received.

Sarah R. McAulay,
Rt. 1, Cumberland Furnace, Tenn.

Dear Aunt Bettie: Will you let an Alabama girl join your happy band of boys and girls? I am five feet, three inches tall, weigh about 112 pounds, have light hair, blue eyes and fair complexion. My birthday is May the first. I will be seventeen years old. Have I a twin? Pauline Cook, I guess your name is Mamie or Marie. I go to the Baptist Church. My father is a Baptist minister. I like to go to Sunday school and B. Y. P. U. I think The Herald is a good paper. Louise Savage, I guess your first name to be Mary. I will answer all letters received. I would like to have some snapshots of my cousins also. My middle name begins with R and has five letters. Can you guess it? I hope Mr. W. B. is visiting Africa when this arrives. I hope this is published. Love to Aunt Bettie and all the cousins. Tell all of my cousins to write.

Sara Hill,
Stanton, Ala.

Dear Aunt Bettie: Open the door quick for its cold up in Alabama. How's everybody? I hope nobody has frozen to death. I have just finished reading The Herald and thought I would write. I wrote once before and received a good many letters but I hope to receive more this time. Louise Savage, I guess your name to be Mary. If I am right do not forget your promise. Martha L. Lewis, I guess your middle name to be Lela. Pauline Cook, I guess your name to be Mamie. If I am right do

not forget your promise. I am so glad to see so many of the cousins are Christians. I am a Christian and belong to the M. E. Church. My grandfather has Bro. Morrison's picture hanging on the wall. Most times when his friends visit him he will get The Herald and read it to them and then show them Bro. Morrison's picture. I am a subscriber of The Herald and think it is a fine paper. Well I hope Mr. W. B. is popping pop-corn when my letter arrives. Some one asked who Mr. W. B. was. It is Mr. Waste Basket. Aunt Bettie, if this letter is printed I will write again. Please let the letters fly to

Ruby Joe Hill,

Rt. 1, Walnut Grove, Ala.

Dear Aunt Bettie: I hail from the dear old state Alabama. I am a new comer, but I want to join your circle and chat awhile with all the boys and girls. I am going to describe myself and don't any of you boys hold your breath for you might get disappointed. I am five and one-fourth feet high, weigh 77 pounds and I have blue eyes and sandy hair. I am thirteen years old and I am in the eighth grade. I have a long middle name and I want to see how many of you can guess it. It begins with M and ends with E. It has ten letters in it. If my letter is published I want to see my mail box full of letters some afternoon when I get home from school. Its time for our chat to end.

Mildred Miller,

Rt. 7, Boaz, Ala.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I like to read page ten. I have light hair, blue eyes and medium complexion. I am eight years old. My birthday is July 5. I am in the third grade at school. I hope Mr. W. B. is making a tour of Europe when this arrives. Guess my middle name; it begins with L and ends in H, and has five letters in it. I will write to the one guessing it.

Margaret L. Gray,
Custer, Ky.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I enjoy reading page ten. This is my first letter to The Herald. I go to church and Sunday school every Sunday. Our pastor is Rev. Roy Crenshaw. He sure is a fine preacher. My birthday is April 7. I will be thirteen my next birthday. I am five feet, one inch tall and weigh 111 pounds. Pauline Cook, I guess your middle name is Marie. If I am right, please don't forget your promise. I hope Mr. W. B. is out hunting when this arrives. With love to Aunt Bettie and the cousins, I am,

Pauline Harned,

Custer, Ky.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? I like to read page ten. I am ten years of age. My birthday is January 29. I have brown hair and eyes and medium complexion, weigh 79 pounds. I will answer all letters I receive from the boys and girls. I hope Mr. W. B. is up in the north hunting seals when this arrives.

Erline Harned,

Custer, Ky.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am eleven years old. My birthday is July 24. Have I a twin? Who can guess my middle name? It begins with E and ends with H, and has nine letters in it. I belong to the M. E. Church. I was saved last summer. I am in the seventh grade. My aunt takes The Herald and I enjoy reading page ten. I hope Mr. W. B. is out walking.

Helen E. Webb,

Polsgrove, Ky.

Dear Aunt Bettie: I have just finished reading some of the letters on page ten in The Herald. I am ten years of age. My birthday is Dec. 19. I hope Mr. Waste Basket is out talking politics when this letter arrives. I am a member of the M. E. Church in Swepsonville, N. C. We live on a farm. I like the farm and the nature. I try to be a Christian and I am. I try to do what the Lord wants me to do. I want all my cousins to try to do the Lord's will. Who can guess my middle name? It starts with W and

DEAGAN TOWER CHIMES

Played from keyboard, direct from organ console automatically. Price, \$4375 and up. Literature on request.

J. C. Deagan, Inc., 105 Deagan Bldg., Chicago

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
34 Years in Business

ends with Y. I am in the fifth grade. I have one sister fourteen years old and one brother nineteen. My brother attended Asbury College last year and liked it fine. I also hope to go to college at Asbury some day. I hope to see this letter in print for it is my first. Good night, dear people. It is time to go to bed.

John W. Nance,
Graham, N. C.

Dear Aunt Bettie: Will you let a little Ohio girl in? I am praising God for coming into my life. I am a happy little girl. I love to live for Jesus. I have six brothers; four are saved and two are lost; two sisters are Christians. Mother and father are Christians. My dear mother has been living for God thirty-one years. She is a dear mother to us children. Pray that I may get closer to God. I was twelve years old March 24. I am in the fourth grade. Who can guess my middle name? It begins with Z and ends with A. Mother takes The Herald and we like it fine.

Stella Short,
Foster, Ohio.

Dear Aunt Bettie: Would you let a little Tennessee girl join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. I am five feet tall. I am fifteen years of age. My birthday is July 22. I have black hair and blue eyes. I go to school. I love my books and teacher. I am in the sixth grade. My teacher is Mrs. Anne Jones. My aunt takes The Herald and we get it from her. If I have a twin let me know. I will answer all letters I receive from any of the boys and girls. I will also send a snapshot of myself. I hope Mr. W. B. has gone for a walk when this letter arrives. With much love to all the boys and girls and Aunt Bettie, I am,

Georgia Lee Hall,

Rt. 3, Newbern, Tenn.

Dear Aunt Bettie: From time to time I have thought I would write a letter for page ten. Not that I'm a gifted writer, but as I enjoy reading the many good letters from various states. I especially enjoy reading those telling of their Christian experiences, as it is an inspiration to me to read such letters. My Aunt and Uncle take The Herald and I count it an opportunity to get to read the wonderful messages in it, especially those from Dr. Morrison and Aunt Bettie. I have had the privilege to hear Dr. Morrison at the camp meeting in Wilmore for three summers. I will always remember his sermons and what they have meant to me. If the readers of The Herald could hear Dr. Morrison I'm sure they would feel toward him as I do—that there is none other better than he. As this is my first letter I hope to see it in print.

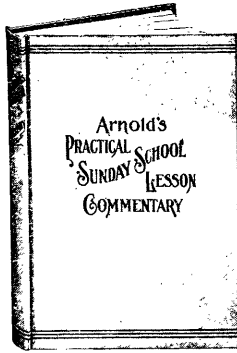
Marjorie Keithley,

Cave City, Ky.

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 high, low and medium voices. They are being 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.

ARNOLD'S COMMENTARY



A very practical aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday school lesson. The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary at a popular price \$1.00.

Peloubet's Select Notes for 1931

By Amos R. Wells. Fifty-seventh Annual Volume.

To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume.

The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book.

This book is invaluable for the study of the Uniform Lessons. Price \$2.00.

A PITCHER OF CREAM

By BUD ROBINSON

Rev. C. F. Wimberly says: "It is fresh, juicy, unctious and witty. He has given us the cream of his thought, feelings and imagination under the tuition of the Holy Spirit. There is not a dull or uninteresting page or paragraph in the book. The book will enrich the soul of every one who reads it. It should be in ten thousand homes that love full salvation. It is toothsome."

160 pages. Price \$1.00
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 Pub. Co.
Louisville, Ky.

THE WORKS OF CHARLES G. FINNEY FINNEYS

Autobiography Revival Lectures Nothing more awakening and inspiring in religious literature — is the estimate of all who read these perennial books.

Each, cloth, \$2.00
The Two Volumes for \$3.00 Postpaid

PENTECOSTAL PUB. CO.
Louisville, - - - - Kentucky

FALLEN ASLEEP

LEWIS.

Brother T. J. Lewis who has been a subscriber to *The Pentecostal Herald* for about forty years, died rather suddenly, Feb. 5, 1931. He had been ill for a few days but those closest to him did not realize that the end was near until he was going. His heart gave away and he died without a struggle. Brother Lewis had wished to go just that way and the good Lord regarded his wishes in the matter.

Brother Lewis was a member of the Methodist Church at Kelley, near Dodsonville, Texas. He had been Sunday school superintendent for twenty-five years and a steward in his church for about forty years. A more consecrated, faithful man never lived than Brother T. J. Lewis. All mourn for him. He was the main stay of his community. All the young men as well as many of the older ones sought his advice in temporal as well as spiritual matters. He loved the Lord and is a living testimony of God's power to save and to keep. He leaves behind a good wife who has ever walked by his side and helped him in his great work, and several fine boys and girls, all of whom are good Christian workers. One daughter is a preacher in the Nazarene Church. He fought a good fight, he kept the faith, he finished the course and now is wearing the crown of life. A. J. Jones, P. C.

WALCOTT.

Sunday morning, Feb. 15, 1931, Mrs. A. W. Walcott, 87 years old, left us to be with Christ, whom she loved with all her heart. She was indeed a mother in Israel, always abounding in the work of the Lord. She was converted at the age of twelve years, but for a long time she was "Hindered in her journey by the ghost of doubts and fears," until she by faith entered into the fullness of the blessing of the gospel of Christ, about fifty years ago, and from that time she was a soul winner, and stood firmly for the spiritual life as taught by the Wesleys, *The Pentecostal Herald* and Asbury College.

She bequeathed to Asbury College a house and lot in Huntington, W. Va., as a memorial to her grandson, Theo. Cavendish, who was killed by an automobile last June, 1930. She also made provision in her will for the education of a young man for the ministry at the school of the Oriental Missionary Society, in Seoul, Korea, through the Oriental Missionary Society, at Los Angeles, Calif.

She will be greatly missed in the activities of the First M. E. Church here (Huntington, W. Va.,) especially the Woman's Foreign Missionary Society, the prayer meeting and the public worship. She was mighty in prayer.

CRUCIFIXION DAY.

Mary C. Gray.

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Read Matt. 12:39, 40. Jewish days were from sunset to sunset. The full explanation of the cause for the passover is given in the eleventh and twelfth chapters of Exodus. In the third to sixth verses of twelfth chapter, the description is given of the selection, fattening, slaying and time of eating the paschal lamb. As stated in this chapter, the fourteenth day of Abib was the passover day, followed by seven days of unleavened bread. The passover day and the last day were each called a Sabbath. Other Sabbaths were ordered according to the twenty-third chapter of Leviticus.

John tells us in first verse of chapter twelve, that Jesus dined with Martha, Mary and Lazarus six days before the passover. The next day

was the triumphal entry into Jerusalem, and the cleansing of the temple. Sunday, Monday and Tuesday he taught daily in the temple and spent the nights in the Mount of Olives. Luke 21:37. Tuesday evening he ate the passover with his disciples; Judas went to betray him; Jesus then institutes the Lord's Supper after which he comforts his disciples according to John, fourteenth to seventeenth chapters inclusive. At midnight he is betrayed, arrested, and in early morning of Wednesday suffered three illegal or mock trials. At nine o'clock (Mark 15:25), the hour of the morning sacrifice, he was nailed to the cross, and expired at three o'clock. (Matt. 27:45, 50), the hour of the evening sacrifice, for he is our sacrifice.

As he was the Creator of the passover observance and Lord of all Sabbaths, he had a perfect right to eat the passover lamb with his disciples on Tuesday instead of Thursday, the legal day, knowing that on that day he would be in the grave, for he was our Paschal Lamb, and the observance was turned to the Lord's Supper. The veil of the temple was rent.

Passover day, Abib fourteenth, that year occurred on our Thursday, making Wednesday the day of preparation. John 19:31. Jesus was placed in the tomb Wednesday, just before sunset, and arose sometime after sunset of Saturday, for he was gone before the women arrived. Matt. 28:1.

In Mark 16:1 we read, "And when the Sabbath (passover), was past, Mary Magdalene and Mary the mother of James, and Salome had bought spices, that they might come and anoint him." Evidently, it took time to buy and prepare these spices, which they did after passover day, and they came to the sepulchre as soon as the law would permit which was the first day of the week or Sunday. Read John 20:1.

This easily explains how he was in the grave three days and three nights, for the Sabbath mentioned in these lessons is the passover Sabbath, or highday, (John 19:31) and not the weekly Sabbath.

REQUESTS FOR PRAYER.

Please pray for the speedy recovery of Rev. C. R. Crowe, Louisville, Ky., who has been suffering from an infection on his right leg.

A Reader: "Pray for me to be saved from all sin and wholly sanctified; also my home to be happy and my children all on the road to heaven."

C. A. C.: "Please pray for Rev. John F. Starnes, who has been suffering untold rheumatic pains for the past several months. His case is hopeless for the doctors, and we are urging that every Christian everywhere pray for his recovery."

A Herald Reader: "Pray for the serious bodily condition of my husband."

F. J. H.: "Please pray that my body may be healed; also that burden be lifted, and my faith may be increased. Pray for a girl that is seventeen; she is innocent but not saved. Pray that she be saved to the uttermost. She is thinking of going to college. Pray that she may decide to enter Asbury College."

Mrs. M. S.: "Please pray for me. I am 77 years old. My health is poor and I suffer much pain. And pray that my son may get work."

R. H.: "Please pray for my neighbor who is so very sick and does not know Christ. Pray that he may find him before it is too late."

A. J.: "Pray very earnestly for the salvation of Albert and Emmie Thumpf. Pray that God will send deep, pungent conviction on them and save them at any cost."

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

Books On Pentecost

"Tarry Ye."

Studies of Pentecost. Edited by Dr. L. R. Akers.

Sermons by fourteen outstanding men on this vital theme. Before each sermon there is a short biographical sketch of the author. It would be hard to find in one volume a series of sermons that more clearly set forth the full meaning of Pentecost than Dr. Akers' book "Tarry Ye."

155 pages. Price \$1.00.

The Christ of Every Road.

A Study in Pentecost, by E. Stanley Jones.

The truth of Pentecost so clearly and practically explained that it is inescapable. A book written by a man who is himself living everything that he teaches.

271 pages. Price \$1.50.

A Feast of Good Things.

By J. M. HAMES

Contents.

The Mind of Jesus, The Spirit of Jesus, A Sweet Spirit, The Sealing of the Spirit, The Indwelling Christ, The Sunrise Experience, The Risen Life, The Fragrance of Holiness, Abounding Life, Power From On High, The Blood of Jesus, Progress in the Spiritual Life, We Would See Jesus, The Loss of the Spirit, The Ark of the Covenant, The Glory Departed, The Spirit Does Not Always Strive With Men.

Each of these chapters is complete in itself. The book is, as its title suggests, truly "A Feast of Good Things."

127 pages. Price \$1.00

The Beauty of Holiness.

By G. W. RIDOUT.

Dr. Ridout is particularly gifted in culling from various sources the richest cream from the pens of the greatest Christian saints. This book contains an unusually fine collection. The author contends that The Beauty of Holiness is the Beauty of Purity, of Divine Union, of Humility, of Christlikeness, of Consecration, of Love, of Perfection.

A devotional book that will enrich your Christian experience.

104 pages. Price 75c.

Fragrance, Sweetness. and Power.

An appeal to the Church of today to take time to return to the upper room. The author says that past failure has been due to reversing Christ's commands of "Tarry Ye," and "Go Up."

There are four chapters, "Pentecostal Power," "The Sweetness of Holiness," "The Beauty of Holiness," "A Princely Character." Bound in attractive leatherette paper.

Price 25c each, 5 for \$1.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson II.—April 12, 1931.

Subject.—The Prodigal Son. Luke 15:11-24.

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10.

Time.—January A. D. 30.

Place.—Perea.

Introduction.—As many have taken the liberty to express their personal opinions concerning this parable, I suppose I can take the same liberty. It is, possibly, the greatest parable that ever fell from the lips of Jesus Christ, unless we count as its equal that of the sower who went forth to sow; but personally I give first place to the one now before us. Even as a literary masterpiece it cannot be surpassed in the literature of men. But when studied from the viewpoint of religion, there is nothing in all the recorded thought of mere men, that can for one moment be compared with it. The thought and purpose of the parable is so chaste and so exalted, that it must appeal to all men with tremendous force, unless they have brutalized themselves down to common beastliness. But its special appeal is to a penitent, sin-sick soul.

We term this the parable of the prodigal son; but it seems to be more properly the parable of the prodigal son's Father. In fact, I am not so much impressed with this wayward boy. One can meet his sort on almost any street corner. There are so many of them that they become common. One may be wearing your shoes and sleeping in your bed. But that old father charms me. He may have been a bit too lenient with the younger son when he divided his living; but he was a full-grown Christian gentleman when he welcomed him back to his home and his heart. Jesus was using him to represent the Father-God, and made him as much like Deity as possible. Our heavenly Father is like that old earthly father.

The elder son in the parable represents the Jews who did not wish to have the Gentiles brought to salvation. They were the good people (in their own thinking), and the Gentiles were dogs who were unfit for the society of decent men and women. They were God's chosen people, and wanted no one else in the family. The younger son stands for the Gentiles who had strayed away from God. I suppose in its fuller sense it takes in all lost souls in all ages. You will find the true interpretation of this parable in the prayers of the Pharisee and the Publican in the temple. It is recorded in Luke 18:9-14.

Some are making a very faulty interpretation of this parable by trying to make it teach that God will forgive sin without any atonement. Such is not the case. The blood of Jesus Christ must never be forgotten. It was in the plan of God before the world was, and must forever be the basis of all pardon from God for a sinner. Some one says that we cannot make all parables walk on four legs. If so, the return of Jesus Christ to our earth would turn him into a thief. The parable of the hour teaches us how willing God is to save repenting sinners. He has foreordained that such shall find pardon; nor does it change his nature to forgive them. It would do violence to the Godhead

were he to refuse to pardon such souls. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The Pharisees said in contempt: "This man receiveth sinners." That was true, and Jesus enforced the truth by uttering three parables, the Lost Sheep, the Lost Coin, and the Prodigal Son. They were all intended to show God's concern for lost men. I do not suppose that the Lord intended them in any special sense as a rebuke to the sneering of his enemies. His purpose was rather to lead them to salvation, if that were possible.

Comments on the Lesson.

11. **A certain man had two sons.**—You will note that this form of expression occurs several times in the New Testament; and yet it refers to no particular person. The sense would be about the same, if the word **certain** were omitted.

12. **The younger.**—This one types the Gentiles, and sinners in general. **Father, give me the portion of goods that falleth to me.**—This is somewhat strange to us under United States laws; but there was a law among the Jews that enabled a son to force his father to deliver to him his portion of the estate while the parent was yet alive. In this case, there being but two sons, the younger would inherit one-third of his father's estate and the elder brother two-thirds. The word living has the sense of substance, or property.

13. **Not many days, after.**—This verse implies haste, as though the young man was in a hurry to get away from his father's house. **Gathered all together.**—All his portion of the estate. **A far country.**—One does not wish to misjudge the motives of this lad; but my conviction is, that he had decided to have a "rousing time" before he demanded his portion of the estate. This far country represents SIN in the life of a wayward young man. He would conceal his wickedness. His motive comes into full view in the rough expression: "And there wasted his substance in riotous living!" His exterior may have looked well, but at heart he was what we would call "a tough case."

14. **When he had spent all.**—If the lesson means that he soon spent all his moral character, he did not need much time in which to do that. It takes sometime to build a good moral character; but one may debase it in an hour. The parable speaks of material goods; but the real lesson concerns morals. **A famine.**—Nothing very unusual in the Orient. He began to be in want. Don't put too much sympathy upon his bodily wants, lest you may lose sight of his soul-want. He is hungry; but he has a deeper need that bread cannot feed.

15. **To feed swine.**—How that must have galled the Jews who were listening to him. Few things were so repulsive as feeding hogs; but the Master is driving the lesson of sin home straight.

16. **Husks.**—The pods, or beans, from the carob tree. They were too rough and coarse to be used as food for human beings; but the poor fellow was so hungry that he tried to eat them. What stuff a hungry sinner will sometimes use to satisfy his

hungry soul. Peter's picture of a backslider covers the case: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." That was all they had before conversion; and in backsliding they had nothing else to which they could return. Poor boy! as bad as was his plight, "no man gave unto him." What a picture of a poor man-forsaken sinner; but still there is hope in God.

17. **When he came to himself.**—Paint the picture for yourself. A starving, ragged, bare-footed young spendthrift in a hog pen trying to steal carob beans from the swine. But, thank God, he came to himself—the lost sinner sees himself and his sins. Conviction is a terrible thing; but it is very blessed. The lad was beneath a slave or a hired man; for such in his father's house had bread to spare, but he was perishing with hunger. Any other condition is better than that of a sinner.

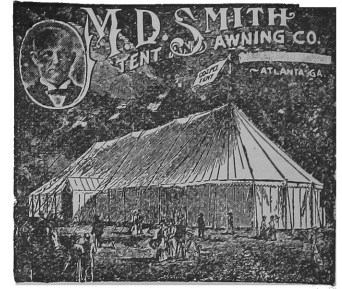
18. **I will arise and go to my father.**—Fine; you can't beat that in a thousand years. Conviction for sin is glorious; but when a sinner rises from the pigsty and starts for home and father, it sets the angels in heaven to shouting. **Father, I have sinned against heaven, and before thee.**—I like that. He is making a clean breast of the whole business. I remember an altar scene with a back-slidden preacher who had fallen into drunkenness and adultery. A special friend of his kept telling him how much God needed him; and I was telling him to run the last rattlesnake out of the hollow, if he wanted to find God. After a long struggle he turned away from his friend, and cleaned up the entire case, and found a loving Father ready to receive him.

19. **No more worthy to be called thy son.**—All right. He is coming to his sense now. One can make no sort of compromise with God. Go down on your face in the dust and run up the white flag, and he will have mercy upon you and save you. No one ever is saved until he is willing to take the meanest place in the kingdom of God.

20. **He arose, and came to his father.**—Not long ago I heard a woman praying tremendously. She was telling God that she was willing to accept Jesus Christ as her personal Savior. When I had listened to her for sometime, I said: "Sister, hush up! Quit telling the Lord 'I am willing, and tell him I do.'" That settled it, she saw the point, and was shouting in a minute. There is a big difference between being willing to do and doing. I think the old father must have spent much time looking for the return of his boy. Anyway, he was watching that day when the lad came back, and saw him away down the road. It was glorious to see the broken-hearted father hugging and kissing the wayward son. It was just like our Father.

21. **Father, I have sinned.**—He did manage to make his confession between his father's kisses; but the father seemed not to pay any attention to what he was saying. He was too glad for that.

22. **Bring forth the best robe, and put it on him.**—The Greek says: "the first robe." It was a long, beautiful garment, reserved for highly honored guests. A ring on his hand.—There was a sacredness about this similar to the sacredness of a wedding ring. It signified love for him that received it. Shoes on his feet.—Servants and slaves wore no shoes or



Bread of life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a "first course" at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verse suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

sandals in those days. This marked him as a son in his father's house.

23. **The fatted calf.**—Nothing was too good for that returning boy. They would eat and be merry. That was so much like God treated me when I came back to his heart, that I am bubbling over all inside of myself; and every time I hit the keys of this typewriter it goes to laughing and singing "Glory, Hallelujah!"

24. **This my son was dead.**—I think the old father never expected to see the boy again; but he could not keep from looking down the long avenue that led up to the front gate. "Glory! I thought he was dead; but he is alive. He was lost; but he is found again." It is time to sing "Amazing Grace."

We shall not bother with the elder son. Just let him pout it out. We can proceed with the feasting.

Rev. H. J. McNeese has open engagements for week-end work, either revival or revival dispensation type, within fifty to seventy-five miles from Pittsburgh, Pa. Terms reasonable; references on request. Write him, 13th Ave., New Brighton, Pa.

The Thirty-fifth Annual Missionary Convention of the Christian and Missionary Alliance will meet in Los Angeles, Calif., at Gospel Tabernacle Church, 18th St., and Georgia, (one block west of Figueroa), from April 1st to 12th. There will be many notable speakers and missionaries present. Apart from the church choir and orchestra, special music is to be furnished by student groups from four different Universities and Colleges.

NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.

A BOOK FOR THE Mother's Day Season

MOTHERS OF
FAMOUS MEN
by Archer Wallace

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power—stories which describe beautiful relationships, recall many happy incidents, and show the wisdom as well as the affection of real motherhood. The range of the book runs from the delicate, sensitive mother of Goethe to the slave-mother of Booker T. Washington. Not only will the book give boys a new appreciation of life and success; it will grip the attention of readers of all ages. Among the sixteen mothers in the books are those of Augustine, Wesley, Washington, Edward VII, Goethe, Benjamin West, John Quincy Adams, Lincoln, Lord Haldane, Sir James Barrie, and Booker T. Washington.

PRICE \$1.00

PENTECOSTAL PUB. CO.
LOUISVILLE, - - - KY.

PILGRIM'S PROGRESS

The greatest book of all history, next to the Bible, and there are tens of thousands of young people, as well as old, who have not been blessed by the reading of this great book. And even those who have read it ought to read it again. It makes one of the most attractive gift books to be had.

A large type edition with notes and colored illustrations, neatly bound in cloth.

PRICE \$1.00

PENTECOSTAL PUB. CO.
Louisville, - - - Ky.

"PAUL'S SUPERLATIVE."

I have just finished reading "Paul's Superlative and Other Sermons" by Dr. M. P. Hunt. This new book contains eleven sermons. Each sermon is a soul-stirring message. Every one is pointed, heart appealing and compelling. This book of sermons is due to win thousands to a knowledge of Christ the Lord. These sermons will enable Christians to live more consecrated lives. This new book sure burns with fervor and glows with useful, helpful sermon material.

Dr. M. P. Hunt has been an active pastor for fifty years. He is one of the outstanding Baptist preachers in the Southern Baptist Convention, and has been used of God to win thousands of souls to Christ. Dr. Hunt is at present pastor of the 18th Street Baptist Church of Louisville, Ky. The public will be glad to learn that Dr. Hunt has published a book of some of his great sermons. This book may be purchased for only \$1.00 from The Pentecostal Pub. Co., Louisville, Ky.

John M. Newsum.

Pastor First Baptist Church, Danville, Ill.

FARRAR'S LIFE OF CHRIST.

The best "Life of Christ" is that which is recorded by the Holy Spirit in the four gospels, Matthew, Mark, Luke, and John. But if anyone should desire for a side-light the story of the four combined in one narrative, with due notice of times, places, circumstances, customs—all woven together in scholarly manner, and told in a beautiful and impressive way—get Farrar's Life of Christ. It is a fine old standard work, interesting and instructive and soul-stirring, and good for preachers young and old and all the rest of folks. It is fine reading from cover to cover; but those who have not time to read it all the way through can refer to any part or place in which they are interested by means of the careful index in the back. It is indeed a helpful and useful book.

The regular price is \$3.00. Our special price is \$1.00 postpaid. Pentecostal Publishing Co., Louisville, Ky.

The Lord is good unto them that wait for Him. Lamentations 3:25.

A LETTER FROM A CULTURED PHYSICIAN NOW A MISSION- ARY AT DURBAN IN SOUTH AFRICA.

This letter was received by relatives living in Dr. Taylor's native town, Mooers, N. Y., and was sent in the form of a testimony to be read before his home church. This was read Sunday, Jan. 4, 1931 and was a great blessing to all present. Dr. Alan B. Taylor is the son of the late William U. Taylor, M.D., who for forty years was the leading and beloved physician for Mooers and surrounding communities. The Rev. B. S. Taylor, well known holiness evangelist, is a brother of Dr. William Taylor and uncle to the writer of this letter. Dr. Alan B. Taylor is a graduate from the University of Vermont and has some four or five degrees received at home and abroad. He is a highly educated young man of marked ability both in the practice of medicine and in surgery. With this brief explanation we proceed at once to the letter.

Clyde R. Sumner,

Pastor M. E. Church, Mooers, N. Y.
Mission Nursing Home.

"I have asked Uncle Jim to read my testimony. It comes from a heart that is very full these days. Filled with thankfulness, praise, love, faith and hope. Naturally I want the church in Mooers to know about it for you are all a great part of my religious background. It was in Mooers among you I first began the quest after Christ. It is to them that I hasten to report what I have found. It is the Christ in a newer and fuller experience than I have ever had before. In getting this experience there was involved an absolute surrender of everything, family, money, pride, self-esteem; confidence in my education as a guide for conduct, amusements, friends, etc. These things came up very definitely as I prayed and God found my willingness to let all these things go in order to make way for the Holy Spirit's entrance and so could answer my prayer. It took some deep digging to get down to the very bottom and honestly say, 'Yes, Lord, all these things can go if you say the word!' It is easy to say such a thing and I expect I have often said it. But this time there was meaning with the saying.

"To go back a bit.—It is hard for me at this distance to properly locate myself spiritually during some of the periods of my life. Prior to leaving Mooers for college things seemed very definite because of the explicitness of the teaching we got in the meetings of the week. God seemed near and there was no confusion in my mind as to what was right and wrong. . . After leaving home for school things began to change. One gets a different view point as one gets away from the simplicity of life in a country village. One finds that in being honest with himself he has to revise his opinions. As I made these changes in my outlook on things I found that I was growing farther and farther away from the church at home. However there was nothing else to do but on with it. So the years have passed with the glorious certainties of Christ and the life he can make possible for us, growing dimmer and dimmer. Undoubtedly the call to the Mission Field early heard and heeded has been the means of my holding on during all these years. Otherwise I might have fallen or gradually grown colder and colder spiritually until at last the light went out altogether. The glory of the church

in Mooers has been its changing the lives of so many young men, sending them out with a Christian faith into the world. . .

"So little by little my faith leaked away. . . I think I was even beginning to doubt whether things really did happen as I once believed. God changing men's lives entirely, keeping them from day to day, etc. Of course these doubts always disappeared when I recollected some of the conversions of the folks at home. But they returned again and again. I became frankly sceptical of many things and critical of still others. It seemed to me that I was growing broader in my thinking. Now I realize that I was simply becoming worldly-minded. Needless to say long since I had lost the power to change lives for Christ. And this after all, is the real test of one's experience. 'How long since you have definitely changed a person's life spiritually?' When one answers that honestly one begins to locate himself spiritually. Again and again that question was asked and the answer partially faced. But only partially for my attitude was, 'Well, I'm living decently and giving my life to God, what more can I be expected to do?'

Again and again came times when it seemed as though I was absolutely starving for spiritual food and for periods I sought and sought. At such times there always came the answer in the form of a question, 'Are you willing to face up to a complete and full surrender?' Always I side-stepped. It is not to be wondered at for I had never seen any one with a real vital experience moving as a man among men in the new world that I knew. Christians? Yes, a plenty. But none with power-filled lives. Then I began to see friends changed through their coming in contact with the 'Oxford Group Movement' which is Wesleyanism brought up to date. From then on my hunger was definite for I began to see a way out of it all.

About that time I was brought face to face with things. It happened in this way: Miss Bell, one of our nurses and acting matron at the time, was going through very bad times. Mentally depressed she used to feel that life did not have anything worth living for. Things got so bad that one day I told her that she should really get to know Christ, that he could straighten things out for her. The answer which came startled me, 'I have come to work in a Mission Hospital just for that reason, thinking that I could find him here if anywhere.' Well, I ended up by prescribing a few days at an Oxford Group house party down at Umkoomaas on the sea. A house party is only a small camp meeting in which there is more personal work done. She came back in two days all broken up but still no where spiritually. 'I have seen people and heard people claiming a Spirit-filled life but I have come back here to see you live it. If you live such a life then I will seek it for myself.' That was a poser for me, and finally I confessed frankly that I did not have the experience that she required. Her reply was characteristic, 'Then go down to the house party and get the Spirit.' As I thought and prayed about it the assurance came very clearly that if I went to Umkoomaas and made my surrender I could find Christ there waiting for me.

"It was a glorious experience. Since then things have been very different though I still realize that I have a long way to go ere I am right. But the main thing is that my direction,

my aim is right now. I can wait God's time to complete the path which lies ahead. Since that night Miss Bell has seen the light and several others in the hospital, especially the native nurses have come through definitely to a richer experience. It is really wonderful to feel that one is being used of God, really has power. Will you all pray that my life may continue to be used of God and I will continue to remember you all.

"Alan B. Taylor."

HOLY LAND AND THE BIBLE, by

Geikie. Geikie writes in a style so clear and simple that everyone can understand him, and his statements are always accurate, scholarly, and reliable. He also has the knack of making his story so interesting that you want to read on and on. In his two volumes on "The Holy Land and the Bible" it is as if you were going on a trip through Bible lands with him. You meet the natives, you see the country, you stop at notable places, and all along the scriptures are brought in and illustrated. The two volumes are printed in large, readable type; and the reader will find both pleasure and profit, information on all matters of Biblical Geography and kindred subjects, and spiritual edification as well, all woven together in a pleasant story. It is a great book.

The regular price is \$5.00. Our special price postpaid \$2.00 for the two volumes. Pentecostal Publishing Co., Louisville, Ky.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord. Psalm 33:5.

STOCK-REDUCING SALE

Old Folk's Large Type Red Letter Testament

Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

Regular price \$1.50.
Stock-reducing sale price 80c

The Self Explanatory New Testament

This special Testament has a commentary in the way of an exposition of difficult passages of Scripture. It is self-pronouncing, has a good, clear, black face type, illustrated, size 5½x7¼, bound in beautiful cloth, with inlaid illustration. Regular net price \$1.00. Stock-reducing sale price 60c

Big Type Testament and Psalms

Has extra large bold black face type, is neat and convenient in size, light in weight, flexible Morocco grained binding, stamped in gold—a good value at \$2.00.

Stock-reducing sale price \$1.00

47 copies same as the above, words of Christ in red, at \$1.20 per copy.

Vest Pocket India Paper Illustrated Testament and Psalms

Bound in the finest small grained leather, leather lined to edge, overlapping edges, silk sewed, printed on fine India paper, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ inches thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50.

Stock-reducing sale price \$1.50

21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

17 copies same as above, bound in the morocotol binding, limp, a good 60c value, that we are offering in our Stock-reducing sale, each 40c.

900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

See page 16 for Bible Offer.

EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL
(2923 Troost Ave., Kansas City, Mo.)
Gary, Ind., March 25-April 5.
Warren, Pa., April 8-19.
Landale, Pa., April 21-May 3.
New Bedford, Mass., May 6-17.

BABCOCK, C. H.
Cincinnati, Ohio, March 29-April 6.
Detroit, Mich., April 12-26.
Johnstown, Pa., May 1-10.

BENNARD, GEORGE.
Aliquippa, Pa., March 25-April 14.

BUSSEY, M. M.
Colorado Springs, Colo., April 5-19.
Lansing, Mich., May 3-17.

CALLIS, O. H.
Burton, Kan., March 22-April 5.
Delanco, N. J., April 12-26.
Corbin, Ky., May 3-17.
Wilmore, Ky., May 18-31.
Bristol, Tenn., June 3-21.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
South Portland Methodist Church, April 5-19.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Rush Center, Kan., March 22-April 5.
Wells, Kan., April 12-26.

CHOATE, CALVIN R.
Central Falls, R. I., April 1-12.
Woonsocket, R. I., April 15-26.

COCHRAN, H. L.
(Gospel Singer and Young People's Evangelist, Sherman, Texas)
Barboursville, W. Va., March 22-April 5.
Murphy, N. C., April 15-May 3.
Henderson, Texas, May 4-17.
Louisia, Ky., May 8-22.

COLLIER, J. A.
(1415 Forrest Ave., Nashville, Tenn.)
Manchester, Ga., April 19-May 12.

DAVIDSON, OTTO AND WIFE.
(Bladensburg, Ohio)
Lima, Ohio, March 15-April 5.

DECKER, WALTER R.
(Song Evangelist, 124 Goud St., Curry, Pa.)
Jamestown, N. Y., March 22-April 5.

DICKERSON, H. N.
(Ashland, Ky.)
Hutchinson, Kan., March 23-April 5.
Dodge City, Kan., April 6-19.
Collinsdale, Pa., April 26-May 10.
Bicknell, Ind., May 31-June 14.

EDWARDS, J. R.
(Sebring, Ohio, Gen. Del.)
Mt. Washington, Ohio, March 22-April 5.
Open dates, April 12-26.
Canton, Ohio, May 17-31.
Sebring, Ohio, Oct. 4-25.
Lima, Ohio, Sept. 6-27.

EITELGEORGE, W. J.
(1107 Lawrence Rd., N. E., Canton, Ohio)
McRae, Ga., April 5-19.
Abbeville, Ind., April 20-29.
Palmetto, Fla., May 3-17.

FAGAN, HARRY L.
(Blind Song Evangelist and Pianist,
52½ Walnut St., Shelby, Ohio.)
Waynesburg, Pa., April 5-26.

FLEMING, JOHN
Garden City, Kan., March 31-April 12.
Sapulpa, Okla., May 12-24.
Cincinnati, Ohio, May 29-June 7.
Wichita, Kan., April 13-26.
Dayton, Ohio, April 29-May 10.

FLEMING, BONA.
(2952 Hackworth, Ashland, Ky.)
Malden, Mass., March 22-April 5.
Providence, R. I., April 6-19.

FLEXON, R. G.
(Shackelfords, Va.)
Marcus Hook, Pa., April 5-19.
Vestal, N. Y., April 26-May 10.
Mineral, Va., May 17-31.
Donora, Pa., June 4-28.

FRYE, H. A.
(1326 Hurd Ave., Findlay, Ohio)
Columbus, Ohio, March 22-April 5.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Alliance, Ohio, March 22-April 5.
Chicago, Ill., April 7-19.
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
China and Japan, April.
Sault Ste. Marie, Ont., May 31-June 14.
Sault Ste. Marie, Mich., June 16-28.

GOODMAN, M. L.
(Burnip, Mich.)
Sunbury, Pa., March 29-April 12.

GREGORY, LOIS V.
(Young People's Worker, Waterford, Pa.)
Kane, Pa., April 6-27.
Columbus, Pa., April 28-May 10.

HARGRAVE, B. F.
(Ladoga, Ind.)
Monon, Ind., March 23-April 5.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio.)
New Albany, Ind., March 22-April 5.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., March 22-April.
Open dates after May 1.

HOOVER, L. S.
(Tionesta, Pa.)
Peoria, Ill., April 5-19.
Arcola, Ill., May 31-June 15.

JOHNSON, ANDREW.
(Wilmore, Ky.)
Franklin, Pa., March 22-April 12.

JONES, T. HOWARD.
(Sheffield, Mass.)
Snow Hill, Md., March 21-April 6.
Centerville, Md., April 6-20.
Greensboro, N. C., April 25-May 10.
Burlington, N. C., May 11-26.
Franklinton, N. C., May 26-June 1.

KENDALL, J. B.
(Lexington, Ky.)
Independence, Kan., March 22-April
Strand, Okla., April 14-26.

LEWIS, M. V.
(Wilmore, Ky.)
Anderson, S. C., April 5-26.
Bristol, Tenn., April 6-19.
Greenville, S. C., April 20-May 3.
Slaughter, S. C., May 4-18.

LINN, MRS. C. H. JACK.
(Oregon, Wis.)
Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK.
(Oregon, Wis.)
Japan, China, Korea, February, March
and April. (Address care Oriental Mis-
sionary Society, Shanghai, China.)

LINCICOME, F.
(Gary, Ind.)
Owosso, Mich., April 5-26.
Chicago, Ill., April 29-May 11.
Fargo, N. D., May 17-25.

LOWMAN, J. WARREN.
(1099 Clinton Ave., Carthage, Mo.)
Greenfield, Ind., March 23-April 5.
San Benita, Tex., April 12-26.
New Rockford, N. D., May 4-17.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Wichita, Kan., March 27-April 12.
Freeman, S. D., May 3-17.
Corsica, S. D., May 18-31.
Centerville, Ill., June 4-21.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Wichita, Kan., April 13-26.
Garden City, Kan., March 31-April 12.
Oklahoma City, Okla., April 27-May 10.
Bentonville, Ark., June 11-21.

MURPHY, WM. J.
Coldwater, Kan., March 22-April 5.

OWEN, JOHN F.
(262 E. 13th Ave., Columbus, Ohio)
Detroit, Michigan, March 22-April 3.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Covington, Va., March 9-April 5.
Bethany, Ky., April 6-19.

QUINN, IMOGENE
(909 N. Tuxedo, Indianapolis, Ind.)
Flora, Ill., March 22-April 5.

REED, LAWRENCE.
(Rt. 1, Salem, Ohio)
Greensburg, Ohio, April 5-19.
March 15-29 open.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Kingsville, Tex., April 12-26.

RICE, LEWIS J.
(2923 Troost Ave., Kansas City, Mo.)
Dewey, Okla., April 27-May 10.
Ada, Okla., May 24-June 7.
Heavener, Okla., June 11-July 2.
Okmulgee, Okla., July 5-19.

ROOD, PERRY.
(Box 268, Chesapeake, Ohio)
London, Tenn., August 6-23.
Open dates.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park,
Detroit, Mich.)
Kannapolis, N. C., April 3-12.
High Point, N. C., April 17-26.
Rameur, N. C., May 1-17.

THOMAS, SAMUEL.
(Converted Jew, 117 Eagle Drive, India-
napolis, Ind.)
Birdsboro, Pa., March 23-April 12.
Barnesville, Pa., April 14-18.
Pittsburgh, Pa., April 19-May 3.

THOMAS, JOHN
Cincinnati, Ohio, May 29-June 7.
Wilmore, S. D., June 12-21.
Red Rock, Minn., June 25-July 5.
Mendon, Ohio, July 9-19.

THOMAS, W. E.
(Nashville, Tenn.)
Louisville, Ky., March 15-April 5.
Owensboro, Ky., April 18.

VANDALL, N. B.
(Song Evangelist)
Cleveland, Ohio, March 22-April 5.

VAYHINGER, M.
(Upland, Ind.)
Marshfield, Wis., March 15-April 5.
Stone Bluff, Ind., April 13-May 3.

WHITE, PAUL.
(Box 204, Highland Park, Ill.)
Peoria, Illinois, April.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open dates.

WILSON, D. E.
(General Evangelist, 557 State St., Bing-
hampton, N. Y.)
Harrington, Del., March 29-April 12.
Binghamton, N. Y., April 14-19.

WILSON, D. E.
(Box 204, Highland Park, Ill.)
Peoria, Illinois, April.

WOODRUM, LON R.
(633 Chestnut St., Abilene, Texas.)
Hominy, Okla., March 22-April 5.
Tulsa, Okla., April 12-26.
Poteau, Okla., May 3-17.

FREE TO BOYS AND GIRLS

Egermeier's Bible Story Book

First of all—Here is what Christian people have asked for—an up-to-date book of Bible stories written according to modern methods of story telling. Your children will eagerly await "story hour" when you get your copy of Egermeier's Bible Story Book. They will always clamor for "just one more."

THERE ARE 233 STORIES—FINE FOR TEACHERS **PICTURES ARE FOR CHILDREN FROM 1 TO 99**

Quite frequently teachers tell how much they appreciate the Bible Story Book in helping teach and explain the Bible to others. The arrangement of the stories makes the book very usable. The Bible stories are divided into periods of Bible history and arranged chronologically. There are 233 stories, each complete, yet linked in such a way as to make one continuous, beautiful narrative of the Bible.

That is why so much attention has been given to pictures in this book. There are three kinds—drawings, actual photographs, and beautiful color reproductions, nearly 200 of them. They tell stories in themselves. Children will study them by the hour. The little tots who are too young to read will get the story so well impressed by the pictures that they can retell the story almost in detail from seeing the pictures. The colored pictures are exceptional pieces of art.

There Are 64 Pages of Helps Especially Adapted for Home Study

48 Pages of These Contain Questions on the Stories

In the back of the book are 48 pages of interesting and thought-provoking questions. There are five or six questions covering each story in the book. These have been carefully and studiously prepared. The test questions will be found valuable to teachers.

16 Pages of These Give Outstanding Facts About the Bible

1. How We Got Our Bible. Tells the story in a few words.
2. The Books of the Bible. A few concise, illuminating words about each Book of the Bible and the authors. Very helpful.
3. Interesting Facts About the Bible.
4. Great Prayers of the Bible.
5. Our Lord's Parables.

Most of these features are not contained in any other Bible-story book.

STYLE B—THE "HOME STUDY" EDITION

This has an attractive and strong cloth cover with oriental design in colors. Gold stamped titles. 673 pages. Size 6½x9 inches. PRICE \$2.75. All you have to do is to sell \$5.00 worth of our beautiful Velvet Mottoes, return the money to us and the Bible Story Book will be sent you by return mail. Fill in the coupon right now and mail it to us.

COUPON

**PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.**

Gentlemen: I want one of the beautiful BIBLE STORY BOOKS as described above. Please send me a \$5.00 assortment of your Scripture Text Mottoes. I will sell them and return the money to you within ten days. As soon as you receive the \$5.00 you are to send the Bible Story Book to me by return Parcel Post.

If for any reason I am unable to sell the Mottoes I will return them to you promptly, and carefully wrapped.

NAME

ADDRESS

DATE

Note If you will send cash with the order, we will send you the mottoes, the Bible Story Book and a handsome pencil similar to the Eversharp style, complete with clip, a four inch lead and a changeable eraser.

The Days of His Flesh:

*The Earthly Life of Our Lord and Saviour
Jesus Christ*

By Rev. David Smith

Fifteen large editions in a comparatively short period, together with words of highest appreciation from the leading Bible scholars, ministers, and editors throughout the English-speaking world proclaim this great work as the one outstanding Life of Christ for every man today. It offers a biography of the Master, elaborate in detail and extending through fifty masterful chapters and more than 500 pages, tracing every phase of our Saviour's earthly career. The author rests his case solidly upon the evangelical records. He adduces abundant evidence to show the historicity of Jesus and to confute those theories which would make Him a mere myth arising out of a haze of reverence and superstition. He is equally sound on the deity of Jesus and he shows conclusively that the acceptance of Christ as the Lord of Heaven must be regarded as the corner-stone of the Church.

He begins with the Wondrous Birth and then proceeds step by step, to the Resurrection, discussing with particular vividness "the silent years" and the part they played in the Messianic consciousness of Jesus. Even after he has completed the body of his remarkable work, the author does not lay down his pen until eight appendices have been written, each throwing light upon some important aspect of the record of Jesus' life and ministry. These appendices include such interesting subjects as, "Objections to the Miraculous Conception," "St. John's Method of Reckoning Time," "The Chronology of Passion Week," etc.

The Master Life of Christ for Every Man

596 Pages. Original Price, \$3.50

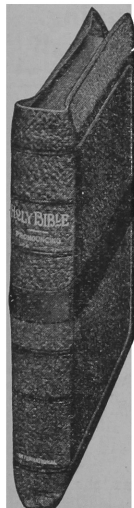
We have 130 copies that we offer at \$1.00 each postpaid.

**PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, - - - KENTUCKY.**

--THESE BEAUTIFUL GIFTS ABSOLUTELY FREE--

JUST CHECK THE ARTICLES YOU DESIRE AND FILL IN THE COUPON

THE HANDY BIBLE



BINDING—

A beautiful and durable quality of flexible moroccol, overlapping edges, stamped in gold on back and backbone.

PAPER—

Good quality, fine white Bible paper. Pages easy to turn.

TYPE—

Large, clear, bold black face, with chapter headings and chapter numbers in figures.

ILLUSTRATIONS—

Seven full page pictures of Bible lands and places.

HELPS—

Calendar for daily reading of the Scriptures, also monthly readings. Eight full-page maps in colors.

SIZE—

5½ x 7½ x 1 inch thick, and weighs only 22 ozs.

A Good \$1.50 Value

This Bible absolutely FREE to you for selling 6 Scripture Text Calendars.

A LIFE OF CHRIST

By DEAN F. W. FARRAR

This is another book that will prove especially useful to Christian Workers and Sunday School Teachers just at this time when the lessons are in the Gospel of Luke.

You will find it helpful to have in one volume, arranged in proper order, the events recorded by all four of the evangelists.

While the book is most interesting for regular reading, it is made valuable as a reference volume by means of a complete index of subjects treated.

This Life of Christ has always held its place among the finest books of its kind, and though many other lives of Our Lord have been written since this one, few have in any way surpassed it.

The list price of "The Life of Christ" by Farrar containing 744 pages is \$3.00.

You may own a copy absolutely FREE OF CHARGE by selling only FOUR of our Scripture Text Calendars.

Interesting facts about each of the twelve pictures

SCRIPTURE TEXT CALENDAR---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—9¼x15¼ 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

CHRIST IS THE HEAD OF THIS HOUSE

This is a motto for the dining-room in any Christian home. It comes in red, green or blue velvet with clear ivory white letters. The size of the motto is 10x13 inches, and it has a silk cord to hang it by. Here is the full text of the verse.

Christ is the Head of this House, The Unseen Guest at Every Meal, The Silent Listener to Every Conversation.

The list price of this motto is 45c. It will come to you absolutely FREE OF CHARGE for selling only TWO of our Scripture Text Calendars.

BOOKS THAT YOU CAN GET For Selling Two Scripture Text Calendars

| | |
|---|--------|
| Stepping Heavenward. Elizabeth Prentiss | \$0.40 |
| The Love Story of a Maiden of Cathay. by Yang Ping Yu | .75 |
| A New Vision of Another Heaven. Richard W. Lewis | 1.25 |
| The Bible Cross Word Puzzle Book | 1.00 |
| The Simple Life. Wagner | .75 |
| Three Times Three. A Temperance Story for Boys and Girls. Panzy | .75 |
| Wesley and His Work, or Methodism and Missions. Bishop Candler | .75 |
| The Life of Francis Asbury. DuBose | .75 |
| A Message From Bethlehem. W. J. Bryan | .50 |
| Short Talks. D. L. Moody | .50 |
| Water-Proof Bible Case | .50 |

For Selling Three Scripture Text Calendars

| | |
|--|--------|
| Four Thousand Questions and Answers on the Old and New Testaments | \$0.50 |
| The Bible Reader's Companion, bound in black Kraft leather, round corners and red edges | 1.00 |
| The Case Against Spiritualism. J. T. Stoddart | 1.00 |
| Ways of Working, or Helpful Hints for Sunday School Officers and Teachers. A. F. Schaffner | 1.00 |
| The Making of Methodism. Bishop Tigert (Illustrated) | 1.00 |
| The Twelve, Apostolic Types of Christian Men. Edward A. George | 1.00 |
| The Way of Power. John Paul | 1.00 |
| The Holy War. John Bunyan | .75 |
| Bible Bound in black cloth | .50 |

For Selling Four Scripture Text Calendars

| | |
|--|--------|
| Red Letter New Testament | \$1.00 |
| Bible bound in brown Kraft leather | .75 |
| Addresses for Women Workers. Mrs. G. H. Morrison | 2.00 |
| Sermons and Addresses. Broadus | 1.00 |
| Purpose In Prayer. E. M. Bounds | 1.25 |
| Great Revivals and the Great Republic | 1.50 |
| The First Soprano. Mary Hitchcock | 1.00 |
| Turn But a Stone. Story-talks to Children. Archibald Alexander | 1.60 |
| Lord Teach us to Pray. Alexander White | 1.00 |
| Home Folks. Clovis Chappell | 1.50 |
| Heralds of a Passion. Chas. Goodell | 1.25 |
| The Holy Spirit, or Power From On High. A. B. Simpson | 1.50 |
| Life In the Heights. J. H. Jowett | 1.50 |

ORDER FORM

Pentecostal Publishing Company
Louisville, Kentucky.

Gentlemen:

Kindly send me Scripture Text Calendars. I agree to sell these calendars at 30c each and return the money to you within ten days. For my work I am to receive, postpaid and absolutely free of charge, the items checked on this sheet.

NAME

ADDRESS

NOTE—If you will send the cash with order we will give you an extra Scripture Text Calendar

The Twelve Pictures themselves are well worth the price of the Calendar

RED LETTER TESTAMENT AND PSALMS WITH REFERENCES

Here is indeed a splendid book for home reading. Consider its many important features.

- Bound in substantial black cloth over boards. Title stamped in gold on the side.
- Size of the page is 5½x8 inches. The thickness is ¾ of an inch.
- The type is large and self-pronouncing. There is also a key to the self-pronouncing feature.
- All the sayings of Jesus are printed in red.
- A center reference column and dates of happenings on each page.
- A synopsis at the head of each chapter making it easy to hunt up any particular incident.
- All differences between the King James and the Revised Version is shown in foot-notes.
- Sixteen full page illustrations.
- Twelve maps in colors with complete index to the atlas.

All of these attractive features make this New Testament and Psalms most desirable. The list price of the book is \$1.00. You may own a copy FREE OF CHARGE by selling only THREE of our Scripture Text Calendars.

The Sunday School Lessons for each week in the year with reference for Golden Text

THE HOLY LAND AND THE BIBLE

By CUNNINGHAM GEIKIE
(In two volumes)

When one has referred to these volumes he feels that he has really visited the various places in the Holy Land. Dr. Geikie is so thoroughly familiar with almost every inch of the Holy Land that he adds local color to his description. By describing a custom here, or an incident there, he causes new light to break on many Bible passages.

At the back of volume two there are two very useful indexes; one listing the places, the other lists all texts referred to in the volumes.

In all there are more than eleven hundred pages. The volumes are attractively bound in green cloth.

The list price of Geikie's "Holy Land and the Bible" is \$4.00.

You may have these two volumes absolutely FREE OF COST by selling FIVE of our Scripture Text Calendars.

Attractive colored picture of Christ in Garden, on the cover

Table for reading Bible through in a year

KINDERGARTEN STORIES FOR THE SUNDAY SCHOOL AND HOME

By LAURA E. CRAGIN

A wide range of subjects is covered in these 64 stories. Each one is illustrated with an appropriate and beautiful picture.

Here are a few of the titles of the stories:—"Ye Are the Light," "How To Pray," "Jesus and His Mother," "The Best Gift," "The Home Life of Jesus," "A Cup of Cold Water."

This book is beautifully printed on a very high quality of paper and bound in cloth. The pictures alone make the book most desirable. In all there are 316 pages. The publisher's price of this book is \$1.75.

Every mother or teacher of children will want a copy of this book and all you have to do to own one is to sell FOUR of our beautiful Scripture Text Calendars.

A verse of Scripture for each day in the year

Great Stock-reducing Sale of Bibles!

We list below about 30 different styles of Bibles and Testaments which we are discontinuing, and in order to sell them quickly we offer them at about one-half the retail price. They are all good stock and in good condition

Every Bible in This List is The Old King James Version

Comfort Edition Handy Old Folk's Bible

Extra large type, very thin white paper, Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and moneys, silk headbands and marker, gold edges.

Bound in genuine leather, overlapping edges, stamped in gold on side and backbone, size only $5\frac{1}{2} \times 8\frac{1}{2} \times 1$ in. thick, weight 25 ozs.

This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The net retail price is \$7.00. Stock-reducing sale price **\$3.50**

6 copies same as the above, bound in a beautifully grained flexible morocotal. Regular \$5.00 value. Stock-reducing sale price, \$2.50.

Ideal India Paper Bible

The binding is the prettiest and finest used in Bible making, will always wear black, and you will be delighted with this fine grained Morocco.

It has the large, easy-to-read, open face burgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

It is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size $5\frac{1}{2} \times 8\frac{1}{2} \times 1$ inch thick and weighs 24 ozs.

No better Bible on the market for wear, convenience, attractiveness or easiness of reading. Guaranteed not to break in the back. The publisher's net price is \$11.85. Stock-reducing sale price **\$7.50**

Precious Promise Bible

About one-tenth of the Bible is precious promises, and in this Bible they are all underscored in red, carefully indexed.

It has the large, long primer type with a complete line of most excellent teacher's helps, including references and concordance.

It is bound in genuine Morocco with overlapping edges, size $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{4}$ in. thick. Has red under gold edges. Sells through agents at \$7.50. Stock-reducing sale price **\$4.00**

Veri-Thin Pocket Bible

Bound in genuine leather, overlapping edges, stamped in gold.

It has a small, very readable, self-pronouncing type, with more than 40,000 center column references, maps, printed on fine India paper, red under gold edges. Size $4 \times 6 \times \frac{1}{2}$ in. thick.

A convenient Bible for pocket use or for a lady's handbag. Regular net price \$3.00. Stock-reducing sale price **\$1.50**

Child's Bible

It is beautifully bound in small grained flexible morocotal, very durable. Has a large, clear, minion type, red under gold edges, silk headbands and marker, colored maps. Stamped in gold on back and backbone.

Stock-reducing sale price **\$1.00**

Regular price \$2.00, or one dozen for \$10.00.

Big Type Easy-Reading Bible

Just the Bible to keep on your table for study. It has the largest type that we know of on the market and it is self-pronouncing. The type is so large you will get real pleasure in reading this.

It has the Family Record and some beautiful full-page colored illustrations.

Bound in flexible morocotal, stamped in gold, size $6 \times 8 \times 1\frac{1}{2}$ inch thick.

The regular net price is \$6.00. Stock-reducing sale price **\$3.00**

A Bible similar to the above, with large pica type and references, size $6\frac{1}{2} \times 9\frac{1}{4} \times 1$ in. thick, bound in very fine leather, red under gold edges, regular net price \$5.00. Stock-reducing sale price, \$3.00.

Complete Red Letter Bible

We have sold at least 5,000 copies of this Bible. It has the large, clear, self-pronouncing long primer type, several hundred pages of the best Bible helps to be had on the market, including concordance and 4,000 questions and answers.

The words of Christ are printed in red. It has a large number of full-page illustrations, bound in genuine leather with overlapping edges, stamped in gold. The size is $5\frac{1}{2} \times 8\frac{1}{2}$.

The regular net price is \$6.50. Stock-reducing sale price **\$3.25**

Large Type India Paper Bible

You have often wanted a Bible with a large type, that is thin, light and convenient. Here it is, printed on India paper, 50,000 references, red under gold edges, size $5\frac{1}{2} \times 8$ inches, and only $\frac{1}{4}$ inch thick. Weight 21 ozs.

We have only 9 copies, and the publisher's price is \$8.00. Stock-reducing sale price **\$4.00**

Sunday School Class Bible

A good, clear, self-pronouncing ruby type, maps in colors, beautifully bound in black cloth, stamped in gold on back and backbone, size $3\frac{1}{2} \times 5\frac{1}{2} \times 1$ inch thick.

A small attractive Bible that anyone will appreciate. Regular price 90c. Stock-reducing sale price **50c**

One dozen for \$5.50

Scholar's Index Bible

Bound in genuine leather with overlapping edges, good clear, self-pronouncing type, fine white Bible paper, splendid concordance, red under gold edges, stamped in gold.

It has the patent thumb index. An ideal scholar's Bible in size, weight and thickness. Regular price \$3.00. Stock-reducing sale price **\$2.00**

Same Bible as described above, with additional features of illustrations, Family Record, 4,000 questions and answers. The regular net price is \$4.00. Stock-reducing sale price \$2.50.

The Smallest Teacher's Bible

The size is only $3\frac{3}{4} \times 5\frac{3}{4} \times 1$ in. thick; weight, 12 ozs. Good clear readable nonpareil type, references, concordance, maps, Bible Gazetteer and some other special helps.

It is printed on fine India paper, red under gold edges, bound in genuine leather, overlapping edges, stamped in gold on back and backbone.

You will be delighted with this beautiful pocket edition of a complete Bible. The regular net price is \$4.00. Stock-reducing sale price **\$2.90**

Large Type India Paper Concordance Bible

A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance and patent thumb index.

It is bound in genuine Morocco with overlapping edges, red under gold edges, printed on extra fine India paper, neat in size, light in weight. Size $4\frac{1}{2} \times 6\frac{1}{2}$, only 15-16 of an inch thick.

This is one of the newest and most attractive Bibles on the market. The publisher's regular net price, \$7.25. Stock-reducing sale price **\$4.50**

Black Face Type Text Bible

The type is large, clear and black, it is self-pronouncing, printed on fine white Bible paper, 64 pages of excellent helps, a large number of colored illustrations, red under gold edges.

It is bound in very fine genuine leather with overlapping edges, linen lined to edge, stamped in gold on back and backbone, size $4\frac{1}{2} \times 6\frac{1}{2}$. Regular net price \$5.50. Stock-reducing sale price **\$2.00**

90 copies same as the above, without illustrations. Stock-reducing sale price \$1.80.

Loose Leaf Bible

This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is $6 \times 7\frac{1}{4} \times 1$ in. thick. This includes the blank sheets as well as the Bible. The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

The mechanism is substantially made and the sheets will not pull out or tear; no rings or springs to get out of order.

The regular agent's price is \$12.00. Stock-reducing sale price **\$8.00**

Young People's Reference Bible

The very Bible you want for a young man or young woman, or for a business man. It is only $\frac{1}{2}$ in. thick, size $4\frac{1}{2} \times 7$, weight 11 ozs. Beautiful clear minion type, references and maps.

Fine white India paper, silk headband and marker, red under gold edges, bound in a beautiful and durable grained morocotal, overlapping edges, titles stamped in gold. Guaranteed not to break in the back. Regular agent's price \$4.00. Stock-reducing sale price **\$2.00**

Red Letter Prophetic Bible

Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

A complete line of most excellent teacher's helps, including a combination concordance, a clear, readable, self-pronouncing minion type, printed on Bible paper.

Bound in genuine leather with overlapping edges, stamped in gold, size $5 \times 7 \times 1$ in. thick. Red under gold edges. Regular net price \$5.00. Stock-reducing sale price **\$2.50**

A few copies same as the above, bound in an extra fine leather and leather lined to edge. Stock-reducing sale price \$2.90.

Scofield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black brevier type, and with the very complete Scofield references.

The size is $5\frac{1}{2} \times 8\frac{1}{2}$, less than 1 inch thick and very light. This is acknowledged to be the prettiest edition of the Scofield Bible published. It is a regular \$12.00 value. Stock-reducing sale price **\$8.00**

Same style as above, in the smaller type, size $4\frac{1}{2} \times 7$. Regular \$10.00 value. Stock-reducing sale price \$6.00.

Signal Bible

There is a * at each Old Testament scripture referring to Christ, and the Old Testament scriptures quoted by our Lord, as well as his sayings in the New Testament, are all printed in bold type.

It has the revised version in footnotes, Family Record, presentation page, a large number of full-page illustrations, concordance, good, clear, readable, self-pronouncing minion type. Red under gold edges, bound in genuine leather with overlapping edges, size 5×8 . Regular price \$4.00. Stock-reducing sale price **\$2.00**

Large Type Testament and Psalms Red Letter Edition

Has the large, self-pronouncing burgeois type, with references and with revised version in foot notes; the words of Christ in red, illustrated, index atlas to the Holy Bible and maps. Bound in black cloth, stamped in gold, size $5\frac{1}{2} \times 8 \times \frac{1}{2}$ inch thick. Regular price \$1.50. Stock-reducing sale price **60c**

10 copies same as above in leather binding. Stock-reducing price \$1.00.

See page 13 for other Testaments offered in this great stock-reducing sale.

PENTECOSTAL PUB. CO.,
Louisville, Ky.

Enclosed \$..... for which send Bible marked above.

Name

Address

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 8, 1931.
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.
Vol. 43, No. 14.

BE STRONG, OH MAN OF GOD!

By The Editor.

BE strong, oh man of God, who hath been called to preach the everlasting Word. Be fearless, but be kind. Remember always that you must stand before the final Judge and render a strict account to him for how you lived, and how you spoke in his great name to fellowmen.

The sacred desk is a high and holy place. The man who stands up there to speak must, by no means, seek his own advantage, the praise or flattery, or promotion, much less the cash of those to whom he brings the message of his God.

One shudders at the thought of selfishness in the sacred desk; of a man called of God to preach, who fails to warn his fellowmen, but flatters and comforts them in their sins, and hungers, rather, for their praise, than the salvation of their immortal souls. The preacher must be filled with holy awe, with truth divine, and passion for the souls of men.

God hath highly honored those taken from their fellowmen, and set on high in holy orders of the prophet, to whom he will reveal his own law, his will, his love for all who have gone afar from the Father's house. But God himself can find no way to save men in their sins; to give peace to those who are in rebellion and at war with him.

If the preacher fails, if he cowers before the face of man, if he will not bring the truth, which like a sword, doth smite and slay the sins of men, if he does not lift up a mighty Christ who is able to save to the uttermost; if he is afraid to speak God's word, to proclaim the divine requirement of those who would be at peace with their Maker, and enter into eternal rest, then the word of God declares those souls he loved, and for whom Jesus died, will be lost, and the preacher who failed because of fear, or love of self, will be held responsible. The blood of those whose souls are lost because of his failure will be required of him.

What an awful doom awaits the preacher who fails to set up and proclaim God's true standard of measurement of men. God's call to them is to forsake all sin, to come with repentance, deep and true, bowing down in earnest prayer in Jesus' name, with the assurance that for all who shall come there is pardon, love and mercy; there is forgiveness of every sin, and wondrous peace with God. But if the God-called man fails to preach the truth, the souls are lost; and with their lost souls he is doomed to slink away to the deep caverns of an eternal prison-house, ever trying to hide himself from those he betrayed, and failed to bring to Christ; but always under their accusing gaze and the frightful curses they will heap upon the man who feared to preach the truth.

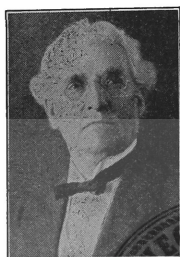
Be strong, oh man of God. Remember

that Christ has died in agony on the cross, that he hath all power in heaven and in earth, and has, for some reason unknown to you, called you to this sacred task. Do not shun to proclaim full redemption in the cleansing blood of Christ. It is sin, and sin alone, that separates men from God. God has loved, Christ has died, and you are called to go out and with his mighty word, like a sword, to separate men from sin. There is power in the precious blood to wash all sin away, to make men holy, and present them to the Father without spot or wrinkle. No man can be true to God, his fellowmen, and himself, who does not offer to those to whom he ministers holiness of heart, and righteousness of life, freedom from every stain of sin. When you preach, do not think so much of the weakness and sinfulness of men; but think of the mighty power of the Christ who died to save them from all sin. Be strong. Be free from fear. Be a manly, mighty man of God. Be humble, be full of pity; be warm with love, but preach the truth; fear not the face of man, and in the end, lay your armor down and go to meet your God in peace. No doubt you will bring many sheaves. Be strong; be tender, but be a fearless, earnest, love-impelled soldier of the cross.

Monthly Sermon.

A PICTURE OF THE CARNAL NATURE.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1:28.



The Apostle Paul, in this first chapter of the Epistle to the Romans, is describing conditions of wickedness among a pagan people that reaches to a depth of degradation horrible to contemplate. They had "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things." Because of this they had been given up "to uncleanness through the lust of their own heart, to dishonor their own bodies between themselves." They had gone so far as to have "changed the truth of God into a lie." Because of all this, they had been given over to vile affection, which had led to the most unnatural and degrading vices of which human beings are capable. All of this had finally headed up in the words of our text; "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Then follows a description of the outcome and fruitage of their refusing to retain God in

their thought, and God giving them up to the control of their own reprobate minds.

The result was, that they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envying, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

The apostle is here giving us a picture of the carnal nature of humanity when it has gone into open rebellion against God, and from whom God has withdrawn his preventive mercies, and left to riot in wilful wickedness, in its downward plunge into utter beastliness, until men and women, instead of rising in obedience and faith into sainthood and heaven, degenerate step by step in rapid succession into human demons, and fall headlong into hell, the only place of abode for which they have fitted themselves as the result of choosing to forget God and put him out of their thought and knowledge.

One of the greatest and most important duties of the church in its ministry, its teaching in the schools, in its periodicals and literature of every kind, is to keep the fact of God and his presence in the minds of the people. To forget God is to lift the floodgates of sin. It has been well said, "The memory of the presence of God is the best preventive against sin." One of the secrets of the remarkable success of the ministry of that great God-sent evangelist, Charles G. Finney, was the fact that he preached to the people about God. His omnipresence, which meant his presence everywhere. His holiness; his right to rule in the universe he created; man's obligation to keep his laws, to live and act in harmony with his will, the danger and fearful consequences of disobedience, the certainty of coming judgment and eternal punishment upon those who violated his commandments and rejected his mercy.

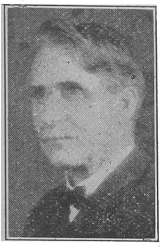
Finney's preaching made the people conscious of the fact that the eye of an almighty God was upon them, that they were in his presence, that he knew their every thought, desire and act, and that those who failed to seek his pardoning mercy would be brought into judgment and sentence would be pronounced upon them. Finney's preaching was so scriptural, his arguments so logical, and his conclusions so forceful that they compelled men to believe that what he preached was awful truth, that surrender and obedience to God, with saving faith in Christ, was the only possible way to escape impending and certain doom.

The results of this preaching were wonderful indeed. A wholesome fear of God fell upon a community, strong men surrendered, worldly-minded women were confounded, repentance was widespread; people were saved by scores, hundreds and thousands. Apart from the immediate and gracious salvation

(Continued on page 8)

LIGHTS FROM VARIOUS LAMPS.

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



I was just looking over the Biography of Mark Guy Pearse that wonderful minister of the Gospel, writer on holiness and other themes, and evangelist of hope and love. When he saw the end approaching and he spoke of his funeral service, he said, "Please understand, no mourning, no grief, no gloom, no dead march, start the service with 'Praise God from whom all blessings flow,' and let the stops be out on the organ, and ask the people to thunder it out when they sing it in triumph." "Remember," he said, "I shall be with you and shall join in the singing." He was a unique preacher, very quaint, plain and powerful. In one of his sermons he said, "Whom cares for hallelujah raptures on the Sunday night if you can't keep your temper on Monday." "We shut God in and we shut him out. We shut him into the churches and out of the homes."

II.

It was a saying of Martineau that "God has arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours."

We have to thank God for the Mystics "who have raised the moods of the soul to the highest and always to live in the very Holy of holies."

The tides of the spirit are variable yet certain. Twice in twenty-four hours there are high and low tides in nature. The working of the Spirit of God is in every case tidal movement. If we place ourselves where the tides will reach us we will be bound to be carried on their bosom.

For while the tired waves, vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making
Comes silent, flooding in, the main.

III.

Let me give here a few quotations from a book I have been reading recently on the "Indwelling Spirit."

"Nothing great is possible in this life without that white heat of enthusiasm which makes the world consider the saints mad." "It was for their enthusiasm that Methodists were mocked and persecuted at first and if the lack of scoffs and persecutions in later days be due to the loss of enthusiastic devotion the exchange is a poor one."

Come then my God, mark out thine heir
Of heaven a larger earnest give;
With clearer light Thy witness bear,
More sensibly within me live;
Let all my powers Thine entrance feel
And deeper stamp Thyself the seal.

"Some Christians lower the spiritual temperature of every society they enter while others instinctively kindle the decaying embers of religious life wherever they go, as when a dying match is plunged into a jar of oxygen."

"In all generations it has been the voice of the solitary inspired prophet that has aroused a slumbering church and quickened a dying world."

IV.

John Wesley was a great lover of music and art. The beautiful in architecture appealed to him, beauty of shape, color and sound ministered to his finely constructed nature; he delighted in good music and singing. In his Journal, 1751, he writes, "While the organist was playing a voluntary I found an uncommon blessing." At St. Paul's Cathedral he says: "I could taste the good word of God in the anthem which began, 'My song shall be always of the lovingkindness of the Lord.'" Wesley was a man of many parts,

he had the most eminent self control. He was mobbed frequently. At one of them he said: "In the midst of the mob I called for a chair; the winds were hushed and all was calm and still; my heart was filled with love, my eyes with tears and my mouth with arguments—they were amazed, they were ashamed, they were melted down, they devoured every word."

In 1788 at Horsefair the slave owners and shippers of Africans brought on a riot, breaking up benches, etc. In six minutes Wesley subdued the mob, he said: "*All being calm I went on.*"

V.

Wesley commenting on the saying of Jesus, "I am come to throw fire upon the earth" says, "To spread the fire of heavenly love over all the earth." Concerning the divine quality of heavenly fire Charles Wesley sang:

"O Thou who comest from above,
The pure celestial flame to impart
Kindle a flame of sacred love
On the mean altar of my heart.

"There let it for thy glory burn
With inextinguishable blaze,
And trembling to its source return,
In humble prayer and fervent praise.

"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."

VI.

A writer on early Methodism in the days of Wesley states four principles which characterized its establishment.

1. The supreme importance of spiritual intuition and moral consciousness.
 2. Divine guidance received through the Holy Scriptures.
 3. The verdict of the common sense of Christians.
 4. Practical value as discovered by use.
- By the third principle Wesley meant the consent of the community of the faithful and Christian fellowship through the class meeting, love feast, conference, etc.

By the fourth principle Wesley recognized Pragmatism or practical utility. Wesley believed in putting everything to the test of experience.

VII.

The Eighteenth Century has been described as an age characterized by
Decay of religion.
Licentiousness of morals.
Public corruption.
Profaneness of language.

An age whose "Poetry was without romance, philosophy without light, public men without character. An age of light without love, whose very merits were of the earth earthy."

This was the age of the great revival under Wesley and Whitefield. So there is hope for the Twentieth Century. Wesley wrote amid all that he saw and endured, "By the grace of God I never fret. I see God sitting upon his throne and ruling all things well."

Writing to some Methodists in Carlisle, Wesley wrote, "There are twelve of you and all are professing to have your hearts on fire with the love of God. If you are faithful you are enough to set this city on fire."

VIII.

Wesley was both practical and philosophical, he saw God in everything. "Man alone," he wrote, "soars to God the Principle, and prostrate at the foot of the throne of the Almighty, adores with the profoundest veneration and with the most lively gratitude, the ineffable goodness that created him." Looking upon nature Wesley could say with Milton:

"These are Thy glorious works, Parent of Good,
Almighty! Thine this universal Frame,
Thus wondrous fair! Thyself how wondrous then!"

Wesley writing on the great question, so often distressing, as to what becomes of the heathen millions without the gospel said that he believed that the Roman Emperor Marcus Aurelius "a strange heathen, would, with the Old Testament saints, enter the heavenly Kingdom of God. "I have no authority," he wrote in 1790, a year before he died, "from the Word of God to sentence all the heathen and Mohammedan world to damnation. It is far better to leave them to him that made them and who is the Father of all the spirits of all flesh. . . . I believe the merciful God regards the lives and tempers of men far more than their ideas."

It has been said that the Christian phrase "In Christ" occurs 164 times in St. Paul's writings. Wesley sang about it thus:

"All things are possible to God,
To Christ, the power of God in man;
To me, when I am all renewed,
When I in Christ am formed again."

And in these days of terrific unbelief it is well for us to share Wesley's conviction when he sang:

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart."

"Easter Acrostic."

- E—Easter, the happiest of all seasons, is here;
A—All doubts are removed, the risen Savior is near.
S—Salvation in all its fullness is ours to embrace—
T—This is for one and all of every race;
E—Everlasting joy, peace and happiness to all;
R—Relying on the risen Saviour we will not fall.

R. S. WEEKLY.

Notice.

Jerusalem.—Last fall while preparing to leave on our Missionary Tour, I neglected to answer some of the calls for camps for July and August. Later I lost those letters. Please pardon this and write again if you desire our humble services. Direct "God's Bible School, Cincinnati, Ohio."

E. E. SHELHAMER.

IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.

S-t-r-u-t spells "crazy;" not "Christianity."

THE TRIUMPH OF THE HOLY.

Rev. L. S. Hoover, Evangelist.

"Many shall be purified." Dan. 12:10.



HOLINESS is the very essence of God's nature. It is the blazing white light purity of him who is a consuming fire. It is the life power of the moral world. It is the eternal moral power invincible.

If there were any other power in the universe that could for a moment endanger it, confusion would reign and the race would be in despair. But holiness is supreme; it sits enthroned in majestic glory and beauty, impregnable and eternal; therefore the race has hope.

It was the original nature of all created beings. It is not merely the atmosphere of heaven, but the essential of heaven. It is the absolute authority and ruling power in a universe of free wills. It is the moral order of the universe from everlasting to everlasting. Before time was, it was; the same yesterday, today, and forever.

It is essential to the good of all created intelligences that this order prevail. As the power supreme, equal to all emergencies, it shall prevail. It goes forth conquering and to conquer. History proclaims its triumph in the past; experience proclaims its triumph in the present; prophecy proclaims its triumph in the future. Let us note:

THE NATURE OF THIS TRIUMPH.

In history it is not merely the victory of Omnipotence over all opposing forces. If it were Omnipotence conquering just because it could, we might think that "might made right." But here the order is reversed. *Right is might.* God is Omnipotent because he is holy.

The triumph of the Holy in history is then the triumph of virtue over vice, of holiness over sin, of moral law over spiritual anarchy.

The first record we have of this is Lucifer's rebellion. An archangel aspired to rule and dared to challenge the authority of Infinite Holiness. Jesus was an eyewitness of this first clash between virtue and vice. He declares that quick as a flash of lightning, holiness triumphed, moral order was restored, and the archangel and his cohorts cast down and ruined in defeat. Jesus says, "I beheld Satan as lightning fall from heaven." Luke 10:18.

It is the nature of holiness to overflow in love and spread until it fills the universe. This was the purpose of creation. God did not create man because he was lonely, but rather because life has holy worth and the possibility of spreading holiness. So man was created; holiness spread from heaven to earth and reigned supreme. All was harmonious, beautiful, glorious.

Satan disturbed this order and sin entered the world. It seemed that holiness was defeated. But not so. He who gave us our freedom of will did not do so without holding in reserve enough power to save us from any abuse of it. Immediately holiness triumphed again and "The Masterpiece of Omniscience" came forth in a plan of salvation.

We have also the record of Noah. Jehovah had threatened to blot out the race for their wickedness. This holy man found grace in the sight of the Lord, saved the day for humanity and God saved the holy few. Then the flood came and destroyed the wicked. Once more God made known that his earth was to be peopled with holy people.

Elijah's victory on Mt. Carmel was another glorious triumph for holiness. This holy prophet challenged four hundred false prophets and the God that answered by fire was declared by the people as supreme.

However the greatest moral battle of the ages was fought out at Calvary. Jesus was

victor. Holiness was made a possibility of grace, and the atoning cross exalted as the sign of the conqueror. Ever since then the forces of Satan have been in retreat. Though stubbornly counter attacking at times, they are being steadily driven back toward the pit.

God's chief concern is the restoration of holiness to the conscience of his church. Therefore holiness must be the ruling idea of a ruling religion. It is so in Christianity. Holiness as a second work of grace is its central idea.

Jesus taught moral purification by faith alone in his atoning blood. He taught it as a second work of grace. John 17:17. He considered this so important that he left the world out of his thought in his last prayer, while he prayed for the sanctification of the regenerated, chosen eleven. So we come next to notice:

THE CERTAINTY OF THIS TRIUMPH.

Daniel saw it in the vision. Pentecost made it real as an experience for the church and started the movement for its continued propagation. Moral purification is an experience possible only in Christianity. Because of this all other religions must be relegated to the moral scrap-heap as outworn superstitions. Christianity alone survives as the moral absolute, as the only religion worthy of the name, and the only one able to furnish this experience to believers.

But in Christianity this experience is the believers' inheritance. "The blood of Jesus cleanseth from all sin." 1 John 1:7. This is a cleansing act of the Holy Spirit whereby the consecrated believer is purified; it is also an endowment of spiritual power. The Holy Spirit comes into the heart as a burning, cleansing flame and the soul is purified by his incoming presence that fills the heart with power. It is a great experience, a triumph of the Holy in experience once it is ours. It is a triumph of the Holy by faith. Daniel encourages us to believe that many will exercise this faith and thus be purified.

This prophecy will come true. The great Holiness Movement is but in its morn. It is but on the threshold of its greatest victories. Sometimes it seems quite the contrary. That is because we only see the battle-line from our narrow little sector. We do not have the world vision and a report from the whole battle-line. In the great World War many of the soldiers only saw the battle from their little sectors. Viewing it from that angle, they were sometimes discouraged because driven back. But viewing the whole line at once, General Pershing could see a steady advance toward victory all along the line.

The need of the hour is a kingdom vision that will help us to see that our church (no matter what its denominational title is among the clean holiness churches) is but a very small sector of this world battle-line. Holiness is steadily girdling the globe. The holiness forces are sweeping on to certain victory, on a world scale.

If we could have daily reports from the whole world battle-line, a great shout of victory would go up as we realized the constant progress of this movement. Let us remember that hourly this prophecy is being fulfilled. Thousands join the ranks of the conquering holiness host every day. This brings us to a consideration of

THE MAGNITUDE OF THIS TRIUMPH IN THE FUTURE.

When the clock on the walls of time strikes the prophetic hour, holiness shall be honored in the earth. At the coming of Jesus, the kingdoms of this world become the property of Christ. Under the severest tests of human experience, a new humanity shall come forth, a blood-washed, regenerated, sanctified and resplendent in the glory of ho-

liness. The whole world will be compelled to acknowledge that they are the "Holy People of The Lord." When holiness has been thus honored in the earth, the Lord will say, "It is enough. Come up higher." Then for the first time we shall catch a glimpse of the magnitude of this victory. They shall come from the east and the west, the north and the south, and from the uttermost parts of the earth. Behold this gathering of saints, precious soul, and revel in the glory of the vision, and rejoice.

Marching up the highway of holiness the greatest crowd ever seen by human eyes approaches. The marching column of these soldiers of the cross extends far down the highway, stretching even beyond the range of faith's telescope. What a host of saints. A great company which no man can number. Abraham and Isaac, Moses and Elias, Daniel and Job, Paul and Silas, Patriarchs and Apostles, saints and martyrs, behold them marching into the eternal city. The banner of the cross floats in the breeze as they march through the gates, accompanied by angel escorts and led by the Captain of our salvation. They have reached their goal. They halt before the great white throne. Shadows have fled away. The perfect day has dawned in all its splendor. The saints are in their genial native land. Environment is perfect. Prophecy is fulfilled at last in all its magnitude. It is coronation day. The blood-washed millions stand around the throne. Silence is tense with expectation. The archangel crowns Christ King of kings. Holy love sits enthroned as a governing power forever. Sin is vanquished and Satan is destroyed. All heaven is in jubilee. The shouting breaks out louder than thunder. The holy war is won. The triumph of the holy is complete. The saints possess the kingdom. The shouting shall never cease. Holiness is supreme forever, and time is no more.

That "Great Conspiracy."

REV. A. S. HUNTER.

I read that Ernest Gordon has written a booklet in which he gives the inside facts of a great conspiracy between the brewers and the billionaires to break down and destroy the Eighteenth Amendment, and bring back the reign of liquor, especially beer. His facts are undeniable, and constitute a most serious situation; and there is plenty of evidence all about us, official and otherwise, to fully corroborate them. However, the head partner in the conspiracy is not mentioned. His name is Satan, alias the devil! He is "the prince of the power of the air, . . . the ruler of the darkness of this world;" against whose invisible principality Christ and his forces contend. The devil is "the prince of this world," and has an ally in every carnal heart, especially every unregenerate heart. That helps to explain why so many church members, who are apparently good citizens, are apathetic about prohibition, or critical of enforcement.

A quotation from Shakespeare is something like this: "O, thou invisible spirit of wine! If there is no other name to call thee by, let me call thee devil!" Shakespeare was a keen observer, and recognized the devilish character of alcohol when in the human system. Inspiration says, "Be not drunk with wine, wherein is excess (riot), but be filled with the Spirit." There God sets forth the deadly antagonism between alcohol as a beverage, and the Holy Spirit. Alcohol is the devil's material agent by which to get control of the brain, with its thinking and reasoning capacity, and of the will; and dethrone reason, judgment and conscience. One

(Continued on page 6)

THIS, THAT AND THE OTHER.

Thomas Clark Henderson.



DISSATISFACTION and restlessness characterize many preachers now-a-days. Preachers who are morally in earnest, called of God, clearly sensing that their first obligation is to him who called them into the ministry of the Gospel, are aware that somehow the church in which they are investing their lives is binding them. Instead of being set free to build the Kingdom of God, they feel that they are being used as a horse is used in the harness of a master. They are struggling for heart freedom. They are gasping for breath. Sensing that they are functioning more as parts of a religious system, or as units in an institution, than as prophets of God, they are restless and longing. Such men have an inner protest against having to spend the better part of their time and energy in doing the things which promote their denomination, but do not seem to express the divine urge and passion of their deepest selves. Here are some tragic words from the heart of a friend of mine, a Methodist minister and son of a widely known Methodist leader, who is now pastor of a church of no little size and prominence: "I have not lost the sense of personal, Divine commission, but here I am serving a church that needs to be disorganized and started all over again. I know that this church needs to be smashed all to pieces. The choir and the worldly officials hold the whip over all the life of the church. I have all but sold my soul for the sake of peace. I dare not do what I know should be done to this church because this church and its pastor are part of a well-oiled system which must not be disturbed. If I dealt with my church official as Jesus Christ dealt with the seven churches mentioned in the early chapters of Revelation, I know that it would not be long before I would be secretly tried by my local officials and those who are above me in the church, and at the next annual conference I would be thoroughly punished. My mouth is not locked, and every one who knows me knows that I am not a moral coward, but surely there is something better than this sort of thing. Do all pastors have to feel that if they obey God they will be no longer the mouth-piece of their own congregation? Must a man get into the smaller churches in order to preach the Gospel without fear or favor? I have hours of well-nigh consummate discouragement." Just today a pastor-friend of another denomination, pastor of a church with about one thousand members, a man of signal evangelistic passion and ministry, said to me, "The missionary work of our denomination is now in the hands of the most definite Modernists. When I let it be known that I would not ask my church to give money to support missionaries who are not loyal to the crucified Savior, I was informed that influence would be used to separate me from the pulpit in which I am preaching. My church is loyal to me and my message, though there are some persons in our Sunday school and church membership who are very liberal and are only enduring me. What may be the outcome, I do not know, of course, but I long for a place to labor for God and souls where I know that the religious group with whom I am identified is with me. I hate to think that, because I am conscientiously loyal to Christ, I am a disturbing factor in the life of my denomination." It seems abundantly evident that the older and larger denominations are less and less sympathetic to the thorough evangelical person and to the passionate evangelist. It is sad to observe that some preachers are consenting to cramp their souls and drift with their churches.

Here are two things which struck me as

being especially incongruous. The newspapers today report the story of a certain minister, pastor of a "holiness" church, suing the officials of the church for back salary. The current edition of the *Christian Herald* presents William Lyon Phelps as a great Christian man and thinker, while the current edition of a popular secular magazine displays a full-page picture of him smoking a cigarette!

* * * *

As we walked about the business section of an Indiana county-seat town, where Mrs. Henderson and I were resting in quiet seclusion for three days between our engagements, we spied the advertisements of a revival meeting. After supper on Monday night we sought the hall in which the meetings were being held. Two earnest evangelists from another city had rented a second-story room large enough to seat two hundred or more persons, and had furnished it with chairs, lights, piano, etc. The advertising of the meeting was thorough and effective. The larger churches in the down-town section were definitely disinterested in the crusade. The two evangelists were independent, but not antagonistic to other religious groups and organizations. Being Monday night, and rain falling copiously, we did not expect to find a large congregation. There were easily one hundred persons in the service. The singing was lively and without artificial stimulants. The preaching was true and earnest and winsome. The audience was evidently made up of the poorer classes of citizens, though certainly it was not what is sometimes contemptuously called a "mission crowd." The people were enjoying the meeting, and the preachers were blessed. Mrs. Henderson and I were refreshed as we shared in this rainy-night service where the Gospel was sung and preached and where the Holy Ghost had a chance to work unhindered. These two brethren were doing a bit of faith-work, with no church funds back of them, earnestly, simply, wisely; and their venture was being owned of God, and the common people were attending the meetings and giving sufficient support to the evangelists so that the effort could be continued indefinitely. This very thing must be done in many of our cities and towns. If some of our rich and proud churches do not get reconverted and go into the soul-saving business, it is my confidence that many independent and unfettered evangelistic centers like this one will be promoted by holy evangelists and devoted laymen. May God grant it!

* * * *

I noticed in the monthly report of a small Salvation Army corps, in a county-seat city in which we were laboring recently, that during the month of January, 1931, that particular corps had conducted 12 open-air meetings with a total attendance of 1,109. They also conducted 23 indoor meetings with a total attendance of 521 persons. If I figure it correctly, the average attendance in their open-air meetings was 92, while their in-door services attracted an average attendance of less than 23. This record was for the month of January. One might expect such a difference in attendance between outdoor and in-door meetings in the summer time, but when 92 persons stand and listen to a Gospel service in the open air in January, while only 22 or 23 will go into a hall or chapel, it is a significant thing. If our business is to get the Gospel to the masses, then it must be clear that the open air, the street, the park and the fields or forest is the place to reach them. Who dares to seriously try it?

* * * *

The newspapers say that they select for

publication the news which will interest the largest number of their readers. While news is news, regardless of the nature of it, their space is so valuable that they must use it only for the telling of that which will attract the thought of the majority of people. Could it be that this was the reason why front-page and editorial-page space was given to the death of Lillian Leitzel, a star circus performer, which took place recently in Copenhagen? Three of the strongest newspapers in the central states gave two-column space to the report of her death, and one of them gave four inches of editorial comment on the event. Lillian Leitzel could do a thrilling trapeze stunt, aside from that her life was quite colorless. Why shove really important things off the pages of the papers and give this quite unimportant event such publicity? Well, I do not understand the editorial mind, of course, but my guess is that the reason for this is that so many readers of the newspapers go to the circus. The reason why a prayer meeting is of so little news value to the newspaper is because so few persons go to it. Maybe the salvation of a sinner is not newsy enough to get on the front page of a newspaper because so many, even church folk, care so little about such an event. Publicity comes to that person, event or thing which excites the curiosity of the largest number of persons, and not to that which is of the most importance to the largest number of persons. So, if the church would have great publicity it needs but to bring the circus into the church. This matter of getting crowds is more a matter of showmanship than it is of the downright worth of the ministry offered to the public. It is not the truth that great crowds wait on the ministry of Aimee McPherson, or of Mr. Fosdick, because they are true prophets of God, but it may be because they use better showmanship than the unpopular Jeremiahs and Isaiahs. However, let it be remembered that the Gospel of Christ is not seeking mere publicity, but is simply asking that its saving message be published by devotees who are morally in earnest.

* * * *

Holy people are not only evangelical in their faith, they are evangelistic in their service to God and men. Their passion for genuine salvation work tends to lift them above merely sectarian loyalties. While not impossible, it is not easy to pull a truly holy soul down to where he gives his major investments of time, passion and possessions into denominational treasuries regardless of how such investments are used by the denominational leadership. The holy man wants his influence, his prayers, his energy, his time and his money to go towards the saving of the world from sin to holiness. Evangelism is not peculiar to those who profess heart holiness, but it is a significant fact that during one-quarter of a century of observation I have never seen one professor of entire sanctification who was out of sympathy with aggressive soul-saving work. Be it said, though, that one of the subtle perils of the holy man is that of failure to maintain this paramount passion for the salvation of others, and of turning his highest enthusiasm into lesser quests. Many have done this.

* * * *

In the current edition of THE PENTECOSTAL HERALD I have just counted up the number of different revivals which are announced by the evangelists for the late winter and spring months of this year. It thrills me to see announced exactly one hundred and twenty places where the evangelistic brethren and sisters are to pour their best efforts to bring the lost to Christ and the church to holiness. All the evangelists are not idle, and all the

churches are not shutting their doors to the rugged message of the Gospel. Here is a shouting point!

THE REMOVED SHOULDER.

COLINE CAMPBELL COAD.



HE Holy Spirit, speaking through David's lips in the 81st Psalm, refers to Israel's deliverance from bondage. The 6th verse says, "I removed his shoulder from the burden."

How wonderfully God speaks in his Word. He is exact in every statement. He says just what he means and he means just what he says. Men speak lightly and thoughtlessly. God weighs his every word. Men do not mean half they say and they say only half they mean.

We cannot always be sure what men mean. We can *always and forever* be sure what God means. We cannot always believe what men say. We can *always and forever* believe what God says. Only a flesh and blood man is back of man's word. *The Almighty Jehovah God, the Eternal One* is back of God's word.

Man's ways are so different from God's ways. God says his ways are *not our ways*. When we have a way, we can be sure it is *not God's way*. We as mere men, looking at the situation, would have said, "All that the Israelites needed was to be relieved of their burden."

Had some men been able to free these slaves, it would have been a great achievement, great in the eyes of men, for men judge as men. Even without the burden they would still be despised and in danger of being again enslaved. They would still live in Egypt. God always does the exceedingly great thing. God did far more than remove the burden from their shoulder. *God removed their shoulders from the burden*. How like God! No matter what happened, the burden could no more be laid upon them. God had removed them far from the land of their taskmasters.

Are you, dear reader-friend, burdened and oppressed? Do not ask God to remove the burden. God is a great God, his ways are higher than our ways. Ask God to remove you from the place of burdens and trouble. Your need is not just relief from the present burdensome trial, your need is a *change of country*.

Egypt, without a burden would still be Egypt, the land of slavery and taskmasters, of garlic and flesh-pots. *You need Canaan*, the land of freedom, wine, oil, honey and milk.

Our ways are so small, our vision so limited. We think only of the present. God's plans and thoughts have to do with eternities. He sees the end from the beginning. We are oppressed not because of the burden, but because of the country we are in. The Israelites were oppressed because they were in Egypt.

Dear troubled heart, dear burdened soul, let the Holy Spirit speak to your heart; you are not a helpless slave; that burden does not belong on your shoulder and you are out of place in Egypt. Were it not for the burden you would forget you were in Egypt. The burden is not to crush you; it is to make you homesick, to make you long for another country even an heavenly country.

Look up, rejoice, lift up your eyes toward Canaan. God will not remove the burden, but he will do far better. *He will remove your shoulder from the burden* so far that it can never touch you again. O, yes, it is true; there were burdens in Canaan, but they were so light, they never seemed like burdens. They were God's burdens and his burdens are light. God has made the truth of this very real to me, again and again.

Last year I had to do all the work in this big house and mornings when I went downstairs to the kitchen, I would sigh and say, "Oh, how can I ever do this work today. It is too much for me." My heart was very heavy as I thought of it. Then a flood of questions would follow, "Was it God's will for me?" "How long would he leave me to do it alone?" "How God heard my prayers for money?" and so on.

Such questions did not bring peace or joy, neither did they produce any praise. There are no questions in God; there are only certainties in him. One morning as I came down feeling unusually sick and weak I said with what courage I could gather, "Oh, this is so easy and I am well able to do it." This I said by faith, believing God's word and not my feelings. In place of the complaining questions I found to my delight, faith-producing promises. "My strength is made perfect in weakness," and "When I am weak then am I strong," and "I am the Lord that healeth thee," and "Be strong and of good courage," "For I the Lord thy God will hold thy right hand saying unto thee, 'Fear not, I will help thee.'"

What a change! *Assured help, strength, comfort, and certainty*, my eyes turned to him. My thoughts turned from my work to him. My heart no longer bowed down but lifted by his love. What a wonderful God is our God, Jehovah, Jesus, Creator, Watchman, Care-taker, Keeper.

Truly, the kitchen was still there and there was as much work as ever, but I had been removed from the burden. Yes, I was living, *by his grace*, above the burden. Before, it weighed me down; now I walked on it. If this was not an account of an actual occurrence, I would say that money and help came the next day, but this is not a *made-up* story. This is something I have lived and so I must write just what occurred. It was months before help came, I still did the work in the kitchen but its power over me was broken, *I was free*.

God had removed my shoulder from the burden. I praise him for his tender, considerate love for me, for his faithful watchful care. The kitchen was filled with songs of praise and thanksgiving. The Holy Spirit has put within my heart a real longing to help others who are burdened. God commands us to praise. It is not a question of feeling; *it is a question of obedience*. It is not, "Do you feel like praising?" but "*Will you obey?*" As you obey and "rejoice at all times and in everything give thanks," God will remove your shoulder from the burden. *Wonderful Saviour and God*.

A Great Book at a Small Price.

I wish to call attention to a very remarkable offer of one of the greatest books I ever read—Farrar's Life of Christ. Our business manager, Mr. Pritchard, has been able to secure a number of these books at reduced price, and is offering to send a copy to any one who will send us a new yearly subscriber to THE HERALD at the regular subscription price of \$1.50, with an additional 20 cents for postage. This is one of the finest offers ever made by THE HERALD. The book is well bound in cloth, good print, excellent paper, and contains 744 pages. No preacher should be without Farrar's Life of Christ in his library. It is fine for Sunday school teachers, in fact, any one who likes good reading. The money cost to you is only 20c in money. Look around among your friends, secure a subscriber and send in at once before the supply is exhausted. If you cannot get some one to subscribe you would make an excellent investment by donating the paper to some one, adding the 20 cents for postage and sending the name with money. I can hardly remember reading a book since I entered the ministry which I found more helpful, every way, than Farrar's Life of Christ. H. C. MORRISON.

The Eighteenth Amendment.

REV. D. RAND PIERCE.

To the Eighteenth Amendment—"All hail, thee!" we say;
In the Old Constitution you're written to stay;
If the offspring of Pilgrims and patriots bold,
Will arise in this day, like their grandsires of old,
And will battle with faith in their forefather's God,
You will live till your foes are all under the sod!
You have cost blood of martyrs, the prayers and the tears
Of our mothers, God bless them, through long, bitter years!
And the Christians and statesmen, your champions brave,
Fought the deadly drink traffic, their country to save,
Till the word "Prohibition" was written one day
In the Old Constitution, God grant there to stay!
But the demons of hell, now it seems, and bad men,
Are conspiring to curse our fair country again;
They are sweeping all barriers to passion aside,
And are lifting the flood-gates for damnation's tide;
While the rose-water millions, in church and without,
Have no conscience in voting the devil to rout!
'Tis a Gettysburg, now, and a real Waterloo
That we face, but the same God can carry us through,
Till the criminal bosses and gang leaders all,
In the face of an old-time revival will fall!
'Tis the need of America! God help us pray,
Till the Eighteenth Amendment shall bring a new day!

The Life of the Holy Spirit.

The above is the title of one of the most interesting books that has fallen into my hands for some time. The writer, Rev. James Robert McIntire, has studied the subject with great care. He goes into the Old Testament and New and gives a most interesting account of the work of the Holy Spirit among the people of God from the early religious history of mankind to the close of New Testament revelation. The book is quite unlike any other book I have read on the subject. It is very informing on a most important and sadly neglected subject.

It is hardly to be supposed that every reader of the book will agree with everything the author has to say, but it is certainly very instructive. I would be glad if hundreds, yes, thousands of ministers would give this book a thorough study. It is by no means intended for preachers only, but for the thoughtful readers of all classes. The book is well bound, good print, excellent paper and contains 267 pages. The price is \$2.00, and may be had of The Pentecostal Publishing Co., Louisville, Ky.

H. C. MORRISON.

Look to the east, the dawning of the glory is near. Your Guide is good company and knoweth all the miles and the ups and downs in the way.—Samuel Rutherford.

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 COMPANY,
Louisville, Kentucky.

THAT "GREAT CONSPIRACY."

(Continued from page 3)

whose blood is fired and his nerves tingling with alcohol, feels, thinks, talks and acts as the devil directs; and is wholly outside the influence of the Holy Spirit. One who is filled with the Spirit feels, thinks, talks and acts as God directs; and is wholly outside the influence of the devil.

It is easy to see why the devil has marshalled all his cohorts to break down and destroy our national prohibition, as embodied in the Eighteenth Amendment. Prohibition is aimed directly against his chief means of controlling mankind! The brewers have a vast pecuniary interest at stake. Their spokesman says they will willingly pay a billion and a quarter dollars tax on their product, annually, if they may operate freely, as before prohibition. They can do that, and have billions of profit. The ungodly, worldly-minded millionaires are willing to pour many millions into the campaign to accomplish this, and escape their business tax, as they hope. One firm estimates that its saving in tax would be ten millions a year.

But, back of it all is the devil himself, working through the carnal hearts of wicked men. The dollars involved, but constitute a fulcrum for him. It is Antichrist (not yet personified) against Christ! It will take more than the Eighteenth Amendment and the supporting laws, and the justice department of the government, to defeat the devil and his hosts! Two years ago, the nation voted overwhelmingly dry, and yet the wets have been gaining ground steadily ever since! All the dry propaganda, prohibition education, church organizations for prohibition, etc., will fail to stop the advance of the devil, as long as we fail to get people individually saved from sin in the Bible way!

The thousands of Methodist preachers have it within their grasp to turn the tide within the next two years! They must first get right with God themselves. A preacher who can go a year, and have no salvation revival, no souls born of the Spirit; is not himself right with God, he does not have the mind of Christ. Then, each must have his own personal pentecost, being cleansed from all sin and filled with the Holy Spirit; not talking about pentecost, but getting it for himself. Such a band of Spirit-filled men will make a change in things before the next presidential election rolls around. Let the hundred thousand preachers of all churches do this, and millions of souls will be saved and prohibition will be safe. Otherwise, the millions will be eternally lost and prohibition will be overthrown! And, the preachers! What if they do not get right with God, and have their pentecost?

ONE MINUTE SERMON.

BETHEL COOK:

LOVE YOUR ENEMY.

Texts—"Love your enemies." Matt. 5:44.

"If ye love them which love you what reward have you?" Matt. 5:45.

It is impossible for a man to be an aggressive Christian and not have enemies.

It is no compliment to a Christian to say, "He does not have an enemy in the world." It is not having enemies but what we do with them that counts.

The world hates its enemies and tries to destroy and kill them.

What shall a Christian do with his enemies?

If we love those who love us there is no mark of distinction between us and the world.

The Bible way is to "Love your enemy." In this we save ourselves and possibly our enemy.

The Christian's Ultimatum to the Devil.

REV. W. EVANS BURNETT.

"But if not." Dan. 3:18.



HE highly dramatic incident, or occasion, that caused the utterance of the three immortal words above is altogether familiar to every Bible student as well as to thousands who do not claim to be students of the inspired Word of God. As we attempt to visualize, through the eyes of our imagination, the scene that called forth the words of our text we are made to realize that the entire situation from beginning to end was most marvelous in every detail, and impregnated with an electrifying tenseness that would fill with ecstasy the heart of the modern moving picture producer. Indeed the scene was the culmination of a succession of events that permitted the great God of heaven to stage one of the greatest panoramas of all times, and one which ultimately brought into plain view of the astonished gaze of thousands of pagans the greatest of all future world characters—the only begotten Son of God himself.

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Under regulation the consumption of alcoholic liquors rose from 4 gallons per capita in 1850 to 23 in 1911, and dropped to 3 gallons in 1920, under Prohibition according to the U. S. Statistical Abstract. Loyal observance and reasonable enforcement will reduce it even further.

There on the plain of Dura, in the province of Babylon, that mighty monarch of the Chaldeans had caused to be set up a magnificent image of gold that was evidently a very massive affair, for the dimensions as given in the Bible account is that of sixty cubits high and six cubits broad, and in fact everything connected with the physical setting of this dedicatory, or unvailing, service was done on a massive scale. As we study this recital of events the vastness of the whole thing from beginning to end grows on us more and more.

Not only was one of the greatest monarchs of the world at any time the master of ceremonies, but he had all the notables of his realm in grand array before him. The princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all rulers of the provinces were there together with the multiplied thousands of the inhabitants. No man-made arena, or auditorium, was large enough to accommodate that great crowd of people, and the newspapers of this day and time would doubtless say that the pomp and splendor represented made it indeed a striking and "colorful" scene. It was all very grand and inspiring, and was intended to be so, but the greatest and grandest attraction in evidence that day was the great Jehovah God himself, as represented by the three quiet, unassuming, Hebrew young men,

Shadrach, Meshach, and Abednego, whose names were given them by the prince of the king's eunuchs on a former occasion of another crisis in the lives of these young men, but one which was not near so acute and spectacular as the crisis that now confronted them.

The age-old drama of life was on with these young men, and that was the issue of righteousness versus iniquity; the world, the flesh, and the devil (as represented by the pagan king) against the true God and Bible religion. A crash of worlds would have been small in comparison to the failure of these young men to stand true, but, thank the Lord, they did stand true, most emphatically revealing to us that the Christian man or woman, boy or girl, can be delivered from the fear of man that bringeth a snare. This writer once heard an evangelist of international reputation say, in the presence of six or eight thousand people, that every Christian had a "yellow streak" in them, meaning that every one at some time (in their fight against the devil and sin) would manifest a spirit of cowardice and compromise. We are glad this evangelist did not know what he was talking about as evidenced by the lives of more men and women than we could tell about in this article.

Not only does the ultimatum (or last word) of these young men reveal that they had been freed from all slavish fear of man that causes the believer to compromise, but that they were also delivered from the tendency to complain because of this severe, and apparently fatal, trial that had overtaken them. Not one word of complaint, discouragement, or unbelief fell from their lips while looking death in the face on this momentous occasion. Certainly the fruits of perfect love and complete consecration were manifested here by these three Hebrews. The testimony of a certain man in Atlanta, Ga., after being reclaimed from a backslidden condition, and sanctified wholly, was that he never got discouraged any more, no difference how things went with him in business or otherwise.

Just at this point we wish to quote what Rev. John Wesley has written as to the attitude of the unsanctified believer. "Some who have much love, peace, and joy, yet have not the direct witness (of being perfected in love); and others who think they have, are, nevertheless, manifestly wanting in fruit. Some are undeniably wanting in long-suffering, Christian resignation. They do not see the hand of God in whatever occurs, and cheerfully embrace it. They do not in everything give thanks and rejoice evermore. Sometimes they complain. They say, 'This or that is hard.'"

Another very important thing was revealed by the attitude of these young men, and that is that they were not self-seeking, politicians, or "wire pullers." They had splendid positions of prominence and power already which they evidently considered as dross as compared with the Divine approval. There is now one of the highest officers in the Salvation Army who started years and years ago in the lowest position the Army could give him then, and yet he was a Doctor of Divinity. This man might have thought the Army should have considered him "one of their biggest catches," but he did not feel that way, and the Army never did so advertise this new recruit even though he was a D. D. from another organization. How much "wire pulling" there is these days to obtain and retain certain positions ecclesiastically! We were very much impressed by something the editor of this paper said sometime ago about the bishops of a certain denomination being elected for only four or six years, thus giving many other deserving and competent ministers an opportunity of being promoted without the same ones holding the office for many years.

(Continued on page 7, col. 3)

GLEANINGS FROM THE EVANGELISTIC FIELD

ASBURY COLLEGE MISSIONARY TEAM. Dear Friends of The Herald Family:

Among the gratifying experiences on this trip have been the contacts we have had with the Asbury Alumni here in China. A goodly number have gone forth from our Alma Mater into this needy field where the darkness is so tense and the witnesses so few. We have found them successfully working out in the laboratory of experience those principles and truths which Asbury College has so faithfully stood for during the passing years. As missionaries of spiritual vision, and dynamic power they are standing firm for the faith once delivered to the saints. While many other missionaries have lost sight of the true aim and motive of Christian missions we were pleased to find our Asbury friends pressing forward a strong evangelistic program and carrying a real burden for the lost.

In northern China working with the National Holiness Mission there are eleven former Asburians. In Tientsin we met Brother and Sister Troxel who both attended Asbury some years ago. Brother Troxel is one of the founders of the National Holiness work. With his splendid grip of the language, together with his strong personality and deep spiritual life he is being greatly used of God in the spreading of scriptural holiness in northern China. We were greatly privileged to have Mr. Troxel interpret for us during our meetings in their territory.

Rev. George Warner and his wife who was formerly Miss Bertha Bartlett, are also in Tientsin. Bro. Warner told us of some of the interesting as well as serious encounters he and Mr. Troxel had with some of the bandit groups which caused such great havoc in the Shantung province last spring. God wonderfully protected them and brought them through in safety.

In Nankwantao, Shantung we met Dr. Wesche and Rev. A. Richards. After graduating from Asbury Dr. Wesche took his medical work at Northwestern University and then came to the field as a medical missionary. He has a medical car with which he travels to the villages in his district and holds dispensaries administering to the needs of the body, but using this only as a means to reach their souls. In this manner he is able to reach many who would never be reached in any other way. Brother Richards is district superintendent of the National Holiness mission in Nankwantao and is being greatly used of God in this work.

We visited three more Asburians in Tungchang, Shantung in the National Holiness Station. Earl Newton who is a classmate of ours is living here and at present is giving his time to studying the language which is essential before a missionary can do effective work. Rev. and Mrs. L. E. Supernois are also at this station and are both doing very successful service.

Rev. and Mrs. Kenneth Wesche who both attended Asbury when we were there, are now living at Teiming, Shantung. They are in charge of the National Holiness work there. Mr. Wesche is giving considerable time to translating and writing some Chinese Bible study books.

We are convinced that the mission fields of the world today need more missionaries of the Asbury type. Too many go to the field without a real deep spiritual experience and with a faith that is loaded with question marks. No burden for the tremendous need they encounter and no passion for the souls of men. The result: a fruitless ministry and a life that has failed to carry out God's purpose on the mission field.

Asbury College has been called to a great task. She needs to send more graduates to the field. We pray that in the coming years scores shall hear the call and with the preparation received under her godly teachers shall let God thrust them out into this ripe field of labor.

Pray for the Asbury graduates in China.

Yours in his service,

Asbury College Foreign Missionary Team.
Erny, Crouse, Kirkpatrick.

TORONTO, OHIO.

Am glad to report that God has given us some very gracious revivals in the Northwest since the holidays. After closing a successful revival in Bakersfield, Calif., on Jan. 18, we came on to Kennewick, Wash., where the Lord gave us something over a hundred clear professions. Not card-signers or handshakers, but people who came to the altar and wept their way through to God, and gave glad testimony of what God had done for them in saving, reclaiming or sanctifying them. This was a real Holy Ghost revival where the people really prayed through to God in the old-fashioned way. The young pastor, Rev. E. H. Edwards, is a wide-awake young man full of the Holy Ghost and power.

We gave a few days to Union Gap with Rev. J. W. Henry and his loyal band of people. We had excellent crowds and some in the altar, but could only remain a few days, but expect to go back soon and give them a real revival.

Our next meeting was at Grandview, Wash., where my good brother Rev. Jos. N. Speaks is the pastor. Here again God gave us an gracious revival. The last Sunday there were over fifty in the altar, and many of them were new people and happy finders. God blessed in a wonderful way.

Our last campaign was with Rev. J. N. Tinsley and his excellent people at Moscow, Idaho. While

some of the other churches had on revivals and other doings, and many people were sick with colds, yet we had an excellent meeting. From the very first God was there and gave us souls in the altar from the first to the last. The finances came easy and the people gave their pastor a good pounding, showing how much they really loved him. He is doing an excellent work. All these meetings were in Nazarene churches, where the people and pastors are banded together to push Bible Holiness.

There is a marked spirit of revival among the people these days and we believe that God is using the hard times to awaken the people to their need of spiritual things. This scribe believes we are on the verge of a glorious heaven-sent revival if the preachers and people will only pray as they should, and pay the price. These churches all had several nights of prayer, and that brought the blessings of God in the services. Try it and see. God still answers prayer.
A. O. Henricks.

HENRIETTA, MISSOURI.

Rev. J. A. Collier, evangelist, of Nashville, Tenn., and Prof. O. M. Womack, of Henderson, Ky., conducted a successful revival meeting at Henrietta, Mo., Jan. 18 to Feb. 1. The meeting, held in Trinity Methodist Church, was attended by large crowds.

This is the first time for several years that a meeting of this kind has been held in Henrietta. It was gladly attended by members of the church and the people of the town. Rev. Collier preached to good audiences every afternoon and to large and increasing crowds each evening, till at the closing service on Sunday evening the house was packed. Prof. Womack conducted the song service. The choir responded ably to his leadership. He sang a special number at each service. He also developed a good junior choir during the course of the meeting.

On Sunday morning, Feb. 1, fourteen persons were baptized and twenty-one were received into the church.

Rev. Collier and Professor Womack rendered an effective and helpful service to the church of Henrietta. An offering taken toward the close of the meeting was given them in consideration of their service to the church. Any pastor who has need for an evangelist and singer can make no mistake in calling these men.

R. L. Oliver, Pastor.

REVIVAL AT BROWN CITY, MICHIGAN.

Brown City Methodist Episcopal Church has been blessed with a gracious revival under the leadership of Rev. Charles A. Jacobs. The Spirit of God was certainly manifest in the conversion of sinners and the sanctification of believers. Seventy-nine seekers came to the altar and went away with a new song in their hearts. Brother Jacobs has made a life-long study of the Scriptures and uses his knowledge with wonderful effectiveness in the preaching of full salvation. This community has been greatly blessed by the presentation of Bible truth along lines of Scriptural holiness for six weeks. The meetings early took on the nature of a community revival for the doctrine of holiness is popular among church folks in this town and people from the several churches came in to unite their efforts with ours for the welfare of all. Arrangements are being made for a return engagement at a future date.

W. L. Card, Pastor.

REPORT.

The year 1930 was a very happy year in the service of the King; my heart was made glad time and again by the many manifestations of God's presence, guidance and approval. While comparatively busy throughout the year, yet like many other evangelists, I felt the stress of the financial depression and the reaction against revivals which seems to have swept perilously across Methodism. Both of these factors curtailed the activities of many a faithful evangelist the past eighteen months.

Through January and February it was my privilege to assist the pastors of the Ft. Worth District in the promotion of missionary interests. From First Church to the smallest outlying circuit church we went night after night with sermons and stereopticon programs endeavoring to awaken hearts to respond to the calls for help from the General Mission Board. God knows the church of the homeland needs a new missionary conscience.

From the beginning of my Christian experience missionary work has been the predominating interest of my heart. This was intensified early in my evangelistic career by two trips through Central and South America. Two years ago I finished my third tour, traveling through the Caribbean countries. After having seen human need in other lands and heard the cries of heart hungry humanity the indifference of the church at home all but crushes my heart. While Mission Boards are unable to meet the demands for lack of financial support, church people continue to support the movies, ride in luxurious cars and indulge in useless extravagances.

While the doors of modernistic churches are being closed to evangelism in the U. S. A., God's true saints who have the means ought to pick out a few scores of Spirit-filled evangelists and send them evangelizing into the churches of other countries. After they have seen the physical suffering, heard the heart cries and witnessed the mighty power of God in breaking the shackles of heathen darkness,

they will come again with a new message which will help to create a missionary conscience and kindle new fires on the altars of the churches in the homeland.

God willing, I expect to depart early in May for another evangelistic journey through South America. Will my Herald friends please pray the Lord of the harvest to prepare the way and provide the necessary finances. Order a copy of "Missionary Heart Throbs" from The Pentecostal Publishing Co., (price 50c) and read of the mighty works of God being wrought through missionary evangelism.

James V. Reid, Ft. Worth, Tex.

REPORT.

During recent months the blessings of God have been upon us. Soon after Conference we began praying and planning for a revival. The work was making good gains along all lines notwithstanding the economic depression. The Sunday school was averaging over 200, the Junior and Senior Epworth Leagues with about 43 members each, and a W. F. M. S. were doing good work, but we felt a growing need for a spiritual deepening and an old-fashioned revival. Rev. J. Thos. Johnson, pastor First Pilgrim Holiness Church, Covington, Ky., was called as the evangelist. He was with us over two weeks. Rev. W. W. Hanks, City Assessor, Ashland, Ky., and the C. C. Childer's family quartette came and continued the meeting from Friday over Sunday with wonderful victory. Brother Johnson's beautiful singing, piano playing, effective praying and strong sermons captured the crowds. He is a rare combination of an all-round evangelistic worker. His sermons are scholarly, fresh and applicable—they are clothed in sanctified oratory. Hundreds of people heard the old rugged truth night after night and 135 persons knelt at the altar for prayer. 105 of that number were saved, sanctified or reclaimed. 25 were baptized, and 31 received into the church. Finances came easy and without a single public pull the evangelist was well paid. This is the fourth revival the writer has had Brother Johnson for and every time he has left the church in a beautiful condition. Some are still praying through in houses and cottage prayer meetings. Around 50 people in prayer meeting on inclement nights. Increased morning worship attendance and all evidences of a genuine revival prevail. Remember us when you pray.
Rev. Chas. F. Pegram, Th.B.

APOLLO, PENNSYLVANIA.

During February we assisted Rev. L. A. Stahl and the people of the M. E. Church, of Apollo, Pa., in a revival. From the start the revival was on and continued throughout the four weeks. Rev. Stahl had the ground well prepared before the meetings started and his people worked valiantly in our efforts to reach the lost.

Great throngs of people crowded the church to the doors to hear the Gospel message in sermon and song. There were fine responses to the special services conducted for the men, women, young people and boys and girls. The altar was never barren. One night in particular I recall when a little lad of seven years was at one end of the altar for salvation and an old man of eighty-one years at the other end and all ages in between. Some of the notorious characters of the town were saved. Homes were re-united, habits were broken, cards were destroyed; family altars were established and many lives brought into harmony with the Lord.

There were 200 at the altar for either pardon or purity. Eighty joined the church. A fine group of boys and girls from our Happy Helpers Club was organized to take the work of the Catechetical Class to be conducted by the pastor.

Through the courtesy of Rev. Luther Horn, Field Secretary of Bob Jones College, we broadcast a series of Gospel Programs over KQV, Pittsburgh, which met with the approval of many listeners.

These are great days for revivals. Men's hearts are turned to God as never before. The things of the world have slipped away and men are ready for the Gospel. The churches have a wonderful opportunity to reap a great harvest of souls if they will take the opportunity.
Paul White.

THE CHRISTIAN'S ULTIMATUM (Continued from page 6)

In conclusion, we wish to call your attention to the very majesty of heaven in the simplicity and resignation of these young men as they delivered their ultimatum (in person, if you please) to the king. No temporizing, no diplomacy, no arrogance. We fear it will be impossible for us to tell you just how we feel about this life drama, but their final word was given, and they faced the firing squad undaunted. And you know what happened; it paid to speak those three immortal words that memorable day on the plain of Dura. Paganism was thrown violently from its pedestal, and Jehovah worship was enthroned, or elevated to its true position.

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. Paul S. Rees. | Rev. L. R. Akers, D.D., LL.D. |
| Rev. Percy F. Asher. | Rev. O. G. Mingledorf, D.D. |
| Rev. W. S. Bowden. | Rev. Geo. Whitefield Simonson, D.D. |
| Rev. T. C. Henderson. | Rev. Richard W. Lewis, D.D. |
| Rev. A. H. M. Zahniser. | Rev. C. W. Ridout, D.D. |
| Rev. I. M. Hargett, D.D. | Rev. C. W. Ruth. |
| Rev. Henry Ostrom, D.D. | Rev. Joseph H. Smith. |
| Rev. C. F. Wimberly, D.D. | Rev. B. E. Shelhamer. |
| Rev. Andrew Johnson, D.D. | Commissioner S. L. Bringle, D.D. |

(Continued from page 1)

of souls, there was a moral and social benefit produced by his ministry that is beyond human estimation. It was the salt that penetrated society with gracious saving qualities and light which illuminated the minds of men to distinguish between wickedness and righteousness. Those who were not saved were restrained and less wicked and therefore, less hurtful to society than they otherwise would have been.

Before the World War there were many great union evangelistic meetings held in practically every part of these United States. Mr. Moody's great city revivals were of spiritual and moral value beyond computation. Sam Jones' vigorous attack upon wickedness of every kind, especially the liquor traffic, was of national benefit. Mr. Torrey's meetings were of such character as to awaken the national conscience. He was a scholar, a devout Christian, a champion of Bible truth. He could answer all the enemies of the Word of God and the Son of God with a courage and clearness that was most satisfactory. He lifted up a Christ mighty to save. Chapman and Alexander held meetings in many of our great cities that were of value beyond figures to calculate. Gipsy Smith was a blessing to any city he entered. The spirit of the man seemed to impart itself to the people to whom he preached. He was full of the love of Christ and humanity. He drew the people together and drew them to God. His messages poured forth like the oil of good will, gladness and consolation.

The great city revivals held by Billy Sunday and Rodeheaver were tremendous in their influence. No tabernacle could be builded large enough to contain the thousands who crowded to hear this champion of the inspired Bible and a virgin-born Christ. Our nation has never had the service of any man who has wielded more powerful influence against the liquor traffic than Billy Sunday. He smote against sin of every kind with an enthusiasm and vindictiveness that made men to think, that drew upon him much adverse criticism, nevertheless, when he preached five or six weeks in a community people were made to think about God, Christ and his offering himself upon the cross to save men, sin, judgment day, and hell. Billy Sunday made people think. How important that people be made to think of God, of his

presence among them, and the fact that they must meet him in judgment and render an account for the deeds done while they lived in the body.

The great revivals held under these national leaders stirred the conscience of the city. People went to talking about the things of religion. It was a subject of conversation in hotels, boarding houses, stores and shops. Noonday services were held in the great manufacturing plants. The daily papers wrote extensive reports of the meetings, often publishing the entire sermons of the evangelist. The city pastors, with their churches of various denominations, united in these campaigns and were drawn into close fellowship, lost sight of their differences and united in an earnest effort to save the souls of the people.

These great city revivals drew upon the towns, villages and country districts. Special trains were made up, the people came to hear the great evangelists and went home to talk to their families, friends and neighbors about what they had seen and heard in the union meeting. The people bought Bibles, read and marked them; bought religious books, studied and talked about the truths they contained.

It may be that in some of these meetings there was a larger financial feature than necessary, but just now we are not thinking about finance but about the fact that there were spiritual awakenings and men were made to think seriously about the presence of God, their obligations to him, and the fact that there was coming a time when they must render account.

Meanwhile, evangelistic services were going on in county seats, towns, villages and country churches throughout the nation. Many evangelists with less reputation and drawing power than the men mentioned above, were holding union, or denominational meetings, mightily preaching the word of God to packed churches in hundreds, I may say, thousands, of places throughout our republic. The gracious effect was far beyond the possibility of computation.

I would not undertake to indorse all the men who were holding revivals, some of their methods, or the stress laid upon the financial feature of some, perhaps many, of these meetings; but this unfortunate feature is not for the present claiming our attention. The thought which we would impress upon the reader's mind is the fact that God, his word, his law, his love, his Son, his Holy Spirit, was preached to the masses of the people. The effect was gracious in the salvation of many souls.

Great holiness conventions and revivals were held far and near and multitudes were awakened to pray for the baptism with the Holy Ghost, purifying the heart by faith, and many received this gracious blessing—a Pentecost indeed! Not the mere celebration of an ancient Jewish feast, but the same blessed Spirit who came upon the upper room company in that Pentecostal Day long ago, came graciously with the fullness of salvation upon thousands of devout, consecrated, seeking Christians.

It was this revival work throughout the nation that gave the church and the country the conscience and the courage to overthrow the legalized liquor traffic. When people are brought to a consciousness of the presence of God and a desire for fellowship with him, they are also brought to love their fellow-beings; to love God and humanity is to hate the liquor traffic with a holy indignation that cannot be silenced or appeased.

Had this great revival movement been kept going the victory over the liquor traffic would have been a splendid success. In order to moral legislation, the uplift of the social life of the people, and the proper adjustment of human relationships, there must be a God consciousness that produces the spirit of reverence and obedience to our Maker, an altruistic spirit toward all men. This

state of mind, in the nature of things, is destructive, not only to the liquor traffic, but to the spirit of selfishness. It awakens men everywhere to the fact that they are their brother's keeper.

Nothing can be found to take the place of intense evangelistic revival preaching. God has appointed the preaching of his word with fearless zeal, with intense earnestness, for the awakening of sinners and the salvation of the lost. This mere visiting around from house to house, and pleasantly inducing people to unite with the church may result in building up the church membership, but it is an utter farce and failure compared with a revival of religion brought on by the powerful preaching of the word of God. During revival meetings the church members ought to visit the homes of the people and induce them, not to give their names for church membership, but to attend the revival, to come under the gracious influence of gospel singing, or earnest prayers, and the powerful preaching of the word of God; to sit in an atmosphere of faith and Christian love; to see the shining faces and hear the glad testimonies of young converts; to be made to feel their own spiritual nakedness and emptiness, to be brought to broken-hearted repentance and earnest prayer to God for forgiveness; to be regenerated by the power of the Holy Ghost; to feel and know that the Lord Jesus is a personal Saviour; to go out as glad witnesses of the saving power of Christ, and with loving solicitude, to invite and bring their friends and relatives to the revival meeting, and to help them to Christ.

One of the great crimes against humanity and God at the present time, is the appointing of a day to bring children into the church, thousands of them, without the instruction that comes from protracted meeting preaching, without any proper conception of their own sinfulness, of repentance, of the atonement by Christ, of the regenerating power of the Holy Spirit. I repeat that this process of deception is a crime against God and humanity.

Of course, children ought to be brought into the church, but first of all, they ought to be brought to repentance and saving faith in Christ. How any Methodist preacher who knows the bitterness of repentance before God, and the joy of conscious pardon, regenerating grace, and the witness of the Holy Spirit to his personal salvation, can get his consent to thus trifle with the souls of the children of his church, I am unable to understand, unless he is backslidden and lost the joy of salvation out of his heart.

I am quite sure that my position will be criticised. I care nothing for such criticism. Before God, I defy it, I detest it, I stick to my proposition that to trifle with the souls of the young is an awful sin. It is to turn them out in this wicked world without having been born again, the easy victims of the many snares set by the enemy for their unregenerated souls. Having nothing of a consciousness or joy of personal salvation, they are easily led away from the plain teachings of the Bible to all sorts of modern liberalistic views that destroy their faith in the Holy Scriptures, and turn them loose to drift upon the uncertain, dark sea of sin and doubt.

Revivals where men preach with unusual emphasis and a holy enthusiasm on sin and its danger, the presence of God and our responsibility to him, are absolutely necessary to keep the thought of God, as the Scriptures reveal him, in the minds of the people, to cultivate in them a reverential fear and a spirit of obedience. The enemies of revivals of religion are the enemies of God and humanity.

This going around from house to house and speaking to persons about uniting with the church is one thing, and awakening a community with the powerful preaching of the gospel in revival meetings is another

thing. If, during the past ten years we had been having great union revivals in our cities by men who could draw the multitudes, and in our county seats, villages and country churches, there would be a God consciousness that would be of inestimable value in this crisis of the life of our beloved nation. It would be easy to rally the forces and sweep away the cohorts of Satan and hell who are trying to bring the liquor traffic back upon us. In the name and fear of God, and the love of humanity, I declare if the liquor interests succeed the preachers and the church are responsible for it; the men who have opposed revivals of religion are responsible for it. I cry to our preachers and people to take a tremendous stand for righteousness, to refuse to be controlled and browbeaten by ecclesiastics who oppose revivals of religion, and in the fear of God, the love of human souls and our country, to determine to have revivals of religion, determine to be heard, to awaken the people, to make them think of God, his laws, his judgments and the gracious provisions he has made for the salvation of souls. The time has come for action, and if we fail to act, it can soon be written of their generation, "They did not like to retain God in their knowledge, God gave over to a reprobate mind to do those things which are not convenient."

Help Some One Else Into Canaan.

The sanctified life is not a stagnant pool; it is a flowing stream. It receives life from Christ and gives out life to those with whom it comes in touch. God only knows, and will know, in that great day when he distributes the stars of rejoicing to whom they shall be given. There is many a minister of the gospel, of courage, strength and aggressiveness who has gathered precious sheaves for the Master, back of that minister has been a devout man, a consecrated woman, unseen and unknown, who brought him to Christ, or rendered him invaluable service, that no one understands and knows except the great final Judge.

In these forty-three years, and more, in which I have been editor of THE PENTECOSTAL HERALD, encouragement and assistance that has come to me from, I may safely say, thousands of humble men and women, without whose help the publication of THE HERALD would have been impossible. In the final assessment of things, whatever good this paper may have accomplished, they will receive due consideration. Just now we are calling upon those faithful souls to give a helping hand to send THE HERALD to a host of preachers.

After all, much depends upon the inner life of the preacher. I have been a minister of the gospel long enough to know that the soul of the preacher needs the refreshings of the Holy Spirit. There is all the difference between the man going into the pulpit on Sunday morning to say something to the people because that is his regular task, and a man going into the pulpit with a heart all aglow, refreshed by the blessed Spirit to give a thrilling message of the Word of God to the congregation. Help us to help a host of preachers, in order that they may help the people to carry forward the work of the Lord. Send one dollar, with the name and address of some preacher to THE PENTECOSTAL HERALD for the paper and it will be sent free of charge to him. Help us in the great work. Faithfully your brother,

H. C. MORRISON.

Available for Meetings.

Dr. Andrew Johnson, who has just closed a successful campaign on the Pacific Coast, is now available for meetings. His address is Wilmore, Ky. He is ready for camp meetings during the summer, or assisting pastors, or wherever needed in the great work of soul winning. Dr. Johnson is well known to the readers of THE HERALD, and should be kept busy. H. C. M.

What Shall I Render Unto the Lord?

MRS. H. C. MORRISON.

LIVING the Christian life is not child's play; it is the greatest undertaking a human being ever assumed. There is but one standard of right living, and that is found in the Sermon on the Mount where Christ is laying down certain principles by which the disciples and we are to measure our lives.

Our duty toward God and man is laid down in this Sermon, and there is not allowed any shoving to suit this or that one, but all must stand by the divine standard and be judged accordingly. We are also given the steps we must take in order to get into the kingdom. First, by having poverty of spirit, the mourner who shall be comforted, the meek who shall inherit the earth, the hungry and thirsty who shall be filled, and finally, the pure in heart, who alone shall see God.

The matter of our relation to our neighbor, our responsibility to a world in sin, and of husband and wife, with many other details of living, is clearly brought out, also the way in which a true follower of Christ is expected to meet these tests and responsibilities. To read this wonderful sermon on Christian living one almost shrinks from its demands, but we must remember that when the first part of the Sermon has been complied with, the latter part will come naturally. The secret of right living is to have the indwelling of the Spirit of him who knew no sin, neither was guile found in his mouth.

It is a token of God's love that he asks us for our highest and deepest affection. It is no more than the husband asks of his wife, or the wife of the husband, for the reason that true love is jealous in the right sense of the word. God loves us, hence he wants all of our heart's affection; indeed he wants the best of our talent, our labor, our love and all that makes up a true and devoted service. And if we neglect to render unto him that which is his by right of creation and redemption, the talent will be taken from us and given unto one more worthy. If we have reserves in our heart, the liberty in prayer and testimony will be taken from us and we shall be as the barren fig-tree, only to be cut down when Mercy can no longer prevail. But if we improve our talents, keeping nothing from our Lord and Master, we shall find the springs of our spiritual life flowing copiously in blessing upon our own souls and those of others. Let us remember that, "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath." With such an irrevocable spiritual law staring us in the face may we not with the poet sing in a deeper, more meaningful way,

"O may it all my powers engage
To do my Master's will."

Then we should give God our best because he gave us his best. Jesus, the only begotten of the Father, sacrificed himself and the Father gave him to save us from the curse that rested upon us from the fall. God gave his almighty ALL for us, should we not give our little all for him? We have nothing to offer but hearts redeemed from sin and filled with love divine, and it were base ingratitude to withhold that which our Father yearns to have—our heart's devotion.

I can do no better in closing this meditation than to give you the thought couched in a poem I recently came across. Read it, and ask yourself if you have met the conditions.

"Christ wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat,
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to him
The best we have.

"Christ gives the best. He takes the hearts we offer,
And fills them with his glorious beauty, joy and peace,
And in his service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

"And is our best too much? O friends, let us remember
How once our Lord poured out his soul for us.
And in the prime of his mysterious manhood
Gave up his precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best he had."

A Pertinent Question.

I should like a definite answer to this question: Has the Methodist Church a fixed system of Bible doctrine? Is there any system of doctrine supposed to be essential to salvation, and the highest development of Christian character which Methodist people, North and South, East and West, are required, or expected to believe?

Is it not a fact that professors in theological schools, and preachers in Methodist pulpits can teach and preach almost anything they please, without any probability of a trial for heresy?

Is it not a fact that the Methodist preacher who is entirely friendly to modernism, and is opposed to certain doctrines of Methodism, and decidedly opposed to revivals; in fact, who lays but little emphasis on the doctrine and experience of the new birth, is a more acceptable man as pastor in all of the more important churches in Methodism, than the real Methodist preacher who is free from the taint of modernism, who insists on the original doctrines and experiences of early Methodism?

I do not believe an organization claiming to be a church of Jesus Christ has a right to exist and ask for the exemption of taxation upon its property, without a clearly stated system of doctrine resting upon a firm scriptural foundation to which the teachers in its institutions of learning, the pastors in its pulpits, and the members in its pews firmly hold.

Something more on this subject later.
H. C. MORRISON.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for 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 September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

DAVID RAISES AN ARMY.

Mrs. Geneva Mendenhall.

David left Saul's Court so suddenly that he had neither food nor weapons, nor did he know where to find refuge from the king's hatred. One day he came upon the little city of Nod, and wandering into the Tabernacle he asked the chief priest, Ahimelech, to feed him, saying that Saul had sent him that way on an important secret mission.

The priest not only fed him with the sacred bread of the Tabernacle but offered him the sword which had once belonged to the great old Philistine giant, Goliath. So David took several loaves of bread and the big sword and went away into the land of the Philistines where even among his old enemies he felt safer than in the country of King Saul.

But the Philistines soon remembered who he was and would have seized and punished him, but he pretended to be crazy so that he was able to escape, returning to his own hills of Judah. Here he hid in a large cave. In a little while men began to gather about David as their leader, so that before long he had an army of some four hundred men, all brave, good fighters, and loyal to him.

One day as Saul sat out of doors with all his nobles about him, an Edomite by the name of Doeg told Saul of how he had been in the Tabernacle on the day when Ahimelech gave David the priests' bread and the giant's sword. Saul became very angry and ordered that Ahimelech and all the other priests be taken and brought before him. When he asked them why they rebelled against him and befriended his enemy, Ahimelech spoke up and reproved King Saul. This made Saul more furious than ever and he ordered the guard to kill the priests, eighty-five men in all. But the soldiers refused to commit such a dreadful deed.

But Doeg, the Edomite, obeyed the king, and killed not only the priests but all their families, except one man, a son of Ahimelech who escaped and fled to the camp of David, taking the robes of the chief priest with him. Then David mourned because his visit to the Tabernacle had brought such an awful fate upon these men. And when all the people heard of this dreadful deed, many of them left Saul and turned to David.

Questions.

1. How were David and Saul related?
2. What other member of Saul's family loved David dearly?
3. Why did the chief priest help David?

Dear Aunt Bettie: I am a young man of thirty years. I gave my heart and life to Jesus last August. I have felt the call to preach very definitely. The devil tells me that I am too old, but thank God I know it isn't so. The good Book tells us that John the Baptist was thirty years old when he was called to preach. John became a great worker for God. He preached sinners to repentance. If we had a few hundred preachers in old America like John was it would be more for God. The most of preachers will get up and read a text from the Bible and go to preaching money and it multiplied, and never get back to their text. The thing they should mention is God and his wonderful power to save. I am sorry to say the people have become tired of such preaching, and have taken to cars and picture shows. These things are damning millions of souls. I read Mr. Henry Ford's letter about olden times and the present days of the car. Look back before the cars came in America. What great times the people had going to church in buggies and wagons and how the Lord poured out his fire from heaven on the people. Since we have the car multitudes get in their cars and go by the churches on pleasure trips. Cars have robbed the people of their souls and bodies' welfare and have sent thou-

sands of poor souls into eternity unprepared to meet God. These hard times that the people are experiencing is only the word of God being fulfilled. God says, that there will be famines, pestilences and earthquakes in divers places. By the signs we know that the end of time is at the door. God says to lay up treasures in heaven, not on earth. Money is most people's god these days. God says the merchants will throw their money into the streets and their gold and silver will canker and will be a witness against them in that great day. And what a sad day that will be if you are not ready. God says to give to the poor and needy. We must obey his will or die and go to hell. God has put it in my heart to go to Asbury College. I have a wife and four small children, and I am not able to go to school. I am a poor boy, but thank God I was brought up in a Christian home and I know that God will open the way for me to go to school. I have surrendered all to him and God being my helper I am determined to do his will.

I will have to work my way through school if it is God's will, but anything for Jesus let me do.

Haynes Moody.
Waynesboro, Miss.

Dear Aunt Bettie: Will you let a South Carolina boy join your happy band of boys and girls? I am nine years of age and in the fourth grade. A boy and girl and I are the smartest ones in the room. I get on the honor roll every month. My teacher is Miss Burgess. I like her, too. Daddy takes *The Herald*. He gave me and sister a Bible for a birthday present. He had already given my other sister a Bible. He got them from *The Herald*. I go to the M. E. Church every Sunday. I like to go to Sunday school. My first name is Herbert, my second name begins with A, and ends in N. The middle letter is E. It has eight letters in it. If any one guesses my middle name please write me and I will be sure to write you. My pet is a little dog named Teddy. I have a sweetheart; if you write me I will tell you her name. I have brown eyes, dark hair, and am about 56 inches tall. Be sure to write to me.

Herbert A. Sturkey.
Box 142, McCormick, S. C.

Dear Aunt Bettie: I thought after so long I would come in just to see what you and all the cousins were doing. I think *The Herald* is a fine paper. My dear mother is sick. I haven't missed a day in school this winter. Grandma and grandpa got their house burned last Tuesday and everything they had. I got a letter from a girl after I wrote to *The Herald*. I would love to receive several more letters. Who can guess my middle name? It begins with M and ends with N and has six letters in it.

Henry M. Hess.
Galax, Va.

Dear Aunt Bettie: Have you room in your happy band of boys and girls for an Arizona girl to join you? This is the first time I have written. I was fourteen years old Jan. 26, 1931. Have I a twin? If so, please write me. Who can guess my middle name? It begins with M and ends with E. It has five letters in it. Whoever can guess it I will write to them. I hope Mr. W. B. is out gathering eggs when this arrives, so will close before he gets in.

Jessie M. Jacobs.
Williams, Arizona.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am in the second grade, and am eight years old. My birthday is Nov. 8. If I have a twin please write. My father is the Methodist preacher. I like to go to church. I go to Church and Sunday school every Sunday that I can. Can you guess my middle name? It begins with V and ends with A. It has eight letters in it. I hope Mr. W. B. doesn't get my letter before it is in print.

Marjie Pro.
Lenora, Kan.

Dear Aunt Bettie: Will you please move over a wee bit and admit a Nebraska girl to your happy band? I am seventeen years old, have brown wavy hair, blue eyes and am about five feet, three inches tall. Say boys, what's the matter, you're getting way behind? Better hurry up. I often wonder why so many young folks would rather be at a movie than to church on Sunday nights. I think there are a lot of boys and girls whose parents have taught them right from wrong; and not to go to such places, but still they go. I cannot enjoy myself at a place I know is wrong, and where my parents would not want to find me. Here is a poem I like very much.

"My Telephone."

I've a telephone to glory,
Yes, an individual 'phone,
With a golden wire suspended,
Twixt my heart and Father's throne.
Oh, the wires are never crossed and
Never out of order there;
They are managed by my Father,
And he keeps them in repair.

When my heart cries "Abba Father,"
He attends my fervent prayer,
I am never disappointed
For my Father's always there.
Oh, how patiently he listens,
Never coldly turns away,
Never bangs up the receiver,
Though I call him night and day.

Off I hear my 'phone bell ringing,
'Tis my Father calling me,
He has some important message
To his child across the sea.
As I listen, I am strengthened,
For his voice is full of love,
And I praise him for the union,
'Twixt my heart and his above.

Blue Eyes.

Dear Aunt Bettie: Will you move over and let a little Kentucky girl join your happy band of boys and girls? I am eleven years old Feb. 21. I am four feet, seven inches and one-half. I have brown hair, blue eyes and light complexion. I want all the girls and boys to write to me. I hope Mr. W. B. is sweeping the floor when my letter comes. I will answer every letter I receive.

Nona Lee Thomason.
Rt. 3, Box 113, Leitchfield, Ky.

Dear Aunt Bettie: Will you let a little Jerome girl join your happy band of girls and boys? I am nine years old, have fair complexion, brown eyes and blond hair. My birthday was March 23. If I have a twin, let me know. If you can guess my name I will send you my picture. It starts with D and ends with S, and has five letters in it.

D. Lynell Haven.
Box 145, Jerome, Ark.

Dear Aunt Bettie: I will write a few lines. I hope you are real well. I am going to school at Carmel. I'm in the sixth grade at school. I'm eleven years of age. I go to Sunday school. I enjoy reading page ten. I enjoy reading the letters. I know lots of poetry. I would like for you to put one poem in *The Herald*. The name of the poem is

Our Father.

Our Father, thou almighty one,
whose glory far outshines, America is
giving thee deep gratitude for liberty.
We thank thee for the good Mayflower
that was protected by thy power
and brought brave souls across the sea,
so they could freely worship thee.

I have one sister but no brothers.
I am four feet tall and my birthday
is Oct. 30. I have brown eyes and
black hair.

Hazel Pauline Hamilton.
Rt. 1, Milton, Ky.

Dear Aunt Bettie: Will you let a little Ohio girl join your band of happy girls and boys? I am eight years old and in the fourth grade. I go to school at Oak Valley. My birthday is June 10. Mama takes *The Herald*. I go to church every Sunday. My little brother and I have a pet rabbit apiece; also a little bantam hen. This is my first letter and I hope to see it in print, as I want to surprise papa. With best wishes to Aunt Bettie and all the cousins, I will close.

Dorothy Moore.
Piedmont, Ohio.

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
34 Years in Business

Dear Aunt Bettie: As this is my first letter I would like to see it in print: I am twelve years old. I go to Henry's School. I am in the seventh grade. My teacher's name is Miss Gladys Vance. I have read the Bible through once. I have three brothers and three sisters. My father takes *The Herald* and I enjoy reading page ten.

Noami Ruth Sumney.
Rt. 3, Eighty-Four, Pa.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? Can you guess my middle name? It starts with F and ends with S. It has seven letters in it. My mother takes *The Herald* and I read page ten and it is very good. My birthday is April 27. Have I a twin? If so write me a card. I am in the fourth grade at the Lida Benton School. Miss Culpepper is my teacher. I go to the Nazarene Sunday school.

Betty Gochenour.

Dear Aunt Bettie: It is so much pleasure for me to read *The Pentecostal Herald*. Will write some to the cousins' page. I get so much help in studying the Bible from that paper. I thank God for all his people. I am praying that Dr. Morrison may be spared many years for in these times we don't have any holiness preachers to spare. I am going to testify as we have testimony meetings in our church every service, which I enjoy so much. I am glad God saved me when a little girl and on July 21, 1926, Rev. C. H. Capps preached from this text, "Have you received the Holy Ghost since you believed?" and I felt that meant me, and God sanctified me. Praise his holy name for ever. I am a Wesleyan Methodist. My pastor is Rev. P. J. Parker, a real man of God. The world is so opposed to holiness but it just suits me. As the worldly folks will say we can't live a life above sin, I just read St. John 17, the prayer that Jesus prayed just before he left this world.

Some get offended at what the world says but I don't feel like God's children have any time to get insulted at anything. We must just press on for we will soon be home. Five minutes in heaven will pay us for all we have stood in this world. I am glad I ever got acquainted with the holiness people for the Bible teaches that without holiness we cannot see the Lord. I mean to see the one that died for me.

I get to go to conference and camp meeting sometimes and that is like heaven to me. Everybody looks so good and clean, no smoke, no snuff, and no tobacco, just praise God. Our conference is at Colfax, N. C., in August and the camp meeting is just after the conference is over. We have large crowds of Wesleyans, Pilgrims, Nazarenes and Southern Methodists that believe in a full gospel. I would love to have the privilege of hearing Dr. Morrison preach one time as I love his sermons so much in the paper, but if I never have this privilege I have told my folks I will know him when we meet on the golden streets in Glory.

I had the privilege of hearing Uncle Bud Robinson at Camp Free near Conley Springs, N. C., for which I praise God. And I read his books, they are real food to my soul. I will close and give room for others. Dear cousins, let's try and make the Cousins' Page better; it doesn't differ how we look, let's tell how we behave, for pretty is as pretty does. Please pray for our home; with best wishes to all.

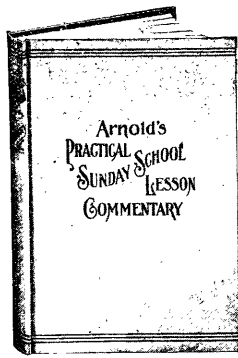
Mrs. Horace Dagenhart.
Stony Point, N. C.

THE BEAUTY OF HOLINESS.

By Rev. G. W. Ridout.

This book is prepared especially to help people lead a holy life. It takes up the sevenfold beauty of the Christian life. It is the only book of its kind for holiness people. Price 75c.

ARNOLD'S COMMENTARY



A very practical aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday school lesson.

The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary at a popular price \$1.00.

Peloubet's Select Notes for 1931

By Amos R. Wells. Fifty-seventh Annual Volume.

To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume.

The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book.

This book is invaluable for the study of the Uniform Lessons. Price \$2.00.

Sunday School Rewards

We have been successful in buying an attractive series of Reward Cards, size 4 1/2 x 3 1/2, printed in colors at an unusually low price. They are very attractive and make delightful Sunday School Rewards. The regular price of these cards is 15c package of 10.

Our Special Price is 10c package of 10. Each card has a Scripture verse on the front, and a Scripture passage on the back. There are 5 series as follows:

- 4291—Texts That Teach Prayers For and Promises of Divine Guidance.
- 4292—Helpful Decision Texts.
- 4293—Texts That Teach the Missionary Command.
- 4294—Texts That Teach Courage.
- 4295—Texts That Teach Abstinence.

12 Packages Assorted for \$1.00.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

A PITCHER OF CREAM

By BUD ROBINSON

Rev. C. F. Wimberly says: "It is fresh, juicy, unctious and witty. He has given us the cream of his thought, feelings and imagination under the tuition of the Holy Spirit. There is not a dull or uninteresting page or paragraph in the book. The book will enrich the soul of every one who reads it. It should be in ten thousand homes that love full salvation. It is toothsome."

160 pages. Price \$1.00
PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

THE WORKS OF
CHARLES G. FINNEY

FINNEY'S

Autobiography Revival Lectures
Nothing more awakening and
inspiring in religious literature
—is the estimate of all who read
these perennial books.

Each, cloth, \$2.00
The Two Volumes for
\$3.00 Postpaid

PENTECOSTAL PUB. CO.
Louisville, - - - - Kentucky

FALLEN ASLEEP

COBB.

Funeral services for Henry C. Cobb, 82, who died at the Fred Roberts Memorial Hospital, Thursday, were held this afternoon at 3 o'clock from the First Methodist Church. The Rev. Gaston Hartfield officiated, assisted by Dr. H. E. Draper and Rev. C. W. Perkins.

He had been a resident of Corpus Christi for the last twelve years. He was a member of the First Methodist Church and the founder of the Henry Cobb Bible class.

He is survived by two brothers, W. F. Cobb, of Leavenworth, Kan., and J. D. Cobb, of Mullin, Texas, and one nephew, H. J. Cobb, of Corpus Christi. Pallbearers were J. B. Brown, J. W. Horton, J. M. Graves, J. Ivel McClain and J. E. Douglass.

Burial was in Rose Hill cemetery under the direction of David T. Peel.

JORDAN.

Bro. J. J. Jordan, after an illness of a few days, went to be with Jesus. He died Feb. 13, 1931. Bro. Jordan was born in Mississippi, January 13, 1847, but lived in Natchitoches Parish near Shamrock, La., for forty-one years.

He was a Christian for seventy-five years and a member of the M. E. Church; also he was licensed to exhort in that church forty-two years ago. Bro. Jordan lived in a Christian home for seventy-eight years, then the Lord called his wife to that better land, and he lived with his children until God called him home.

He leaves to mourn him three sons and one daughter, and a host of relatives and friends. One son, Rev. Wilson Jordan, is a Methodist preacher. His daughter, Mrs. Elizabeth Cornline, was the wife of a Methodist preacher. Bro. Jordan was a loving father, a sincere, humble Christian. He has fought the good fight and finished his work. Peace be to his ashes.

The funeral was conducted by Rev. W. P. Prothro at Shamrock, La.

A WONDERFUL CONVERSION—A GLIMPSE OF GOD.

I had been to the great revival conducted by Rev. W. E. Thomas at Highland Park Methodist Church, and the Spirit of God touched my heart. I had just finished reading a story of God's Spirit and laid the book down when it came on me. I was busy shaving a man, when this Spirit so gloriously engulfed me and carried me away and I had a vision of the real thing that all human beings are connected to the living God by his love and the Comforter. To me, this man appeared as dead as I shaved him, but God showed me that everyone without his grace is as a dead body. As I stood in that great light, my heart went out in pity to that man if he had not the living spirit. Then it was that I realized that all men are brothers and sisters, and how badly we need to know this.

I got busy and thought how could I keep this wonderful feeling and experience. Then I thought, how can I be a child of God and remain in a barber shop? How could I avoid vulgar talk, bad company, drunkards, who would kid me about my religion.

Just as I finished shaving this man, God sent a man in as an example for my doubts; one whom I always detested, as he was always saying something silly and foolish, and this time was no exception, but I saw him in a different light. I was sorry for him and realized that maybe this was all that he was capable of doing, and that I loved him instead of ridiculing him and being disgusted. The Lord sent Brother Thomas to instruct me and now I am praising him for deliverance.

While I look back, I see myself tied to the image of darkness lying there in weights and doubts and dissatisfaction. Then I see a light that illuminates, that displays a clearer reality. Faith in God puts you into the light. Then in your mind's eye you span heights and depths; there is a clearness that will suddenly make you shiver. I see it, I comprehend it fully, Peace. The weight that nothing erased before is lifted at last. Something unknown and new takes wings. Peace, sweet peace, trembling, tremulous expectancy. First a glimpse, presentiment, hope, exaltation, Peace. I tremble for joy and am not ashamed.

Chester Polston.

A MOTHER'S SOLILOQUY.

Tobacco? Let me see. What good thing can I say for you? Well, the best that I can say for you is that you are a tyrant—a tyrant, do you hear? You've held my loved ones in your grasp. Time and time again they have said, "I'm done with you." But time and time again I've seen them fall prey to your wiles and come home with the secret written on their faces that you had conquered again.

I've seen that bright-eyed boy of mine, whom I held in my arms as a tiny babe and dreamed and planned over, fall to the charms of Lady Nicotine who ruined him body and soul! Ruined him, O yes, my God, ruined him, so that I have determined by God's help to fight you to the end.

And yet you were not satisfied. I had a daughter—a lovely fragile girl, given to me by God above. She often came to me with her confidences, her hopes, her ideals, her plans for the future. But alas! in order to be a good sport she fell prey to the cigarette habit and now I watch her with sinking heart, as she goes about with lagging steps and lusterless eyes. Then I whisper, "O God have mercy upon us all and save our boys and girls through Jesus Christ. Amen."

C. E. C.

\$30.00 Value for \$5.00

We have still quite a supply of Scripture Calendars. We are offering these while they last at a special price of \$5.00 a hundred, or \$3.00 for 50.

What an investment! Hand them to your friends. Hang them in Hospitals, Prisons, Home for the Aged—anywhere. The pictures will attract and the Scripture will do good. Don't wait. Order today.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

REQUESTS FOR PRAYER.

E. B.: "Please pray for me and my family, that we may live a true life until the end."

A Herald Reader: "Please pray that a sin that is in the church may be brought to light and the church may be revived."

A. J.: "Pray very earnestly for the salvation of Judge Hill and his wife, and for the salvation of his three sons and daughter. Also, pray that I may get fully saved, and that my brothers and sisters and I will come closer together as a family."

Mrs. M. H.: "Will the holiness saints pray for me and my wife that we may be saved and sanctified wholly, and that I may find work and prosper."

Anxious Mother: "Please pray for my four sons' salvation; are all grown men with families, all had work during business depression, but gave not

God the glory. Also for next-door neighbor's salvation, whose life is fast ebbing away with Potter's consumption."

"Pray earnestly for a brother to be healed of a very nervous trouble that seems to affect his mind at times, and that he may get along peaceably with everybody."

Mrs. E. M.: "Please pray that my home might be a godly home before long."

A Reader: "Please pray very, very earnestly that a prayer may be answered if it is consistent with the Lord's will. Please do."

Books On Pentecost

"Tarry Ye."

Studies of Pentecost. Edited by Dr. L. R. Akers.

Sermons by fourteen outstanding men on this vital theme. Before each sermon there is a short biographical sketch of the author. It would be hard to find in one volume a series of sermons that more clearly set forth the full meaning of Pentecost than Dr. Akers' book "Tarry Ye."

155 pages. Price \$1.00.

The Christ of Every Road.

A Study in Pentecost, by E. Stanley Jones.

The truth of Pentecost so clearly and practically explained that it is inescapable. A book written by a man who is himself living everything that he teaches.

271 pages. Price \$1.50.

A Feast of Good Things.

By J. M. HAMES

Contents.

The Mind of Jesus, The Spirit of Jesus, A Sweet Spirit, The Sealing of the Spirit, The Indwelling Christ, The Sunrise Experience, The Risen Life, The Fragrance of Holiness, Abounding Life, Power From On High, The Blood of Jesus, Progress in the Spiritual Life, We Would See Jesus, The Loss of the Spirit, The Ark of the Covenant, The Glory Departed, The Spirit Does Not Always Strive With Men.

Each of these chapters is complete in itself. The book is, as its title suggests, truly "A Feast of Good Things."

127 pages. Price \$1.00

The Beauty of Holiness.

By G. W. RIDOUT.

Dr. Ridout is particularly gifted in culling from various sources the richest cream from the pens of the greatest Christian saints. This book contains an unusually fine collection. The author contends that The Beauty of Holiness is the Beauty of Purity, of Divine Union, of Humility, of Christlikeness, of Consecration, of Love, of Perfection.

A devotional book that will enrich your Christian experience.

104 pages. Price 75c.

Fragrance, Sweetness, and Power.

An appeal to the Church of today to take time to return to the upper room. The author says that past failure has been due to reversing Christ's commands of "Tarry Ye," and "Go Up."

There are four chapters, "Pentecostal Power," "The Sweetness of Holiness," "The Beauty of Holiness," "A Princely Character." Bound in attractive leatherette paper.

Price 25c each, 5 for \$1.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson III.—April 19, 1931.

Subject.—The rich man and Lazarus. Luke 16:19-31.

Golden Text.—Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. 6:20.

Time.—January A. D. 30.

Place.—Perea.

Introduction.—In the lesson of last Sunday we studied the parable of the Prodigal Son. Passing into the sixteenth chapter, we find the Master still in Perea, and in what seems to have been a private talk with his disciples concerning stewardship. As a sort of clincher to what he was saying we have a passage from the Sermon on the Mount: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

While this teaching seems to have been intended for the ears of the disciples, the fourteenth verse of this sixteenth chapter tells us that the covetous Pharisees heard all these things. They must have been a sort of side audience. The Master took time to give them a short lesson concerning hypocrisy, divorce and adultery, and passed on to the subject of our today's lesson.

Perhaps Jesus Christ was the only preacher in all the ages with sufficient courage to face the money question squarely. We quibble, and try to tone down his severe teaching, lest the rich should get offended and withhold their contributions. We compromise with wealth, fearing that it may not see fit to support our pet plans; but Jesus had no more respect for a millionaire than he had for a pauper. We get dollars so close to our eyes that we cannot see men; but he was never blinded by the love of money. To put it in plain terms: We value dollars; he values men. We need money; he needs men. We think our need is money; but his need is ours. The church is not lagging for want of finances, but for want of Spirit-filled men and women: What a blessing she could be to the world, if she had the courage to face men and issues with the honesty of Jesus Christ.

Comments on the Lesson.

19. There was a certain rich man.—This may be history, or it may be but a parable. The difference does not affect the lesson. Is it a sin to be in possession of great wealth? If not, it certainly is very dangerous. Dr. Adam Clarke says of this man: "His being rich is, in Christ's account, the first part of his sin. To this circumstance our Lord adds nothing: he does not say that he was born to a large estate; or that he acquired one by improper methods; or that he was haughty or insolent in the possession of it. Yet here is the first degree of his reprobation—he got all he could, and kept all to himself." I fear the good commentator has made an accusation in this last clause which the text does not warrant. Maybe he was not so stingy. But there is a charge against him: he "was clothed in purple and fine linen, and fared sumptuously every day."

20. There was a certain beggar named Lazarus.—We are not told

who he was. Such characters were common in Palestine at that time. We are told that this beggar was laid at the rich man's gate, and that he was "full of sores." He was an object of pity—possibly not able to stand upon his feet at all.

21. Desiring to be fed with the crumbs which fell from the rich man's table.—He did not ask for much; nor does the record say that he received even that. Certainly the rich man gave him no protection; for had he done so, the prowling dogs would not have been permitted to punish him in his helplessness by licking his sores. That was no kindness on their part, as some have taught. They tore away protecting scabs, and exposed the raw wounds.

22. The beggar died.—We know not how long he lay in his helpless condition at the rich man's gate. Perhaps he was placed there every morning and taken away every evening for sometime; but I am only guessing. The little time was not important; but it was something tremendous that he "was carried by the angels into Abraham's bosom"—into heaven, for that was what Abraham's bosom meant to a Jew. The sufferings of this present world are not worthy to be compared with the glory that awaits us in the coming kingdom. The rich man also died.—Yes; money cannot stop death. And was buried.—He is sometimes called Dives; but that simply means rich. I suppose they gave his dead body a great funeral. If things then were anything like they are today, all his rich neighbors were in the funeral procession, and flowers were abundant. It was in keeping for the minister to pronounce a eulogy upon him. Sympathizing friends visited the widow, and wept with her. How sorry they were that this great man had to die when he was so much needed in the community. We are not told what was done with the dead body of Lazarus. Maybe it was thrown out to the dogs. That mattered little: the real man was in glory.

23. In hell he lifted up his eyes. Some modern wiseacres are telling us that there is no such place as hell; but Jesus Christ says there is; and those chaps will not be in it ten minutes before they will be, like the rich man, crying for a drop of water. Being in torments.—Hell is an awful reality. If, as many suppose, Jesus used figurative language to describe it, what must the reality be? The word used here for hell is the Greek word Hades, which properly signifies the abode of departed spirits. It was supposed to be divided into two sections, one for the good and one for the bad. Our lesson says that the rich man saw "Abraham afar off, and Lazarus in his bosom." That expression was purely Jewish for heaven itself.

24. Father Abraham.—I judge from this expression that the rich man must have been a Jew. Have mercy on me.—What a pitiful cry; but it was too late for mercy. Send Lazarus.—When Lazarus lay at his gate begging for crumbs would have been a good time to communicate with him. Why send Lazarus? "That he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." This is no make-be-

lieve. Jesus knew what he was saying. There is a hell; and may God save us from it. It is a terribly real place and condition. It is the penitentiary of the universe. It was prepared for the devil and his angels; but there is no other place to confine and punish bad people. Only one drop of water; but not even that much could be had.

25. Abraham said, Son.—That was almost enough to break the heart of a demon—no rebuke or condemnation, but Son. Remember.—Fearful! In hell, and memory still living and active. Yes; we shall never forget. I think there was an unutterable kindness in the words of Abraham when he said: "Thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." This was not the reason why Lazarus was in heaven and the rich man in hell. Heart conditions had determined destiny, as it always does.

26. A great gulf fixed.—I am not sure that any one knows exactly what this means. Whether real or figurative, it is a barrier between heaven and hell, that renders it impossible that any one should be able to pass from one place to the other. Death settles our future destiny, and settles it eternally. There is no such thing taught in the Bible as a second chance.

27. Send him to my father's house.—Strange how pitifully he prays. Did he still have some feeling for former loved ones, or was he afraid that their coming would increase his misery? Note how he clings to the word father in addressing Abraham. There is no question as to Abraham's future: he is in heaven.

28. I have five brethren.—The inference is that they were of his own sort—none of them prepared for eternity. This he knew, and for some reason wished to warn them against hell. No matter how dreadful hell may be in itself, I am satisfied that its horrors will be increased if one's family should join him there.

29. They have Moses and the prophets.—God has given us all the teaching and all the warning that we can possibly need. If we will not believe the Bible, and live by it, there is nothing left to us but hell forevermore.

30. If one went unto them from the dead, they will repent.—No. The last verse settles that matter. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If one will not yield to the Holy Spirit, there is no semblance of hope for him; he must perish.

If words mean anything, and they do, Jesus Christ is here giving an unanswerable endorsement to Moses and the Hebrew prophets. The only answer that can be made to him would be to impeach his Deity; and that no man, save a knave or a fool, would dare to do. As sure as Jesus is God, Moses lived, and wrote the Pentateuch; and just as certain is it that there is a hell and a heaven.

NOTICE!

I will be glad to come and hold a revival meeting for any small group of holiness folks (two or more families) that can secure a school house, abandoned church or store building to hold the meeting in. I am an evangelist in good standing in my church. I am a converted Hebrew. I can give



Bread of Life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a "first course" at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verses suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

references and will gladly do so if requested. I want to help in the great white harvest fields, in the communities where the work is most needed. All I ask is entertainment and whatever the folks give me as an offering will be satisfactory. I just closed a very gracious meeting in the Holiness Christian Church in West Conshohocken, Pa., with Rev. Mrs. Ella J. Nace, as the pastor. God met with us in an unusual way and the results were splendid considering conditions. Several saved and sanctified and a nice class of twelve taken into the church with others to follow.

We will be glad to hear from any one wanting a holiness meeting, where the Gospel is preached in a way that it rebukes sin and wins folks to Christ. My slate is in The Pentecostal Herald. I have served several different denominations.

Evangelist Samuel Thomas.

117 Eagle Drive, Indianapolis, Ind.

—●—
OCEOLA, OHIO.

We are in need of a revival in our town and would like to hear from some one who has faith, who is not afraid of work; one who knows how to get hold of God in prayer and pray the power down. Entertainment and board will be furnished and God alone will give the other. The pastor is making this request. This is a country place of a couple of hundred people, an average farming country to draw on, but not much help in the church. Would like some one in June, if possible. If you are looking for a hard field, where souls are to be saved, address Rev. F. T. Nichols, Oceola, Ohio, pastor United Brethren Church.

NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.

RISE.

Rise! equipped for lofty flight;
Soar above with tireless wing;
With the Spirit's wondrous might
Seek the palace of your King.

'Bove earth's highest mountain climb,
Seek the bright celestial shore;
Leave the transient things of time
And your heritage explore.

Leave God's footstool just one day,
View Jehovah's rich Bequest;
By his Spirit borne away
Enter your abiding rest.

Grasp the glory held in store
And the life unending see;
With the saints of God adore
Him who died on Calvary.

On faith's lofty summit stand;
Upward lift your longing eyes,
And behold the Holy Land,
Your own Home in Paradise.
W. C. Carter.

THE EVANGELISTIC HOLINESS ASSOCIATION, INC.

"Holiness Becometh Thine House."

Statement of its Organization and its Purposes.

The Evangelistic Holiness Association is organized under a Board of Trustees constituted by a Charter issued under the laws of the State of Florida, granted Nov. 10, 1930. The Board met on January 10, 1931, completed its organization, electing permanent officers, forming its financial Budget and duly empowering its Executive Committee to attend to the details of the work before the Board.

This Association is not organized to compete with existing evangelical denominations in their Christian work or camp meetings, but proposes to confine itself to elemental gospel work which may be of value to all fellow-Christians who love holiness and are true to the Word of God and the great essentials of the Gospel. It prefers to co-operate to make the success of Evangelism paramount. Its outstanding objects are as follows:

1. Intense Evangelism: The Carrying of the Full Gospel, according to the original doctrines of Methodism and the Holy Word of God, into the highways and hedges in these last days. Particularly are we interested in tent campaigns in the smaller and out-of-the-way, unreached places, conducted by tried and true men and women, Spirit-filled, who have a passion for souls akin to that which mastered the Lord Jesus Christ while here on earth.

2. A Bible Training School of Evangelism: A school of practical training for God-called men and women, to fit them for the very practical things of spiritual evangelism, in order that the efforts put forth might count to the maximum as they go out to win souls for God.

3. Camp Meetings: To conduct two camp meetings each year when practical and make them the period from which will be launched our semi-annual evangelistic campaigns; these to cover Florida in the winter and spring months and other states in the summer months, over as wide field as possible under the strict supervision and direction of the Association.

4. A Year Round Program: Proposing to carry on twelve months in the year, Evangelistic Campaigns through our workers in tents and tabernacles, rather than simply a ten-

day campaign once a year, and to build up a strong spiritual community of real holiness people who meet the standard requirements of the Association and who are tired of spending their time in the winter in Florida in large, wicked cities, but would like a genuine, spiritual atmosphere; who will lease lots for a nominal sum and build thereon a suitable cottage under the regulations of the Association with Warranty Deed in lease, in-operative unless grounds are abandoned as a camp ground site, in which case the deed will become fully operative, thereby securing to the leaseholder, the lot and all improvements thereon.

Headquarters and Officers.

The headquarters of the Association is at Orlando, Florida. Its officers are: Rev. E. H. Crowson, Pres.; Rev. E. C. Wills, Sec.-Treas.; Mr. A. P. Whitman, 1st V-Pres.; and Mrs. L. M. Crouch, 2nd V-Pres. All communications concerning camp ground site, applications for membership, donations to the work, contracts for evangelistic work and other matter should be addressed to Rev. E. C. Wills, P. O. Box 1944, Orlando, Fla. The spiritual famine of the times is great but so is the power of our God. We ask the true friends of real Bible holiness to join with us in prayer that the blessing and guidance of God may be upon this great work and mighty revival blessings come to many immortal souls to the glory of his Precious Name.

The Executive Committee.

PERSONALS.

E. E. Watts: "I have been in the field of General Evangelism for seven years and the Lord has blest my work by giving me hundreds of souls. For a long time I have been feeling a burden that we as holiness churches ought to push out and do more to spread Scriptural Holiness over these lands. My plan is to purchase a good tent and take with me a first-class men's quartette, with good music and enter the towns and cities and put on extensive campaigns to get people saved and sanctified. I am giving God's people everywhere a chance to reap some of the reward from this great work by helping us along in a substantial way. If any of the Lord's people who read this feel led to help us please send your gift, whether large or small, to Evangelist E. E. Watts, 1106 Liberty St., Allentown, Pa. I am sure the Lord will bless you."

Rev. A. C. Searcy and wife are holding a meeting in Socoro, N. M. They are having success and the hungry people are finding the Lord. The churches are dead but when the gospel is preached the people respond and are saved. God is crowning the efforts of Brother Searcy with victory.

Guy W. Green, layman of Kansas City, Mo., conducted special services for the Ministerial Alliance of Kankakee, Ill., seven churches co-operating, March 11-22. The music was in charge of E. L. Frizen of Chicago. Although the meeting was held in the auditorium of the First M. E. Church, the largest in Kankakee, the place was filled nightly, even on Saturday, and on both Sunday nights large numbers of persons were turned away. The officers of the Kankakee Ministerial Alliance say the results in every way exceeded their expectations.

Rev. Andrew Johnson: "The revival campaign in the big Gospel Tabernacle of this city (Franklin, Pa.) is starting off fine. Sunday was a great day. Billy Sunday was here a week before we came. He is still hitting on all cylinders and fighting the devil for all he is worth. We will be here till April 12. Let prayers ascend for the success of the campaign, that many souls may be saved. Rev. L. P. Lehman, pastor of the Tabernacle, is a fine worker. He has accomplished much the past two years in Franklin."

Rev. J. B. McBride: "On account of constant changes made in my slate, caused by financial depression, and other things, I have not been able to keep my slate in the papers, but have been busy, the Lord opening the doors for me, and we have seen a goodly number of souls saved. On account of unsettled conditions I have some open dates from April 15, on through the months which I shall be glad to give any place, or people, wanting my service. I make no specific demands, but am willing to do my best for God and souls, and will be satisfied with the best that can be done for me. We must keep up the revival effort, and get the people saved, we must sacrifice with the pastors, and churches, and do our best. I can be reached through my home address by letter or wire, 1234 N. Mentor Ave., Pasadena, Calif.

Roy L. Hollenback: "Some months ago, I became acquainted with Brother Nyles H. Eaton, of North Billerica, Mass., while conducting a meeting in that place. In fact he was gloriously sanctified in those meetings. He had been for some years the leading spirit in the Baptist Church there, being superintendent of the Sunday school, and holding other offices of prominence, besides leading their choir. I have never seen anyone whose experience of sanctification was more glorious, and who developed more rapidly in the things of God than this precious young man. His ability as a song leader and soloist so impressed the congregation of the First Church of the Nazarene, at Lowell, Mass., that we engaged him for the singing in a revival held by Brother A. B. Carey. He not only answered to all our expectations but far exceeded them—so much so that Evangelist Carey has been advertising him elsewhere, and has opened up for him considerable work among other pastors in New England. As Brother Eaton feels definitely led to devote his time to evangelism, I do not hesitate to say that, new as he is in the way of holiness, I know of no man in this line who will add more fire to a meeting through the singing than Brother Eaton. He lives in prayer, he sings with real glory, he is there when the altar service is on, and he is not spoiled by professionalism in the least. He will be glad to serve pastors or camp meetings anywhere; and those in the New England section should by all means use this man."

"THE OLD RUGGED CROSS" stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of The Story of The Old Rugged Cross? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings, 75c and \$1.00. The

A BOOK FOR THE Mother's Day Season

MOTHERS OF FAMOUS MEN
by Archer Wallace

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power—stories which describe beautiful relationships, recall many happy incidents, and show the wisdom as well as the affection of real motherhood. The range of the book runs from the delicate, sensitive mother of Goethe to the slave-mother of Booker T. Washington. Not only will the book give boys a new appreciation of life and success; it will grip the attention of readers of all ages. Among the sixteen mothers in the books are those of Augustine, Wesley, Washington, Edward VII, Goethe, Benjamin West, John Quincy Adams, Lincoln, Lord Haldane, Sir James Barrie, and Booker T. Washington.

PRICE \$1.00
PENTECOSTAL PUB. CO.
LOUISVILLE, - - - KY.

STOCK-REDUCING SALE

Old Folk's Large Type Red Letter Testament

Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

Regular price \$1.50.
Stock-reducing sale price **80c**

The Self Explanatory New Testament

This special Testament has a commentary in the way of an exposition of difficult passages of Scripture. It is self-pronouncing, has a good, clear, black face type, illustrated, size 5½x7¼, bound in beautiful cloth, with inlaid illustration. Regular net price \$1.00. Stock-reducing sale price **60c**

Big Type Testament and Psalms

Has extra large bold black face type, is neat and convenient in size, light in weight, flexible Morocco grained binding, stamped in gold—a good value at \$2.00.

Stock-reducing sale price **\$1.00**
47 copies same as the above, words of Christ in red, at \$1.20 per copy.

Vest Pocket India Paper Illustrated Testament and Psalms

Bound in the finest small grained leather, leather lined to edge, overlapping edges, silk sewed, printed on fine India paper, has the Psalms, silk headband and marker, gold edges, size 2½x4¼x¾ inches thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50. Stock-reducing sale price **\$1.50**

21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

17 copies same as above, bound in the moroccolat binding, limp, a good 60c value, that we are offering in our Stock-reducing sale, each 40c.

900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

See page 16 for Bible Offer.

EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL
Gary, Ind., March 25-April 5.
Warren, Pa., April 8-19.
Landale, Pa., April 21-May 3.
New Bedford, Mass., May 6-17.

BABCOCK, C. H.
Detroit, Mich., April 12-26.
Johnstown, Pa., May 1-10.

BENNAARD, GEORGE.
Aliquippa, Pa., March 25-April 14.

BUSSEY, M. M.
Colorado Springs, Colo., April 5-19.
Lansing, Mich., May 3-17.

CALLIS, O. H.
Delanco, N. J., April 12-26.
Corbin, Ky., May 3-17.
Wilmore, Ky., May 18-31.
Bristol, Tenn., June 3-21.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
South Portland Methodist Church, April 5-19.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Wells, Kan., April 12-26.

CHOATE, CALVIN R.
Central Falls, R. I., April 1-12.
Woonsocket, R. I., April 15-26.

CLIVE, FLOYD W.
(Gospel Singer, Columbus, Ga.)
Tylertown, Miss., till April 10.

COCHRAN, H. L.
(Gospel Singer and Young People's Evangelist, Sherman, Texas)
Murphy, N. C., April 15-May 3.
Henderson, Texas, May 4-17.
Louis, Ky., May 8-22.

COLLIER, J. A.
(1415 Forrest Ave., Nashville, Tenn.)
Manchester, Ga., April 19-May 12.

DICKERSON, H. N.
(Ashland, Ky.)
Dodge City, Kan., April 6-19.
Collinsdale, Pa., April 26-May 10.
Bicknell, Ind., May 31-June 14.
Auburn, Ind., June 14-28.

EDWARDS, J. R.
(Sebring, Ohio, Gen. Del.)
Open dates, April 12-26.
Canton, Ohio, May 17-31.
Sebring, Ohio, Oct. 4-25.
Lima, Ohio, Sept. 6-27.

EITELGEORGE, W. J.
(1107 Lawrence Rd., N. E., Canton, Ohio)
McRae, Ga., April 5-19.
Abbeville, Ga., April 20-29.
Palmetto, Fla., May 3-17.

FAGAN, HARRY L.
(Blind Song Evangelist and Pianist,
52½ Walnut St., Shelby, Ohio.)
Waynesburg, Pa., April 5-26.

FLEMING, JOHN
Garden City, Kan., March 31-April 12.
Wichita, Kan., April 13-26.
Dayton, Ohio, April 29-May 10.
Sapulpa, Okla., May 12-24.
Cincinnati, Ohio, May 29-June 7.

FLEMING, BONA.
(2952 Hackworth, Ashland, Ky.)
Malden, Mass., March 22-April 5.
Providence, R. I., April 6-19.

FLEXON, R. G.
(Shackelfords, Va.)
Marcus Hook, Pa., April 5-19.
Vestal, N. Y., April 26-May 10.
Mineral, Va., May 17-31.
Donora, Pa., June 4-28.

FUGETT, C. B.
(4812 Williams Ave., Ashland, Ky.)
Chicago, Ill., April 7-19.
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.
(4505 Ravenna St., Cincinnati, Ohio)
China and Japan, April.
Sault Ste. Marie, Ont., May 31-June 14.
Sault Ste. Marie, Mich., June 16-28.

GOODMAN, M. L.
(Burnip, Mich.)
Sunbury, Pa., March 29-April 12.

GREGORY, LOIS V.
(Young People's Worker, Waterford, Pa.)
Kane, Pa., April 6-27.
Columbus, Pa., April 28-May 10.
Ashville, N. Y., May 10-24.

HENRICKS, A. O.
(Toronto, Ohio.)
Lisbon, Ohio, April 6-19.
Bellevue, Pa., April 23-May 3.
Washington, Pa., May 4-10.
Pittsburgh, Pa., May 10-24.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., March, April.
Open dates after May 1.

HOOVER, L. S.
(Tionesta, Pa.)
Peoria, Ill., April 5-19.
Arcola, Ill., May 31-June 15.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Atlanta, Ga., April 5-24.
Indianapolis, Ind., April 26-May 10.
El Paso, Texas, May 15-27.
Phoenix, Ariz., May 28-June 7.

JOHNSON, ANDREW.
(Wilmore, Ky.)
Franklin, Pa., March 22-April 12.

JOHNSON, HAROLD C.
(401 W. Wash. St., Springfield, Ill.)
Austin, Ind., March 31-April 12.

Flint, Mich., April 13-26.
Cumberland, Ky., April 27-May 10.
Frankfort, Ky., May 11-24.

JONES, T. HOWARD.
(Sheffield, Mass.)
Centerville, Md., April 6-20.
Greensboro, N. C., April 25-May 10.
Burlington, N. C., May 11-26.
Franklinton, N. C., May 26-June 1.

KENDALL, J. B.
(Lexington, Ky.)
Independence, Kan., March 22-April
Strand, Okla., April 14-26.

LEWIS, M. V.
(Wilmore, Ky.)
Bristol, Tenn., April 6-19.
Greenville, S. C., April 20-May 3.
Slaughter, S. C., May 4-18.

LINN, MRS. C. H. JACK.
(Oregon, Wis.)
Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK.
(Oregon, Wis.)
Japan, China, Korea, February, March
and April. (Address care Oriental Mis-
sionary Society, Shanghai, China.)

LINCICOME, F.
(Gary, Ind.)
Owosso, Mich., April 5-26.
Chicago, Ill., April 29-May 11.
Fargo, N. D., May 17-25.

LOWMAN, J. WARREN.
(1039 Clinton Ave., Carthage, Mo.)
San Benita, Tex., April 12-26.
New Rockford, N. D., May 4-17.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Wichita, Kan., March 27-April 12.
Freeman, S. D., May 3-17.
Corsica, S. D., May 18-31.
Centerville, Ill., June 4-21.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Garden City, Kan., March 31-April 12.
Wichita, Kan., April 13-26.
Oklahoma City, Okla., April 27-May 10.
Bentonville, Ark., June 11-21.

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Society Hill, S. C., April 12-26.
Lanham, Md., May 3-17.
Columbus, Ga., May 24-June 7.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Bethany, Ky., April 6-19.

REED, LAWRENCE.
(Rt. 1, Salem, Ohio)
Greensburg, Ohio, April 5-19.
March 15-29 open.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Kingsville, Tex., April 12-26.

RICE, LEWIS J.
(2823 Troost Ave., Kansas City, Mo.)
Dewey, Okla., April 27-May 10.
Ada, Okla., May 24-June 7.
Havener, Okla., June 11-July 2.
Okmulgee, Okla., July 5-19.

ROOD, PERRY.
(Box 268, Chesapeake, Ohio)
London, Tenn., August 6-23.
Open dates.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park,
Detroit, Mich.)
Kannapolis, N. C., April 8-12.
High Point, N. C., April 17-26.
Rameur, N. C., May 1-17.

THOMAS, SAMUEL.
(Converted Jew, 117 Eagle Drive, India-
napolis, Ind.)
Birdsboro, Pa., March 23-April 12.
Barnesville, Pa., April 14-18.
Pittsburgh, Pa., April 19-May 3.

THOMAS, JOHN
Cincinnati, Ohio, May 29-June 7.
Wilmot, S. D., June 12-21.
Red Rock, Minn., June 25-July 5.
Mendon, Ohio, July 9-19.

THOMAS, W. E.
(Nashville, Tenn.)
Owensboro, Ky., April 18.

VAYHINGER, M.
(Upland, Ind.)
Stone Bluff, Ind., April 13-May 3.

WHITE, PAUL.
(Box 204, Highland Park, Ill.)
Peoria, Illinois, April.

WILSON, D. E.
(General Evangelist, 557 State St., Bingham-
ton, N. Y.)
Harrington, Del., March 29-April 12.
Binghamton, N. Y., April 14-19.
Salisbury, N. C., April 30-May 10.
Lake Placid, N. Y., May 17-31.
Arcanum, Ohio, June 11-21.

WOODRUM, LON R.
(633 Chestnut St., Abilene, Texas.)
Tulsa, Okla., April 12-26.
Poteau, Okla., May 3-17.

Ten Cents Each, or 100 for \$5.00

We have quite a stock of Scripture Calendars for this year and we are offering them, while they last, at the above remarkably low price.
Brighten up the rooms of shut-ins; they will enjoy the pictures and the daily Scripture messages. Put them in Barber Shops, Hotels, Hospitals, Almshouses, Jails, Stores, etc.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

FREE TO BOYS AND GIRLS

Egermeier's Bible Story Book

First of all—Here is what Christian people have asked for—an up-to-date book of Bible stories written according to modern methods of story telling.
Your children will eagerly await "story hour" when you get your copy of Egermeier's Bible Story Book. They will always clamor for "just one more."

THERE ARE 233 STORIES—FINE FOR TEACHERS

Quite frequently teachers tell how much they appreciate the Bible Story Book in helping teach and explain the Bible to others. The arrangement of the stories makes the book very usable. The Bible stories are divided into periods of Bible history and arranged chronologically. There are 233 stories, each complete, yet linked in such a way as to make one continuous, beautiful narrative of the Bible.

PICTURES ARE FOR CHILDREN FROM 1 TO 99

That is why so much attention has been given to pictures in this book. There are three kinds—drawings, actual photographs, and beautiful color reproductions, nearly 200 of them. They tell stories in themselves. Children will study them by the hour. The little tots who are too young to read will get the story so well impressed by the pictures that they can retell the story almost in detail from seeing the pictures. The colored pictures are exceptional pieces of art.

There Are 64 Pages of Helps Especially Adapted for Home Study

48 Pages of These Contain Questions on the Stories
In the back of the book are 48 pages of interesting and thought-provoking questions. There are five or six questions covering each story in the book. These have been carefully and studiously prepared. The test questions will be found valuable to teachers.

16 Pages of These Give Outstanding Facts About the Bible

1. How We Got Our Bible. Tells the story in a few words.
2. The Books of the Bible. A few concise, illuminating words about each Book of the Bible and the authors. Very helpful.
3. Interesting Facts About the Bible.
4. Great Prayers of the Bible.
5. Our Lord's Parables.

Most of these features are not contained in any other Bible-story book.

STYLE B—THE "HOME STUDY" EDITION

This has an attractive and strong cloth cover with oriental design in colors. Gold stamped titles. 673 pages. Size 6½x9 inches. PRICE \$2.75.

All you have to do is to send \$5.00 worth of our beautiful Velvet Mottoes, return the money to us and the Bible Story Book will be sent you by return mail. Fill in the coupon right now and mail it to us.

COUPON

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

Gentlemen: I want one of the beautiful BIBLE STORY BOOKS as described above. Please send me a \$5.00 assortment of your Scripture Text Mottoes. I will sell them and return the money to you within ten days. As soon as you receive the \$5.00 you are to send the Bible Story Book to me by return Parcel Post.
If for any reason I am unable to sell the Mottoes I will return them to you promptly, and carefully wrapped.

NAME

ADDRESS

DATE

Note If you will send cash with the order, we will send you the mottoes, the Bible Story Book and a handsome pouch similar to the Eversharp style, complete with clip, a four inch lead and a changeable eraser.

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.

The Days of His Flesh:

The Earthly Life of Our Lord and
Savior Jesus Christ.

By REV. DAVID SMITH

The leading Bible scholars, ministers, and editors throughout the English-speaking world proclaim this great work as the one outstanding Life of Christ for every man today. It offers a biography of the Master, elaborate in detail and extending through fifty masterful chapters and more than 800 pages, tracing every phase of our Saviour's earthly career. The author rests his case solidly upon the evangelical records. He adduces abundant evidence to show the historicity of Jesus and to confute those theories which would make Him a mere myth arising out of a haze of reverence and superstition. He is equally sound on the deity of Jesus and he shows conclusively that the acceptance of Christ as the Lord of Heaven must be regarded as the cornerstone of the Church.

The Master Life of Christ for
Every Man

596 pages. Original price \$3.50

We have 130 copies that we offer at
\$1.00 each postpaid.

PENTECOSTAL PUBLISHING CO.,
Louisville - - - Kentucky

THE NIGHTINGALE OF THE PSALMS

BY
EVANGELIST J. E. AYCOCK
An Exposition of the
23rd Psalm

A beautiful and touching explanation of this Psalm. By linking it with many other tender and comforting passages in both the OLD AND NEW TESTAMENTS the evangelist gives this best beloved Psalm a new richness and depth of meaning in its application to life here and hereafter.
More than 40,000 sold. Hundreds of people have ordered it to give away.

Price 25c, 5 for \$1.00

PENTECOSTAL PUB. CO.
Louisville, - - - Ky.

Use Them In Place of Tracts

Tracts are read and sometimes thrown away, but these beautiful Calendars will be kept on account of their attractiveness.

At the Special Sale Price you can give away beautiful Scripture Text Calendars that will carry a message each day throughout the year. The pictures continually attract. What better work could your Missionary Society do?

Sale Price While They Last

| | |
|---------|-------------|
| 1 for |10c |
| 25 for |\$2.00 |
| 50 for |3.00 |
| 100 for |5.00 |

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

LET ME DIE.

W. R. Livingston.

Lord, to all unworthy, low ambitions,
Let me die.
Thou, the Source of strength and
power,
Art always nigh.
In hours of trial and deepest need,
God to his table, my soul will lead;
There on Heavenly Manna I will feed,
To Thee I fly.
If I would have Christ reign and live
within,
Then I must die.
If I would have all selfishness and sin,
Die out in me.
If his follower I would truly be,
I must look in faith to Calvary,
For Christ's blood shed on the Tree,
Was shed for me.
Yes, I must die to this old world,
If I would live.
If I would ask God's richest gift,
Then I must give.
To him, all my talents, strength and
time,
That the Holy Spirit might be mine,
Come into my heart, Oh! Christ Di-
vine:
I now am Thine.
From the bonds and snares of Satan,
Lord, keep me free.
In the shelter of the Rock of Ages,
I safe will be.
God fills my soul this very hour,
With the Holy Ghost, and power;
I am Thine and Thine alone;
All praise to Thee.
In the loving arms of Jesus,
Let me hide.
In the shadow of his wings
I will abide.
When my work on earth is done,
And the crown of Victory's won,
I shall dwell forever more
With God's dear Son.

A MIRACLE IN MODERN LIFE.

A Review of "God in the Slums"

By Commander Evangeline Booth.
(Copyright, 1931, Fleming H. Revell
Co.)

As rats in a trap, men, women and children were drowned in the slums of London when the high winds from the storm-lashed North Sea swept up the river Thames and in the very heart of the teeming city made a sea of destruction of the waters that overflowed its banks. But let the author of this rare book tell the story.

A Salvation Army lassie approached a young man sitting at the back of a large meeting addressed by my father, William Booth. He looked disconsolate and unhappy. With gentle, winning courtesy she asked, "Can I help you in any way? Are you saved?" "Saved!" he retorted fiercely, "Why should I be saved? I am a reporter."

The author of this fascinating book is one who by his abilities rose from the rank of reporter to be the night editor of a London daily paper with a million or more circulation. One day he discovered that he was meant to be more than an editor. He was promoted to be himself.

We seek God in churches. We seek God in music. We seek God in art, in science, in the flowers of the field, the clouds of the sky, the waves of the sea, the trees of the forest, the song of the birds, and the glories of the mountains, the sun and the stars. We never seek God in the slums, but it

was here Hugh Redwood found God, and God in the slums meant to him God in his soul.

The all-powerful gospel of God's boundless and irresistible love to all men however degraded, however impoverished, however desperate, broke upon him, not as a dogma, not as a sentiment, not as a sermon, but as the most astounding, absorbing, original and exclusive piece of "news" that had ever come under his trained observation.

This gospel was a fact that made the difference between unmentionable squalor and reasonable comfort, between indescribable dirt and habitual cleanliness, between unquotable blasphemy and humble reverence, between maddening remorse and the splendid sanity of an inspiring hope, between misery in the most tragic expression and happiness in the most glorious triumph over environment and heredity, between hell, here and hereafter, and heaven, here and hereafter. Never had it occurred to him that, as a newspaper man, it would be his fortune to come across such "a story" as this, and compared with it, the achievements of aviation, the sensations of sport, the rise and fall of governments, the wars and rumors of war, the revolutions and crimes and scandals that hitherto had provided his paper with headlines, faded into the normalcies of a back page. War? Here was the real war on which the future of mankind depends. Revolution? Here was the real emancipation from a cruel and oppressive autocracy of evil. Battle? Hugh Redwood found himself in the very foremost of the front trenches, fighting with the shock troops of the Lord of Hosts.

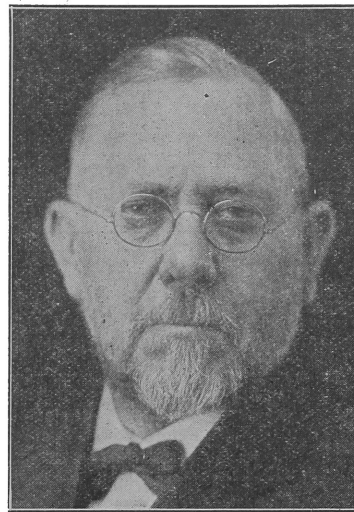
I am not surprised that already Great Britain has bought 120,000 copies of this book, and that from the royal family in the King's palace, to the high Churchman, the intelligent, and the man in the street, it is being read as the book of the hour. If ever there were a human document, genuine, and vivid and moving, we have it here. In these compelling pages, we can distinguish all the mingling melodies of the mighty symphony called life. There is the agony of tears. There is the ripple of laughter. There is the curse of hatred. There is the grace of blessing. Dickens never envisaged a degradation more appalling, nor St. Augustine or Wesley a redemption of the degraded more completely effective or more divinely lovely. We have the opposing ultimates—one hundred percent sin and one hundred percent salvation.

It is with a heart aroused to ineffaceable memories of arduous yet ennobling campaigns, fought to a finish in other days, that I have read these latest dispatches by a war correspondent on the battlefield that I know so well. The slums in the English cities, here described in such intimate, such graphic language, are the slums into the very depths of which as a girl, I voluntarily plunged. It was amid these people, so fearfully tempted, that I spent my youth, and, knowing the inside of these saloons, having taken my stand on these chill and loveless pavements, having stood in their rags at the wickets of the pawn shops and been the only mourner by their side in the Potter's Field, I can testify that in these pages there is not a syllable of exaggeration. The "Darkest England" for which my father appealed has seen the dawn, but still awaits the day.

MY LIFE'S STORY

NEW EDITION—JUST ISSUED.

The Autobiography of Bud Robinson

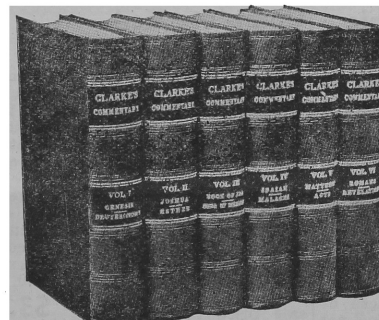


This is the book for which thousands have been waiting. It is years since "Uncle Buddy" has written a book dealing with his life and experiences. Now we have this volume, his autobiography, giving an intimate recital of his experiences from early childhood to the present time. Pathos, humor, optimism, 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, Ky.

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

The story of victorious consecration tells itself. No need to point to a moral. But if the Salvation Army stands for Prohibition, can you be surprised after reading in these pages an English journalist's account of what ravages liquor inflicts on England? If, moreover, we of the Blood-and-Fire Flag are not ashamed of

the Gospel of Christ, what wonder? It is power, and we cling to power. We are jealous of power, we claim power. We will have power. We wield power. For the power of God is unto salvation, and it is salvation of which the world today stands in unutterable and universal need.

Order of Pentecostal Publishing Co.

Great Stock-reducing Sale of Bibles!

We list below about 30 different styles of Bibles and Testaments which we are discontinuing, and in order to sell them quickly we offer them at about one-half the retail price. They are all good stock and in good condition

Every Bible in This List is The Old King James Version

Comfort Edition Handy Old Folk's Bible

Extra large type, very thin white paper, Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and moneys, silk headbands and marker, gold edges.

Bound in genuine leather, overlapping edges, stamped in gold on side and backbone, size only $5\frac{1}{2} \times 8\frac{1}{2} \times 1$ in. thick, weight 25 ozs.

This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The net retail price is \$7.00. Stock-reducing sale price **\$3.50**

6 copies same as the above, bound in a beautifully grained flexible morocotal. Regular \$5.00 value. Stock-reducing sale price, \$2.50.

Ideal India Paper Bible

The binding is the prettiest and finest used in Bible making, will always wear black, and you will be delighted with this fine grained Morocco.

It has the large, easy-to-read, open face bourgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

It is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size $5\frac{1}{2} \times 8\frac{1}{2}$ inch thick and weighs 24 ozs.

No better Bible on the market for wear, convenience, attractiveness or easiness of reading. Guaranteed not to break in the back. The publisher's net price is \$11.85. Stock-reducing sale price **\$7.50**

Precious Promise Bible

About one-tenth of the Bible is precious promises, and in this Bible they are all underscored in red, carefully indexed.

It has the large, long primer type with a complete line of most excellent teacher's helps, including references and concordance.

It is bound in genuine Morocco with overlapping edges, size $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{4}$ in. thick. Has red under gold edges. Sells through agents at \$7.50. Stock-reducing sale price **\$4.00**

Veri-Thin Pocket Bible

Bound in genuine leather, overlapping edges, stamped in gold.

It has a small, very readable, self-pronouncing type, with more than 40,000 center column references, maps, printed on fine India paper, red under gold edges. Size $4 \times 6 \times \frac{1}{2}$ in. thick.

A convenient Bible for pocket use or for a lady's handbag. Regular net price \$3.00. Stock-reducing sale price **\$1.50**

Child's Bible

It is beautifully bound in small grained flexible morocotal, very durable. Has a large, clear, minion type, red under gold edges, silk headbands and marker, colored maps. Stamped in gold on back and backbone.

Stock-reducing sale price **\$1.00**
Regular price \$2.00, or one dozen for \$10.00.

Big Type Easy-Reading Bible

Just the Bible to keep on your table for study. It has the largest type that we know of on the market and it is self-pronouncing. The type is so large you will get real pleasure in reading this.

It has the Family Record and some beautiful full-page colored illustrations.

Bound in flexible morocotal, stamped in gold, size $6 \times 8 \times 1\frac{1}{2}$ inch thick.

The regular net price is \$6.00. Stock-reducing sale price **\$3.00**

A Bible similar to the above, with large pica type and references, size $6\frac{1}{2} \times 9\frac{1}{4} \times 1$ in. thick, bound in very fine leather, red under gold edges, regular net price \$5.00. Stock-reducing sale price, \$3.00.

Complete Red Letter Bible

We have sold at least 5,000 copies of this Bible. It has the large, clear, self-pronouncing long primer type, several hundred pages of the best Bible helps to be had on the market, including concordance and 4,000 questions and answers.

The words of Christ are printed in red. It has a large number of full-page illustrations, bound in genuine leather with overlapping edges, stamped in gold. The size is $5\frac{1}{2} \times 8\frac{1}{2}$. The regular net price is \$6.50. Stock-reducing sale price **\$3.25**

Large Type India Paper Bible

You have often wanted a Bible with a large type, that is thin, light and convenient. Here it is, printed on India paper, 50,000 references, red under gold edges, size $5\frac{1}{2} \times 8$ inches, and only $\frac{1}{4}$ inch thick. Weight 21 ozs.

We have only 9 copies, and the publisher's price is \$8.00. Stock-reducing sale price **\$4.00**

Sunday School Class Bible

A good, clear, self-pronouncing ruby type, maps in colors, beautifully bound in black cloth, stamped in gold on back and backbone, size $3\frac{1}{2} \times 5\frac{1}{2} \times 1$ inch thick.

A small attractive Bible that anyone will appreciate. Regular price 90c. Stock-reducing sale price **50c**
One dozen for \$5.50

Scholar's Index Bible

Bound in genuine leather with overlapping edges, good clear, self-pronouncing type, fine white Bible paper, splendid concordance, red under gold edges, stamped in gold.

It has the patent thumb index. An ideal scholar's Bible in size, weight and thickness. Regular price \$3.00. Stock-reducing sale price **\$2.00**

Same Bible as described above, with additional features of illustrations, Family Record, 4,000 questions and answers. The regular net price is \$4.00. Stock-reducing sale price \$2.50.

The Smallest Teacher's Bible

The size is only $3\frac{3}{4} \times 5\frac{3}{4} \times 1$ in. thick; weight, 12 ozs. Good clear readable nonpareil type, references, concordance, maps, Bible Gazetteer and some other special helps.

It is printed on fine India paper, red under gold edges, bound in genuine leather, overlapping edges, stamped in gold on back and backbone.

You will be delighted with this beautiful pocket edition of a complete Bible. The regular net price is \$4.00. Stock-reducing sale price **\$2.90**

Large Type India Paper Concordance Bible

A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance and patent thumb index.

It is bound in genuine Morocco with overlapping edges, red under gold edges, printed on extra fine India paper, neat in size, light in weight. Size $4\frac{1}{2} \times 6\frac{1}{2}$, only 15-16 of an inch thick.

This is one of the newest and most attractive Bibles on the market. The publisher's regular net price, \$7.25. Stock-reducing sale price **\$4.50**

Black Face Type Text Bible

The type is large, clear and black, it is self-pronouncing, printed on fine white Bible paper, 64 pages of excellent helps, a large number of colored illustrations, red under gold edges.

It is bound in very fine genuine leather with overlapping edges, lined to edge, stamped in gold on back and backbone, size $4\frac{1}{2} \times 6\frac{1}{2}$. Regular net price \$3.50. Stock-reducing sale price **\$2.00**

90 copies same as the above, without illustrations. Stock-reducing sale price \$1.80.

Loose Leaf Bible

This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is $6 \times 7\frac{1}{2} \times 1$ in. thick. This includes the blank sheets as well as the Bible.

The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

The mechanism is substantially made and the sheets will not pull out or tear; no rings or springs to get out of order.

The regular agent's price is \$12.00. Stock-reducing sale price **\$8.00**

Young People's Reference Bible

The very Bible you want for a young man or young woman, or for a business man. It is only $\frac{1}{2}$ in. thick, size $4\frac{1}{2} \times 7$, weight 11 ozs. Beautiful clear minion type, references and maps.

Fine white India paper, silk headband and marker, red under gold edges, bound in a beautiful and durable grained morocotal, overlapping edges, titles stamped in gold. Guaranteed not to break in the back. Regular agent's price \$4.00.

Stock-reducing sale price **\$2.00**

Red Letter Prophetic Bible

Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

A complete line of most excellent teacher's helps, including a combination concordance, a clear, readable, self-pronouncing minion type, printed on Bible paper.

Bound in genuine leather with overlapping edges, stamped in gold, size $5 \times 7 \times 1$ in. thick. Red under gold edges. Regular net price \$5.00.

Stock-reducing sale price **\$2.50**

A few copies same as the above, bound in an extra fine leather and leather lined to edge. Stock-reducing sale price \$2.90.

Scofield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black brevier type, and with the very complete Scofield references.

The size is $5\frac{1}{2} \times 8\frac{1}{2}$, less than 1 inch thick and very light. This is acknowledged to be the prettiest edition of the Scofield Bible published. It is a regular \$12.00 value.

Stock-reducing sale price **\$8.00**

Same style as above, in the smaller type, size $4\frac{1}{2} \times 7$. Regular \$10.00 value. Stock-reducing sale price \$6.00.

Signal Bible

There is a * at each Old Testament scripture referring to Christ, and the Old Testament scriptures quoted by our Lord, as well as his sayings in the New Testament, are all printed in bold type.

It has the revised version in footnotes, Family Record, presentation page, a large number of full-page illustrations, concordance, good, clear, readable, self-pronouncing minion type. Red under gold edges, bound in genuine leather with overlapping edges, size 5×8 . Regular price \$4.00. Stock-reducing sale price **\$2.00**

Large Type Testament and Psalms Red Letter Edition

Has the large, self-pronouncing bourgeois type, with references and with revised version in foot notes; the words of Christ in red, illustrated, index atlas to the Holy Bible and maps. Bound in black cloth, stamped in gold, size $5\frac{1}{2} \times 8 \times \frac{1}{2}$ inch thick. Regular price \$1.50. Stock-reducing sale price **60c**
10 copies same as above in leather binding. Stock-reducing price \$1.00.

See page 13 for other Testaments offered in this great stock-reducing sale.

PENTECOSTAL PUB. CO.,
Louisville, Ky.

Enclosed \$..... for which send Bible marked above.

Name
Address

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 15, 1931.
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.
Vol. 43, No. 15.

HOLINESS OF HEART AND RIGHTEOUSNESS OF LIFE.

By The Editor.

IF the heart is pure the life will be clean. A holy heart means a righteous life. Out of the heart are the issues of life. If the fountain is purified by the power of God, the stream will be a pure stream.

* * * *

In religious teaching and Christian living we should not lose sight of the fact that in the whole scheme of the atonement, from the first sacrifice that was ever offered by a consecrated priest for the sins of the people, God's objective for the individual is a complete separation from sin. From first to last of divine revelation God has been seeking to separate us from sin and perfect us in holiness.

* * * *

It should be remembered that, apart from Christ and his atoning death, there is no salvation. We must come to Christ. We must reckon all things up to, and out from, the cross. We must have in our hearts the thought of the poet from first to last,

"In my hand no price I bring;

Simply to thy cross I cling."

To depart from the cross is to fail. To cling to the Christ of the cross, and to trust in the merit of his crucifixion and cleansing blood means victory here and hereafter.

* * * *

With holiness of heart and righteousness of life as our objective, as teacher and liver, we embrace the whole of redemption. Christian holiness involves recognition of the fact that I am a sinner. It involves repentance, true repentance, a broken heart and a contrite spirit. It involves, not only belief that Jesus is the Christ, and the Saviour of men, but it involves trust in him to save me, and a persevering trust until I have the witness of the Spirit, the blessed inward assurance that my sins are forgiven. It involves the discovery of the remains of sin; that I yet have carnal inclinations and uprisings. The discovery of the old man involves his crucifixion, a baptism with the Holy Ghost, a fiery purging of my nature, a cleansing out of carnality, the incoming, abiding, keeping and empowering of the Holy Ghost.

* * * *

We grant the reader that what we have said in the above paragraph is much; it covers much ground, but we as sinners are in need of much, and God in his divine mercy has provided much. The fact is, God makes large requirements, but praise to his name, he makes provision to meet every requirement. In Christ we may find everything we need in order to become to be, and to do, all that God requires. Godliness hath the promise of the life here, and that which is to come. Without doubt the happy people are the people who have peace and joy and rest of soul, and a blessed assurance that they are prepared for whatever may come and, most of all, prepared for death and judgment. They, in the nature of things, must be best prepared for this life because they are prepared for the life to come. They have a peace

and a joy that cannot be found by any other means in all the world. They indeed have the very best of this life, with the abiding assurance that the future is safe; that they are going forward into eternal life, with all the blessing and the glory that eternity holds, and God gives to those who embrace the salvation he so abundantly offers, at the tremendous price of the gift and sufferings of his Son, our glorified Lord and Saviour.

Without Holiness No Man Shall See the Lord.

PEOPLE BELIEVE WHAT THEY ARE TAUGHT.



WHEN people are born into the world they have no knowledge or learning; they are remarkably helpless, ignorant and dependent. They must be nursed, nurtured and taught. They have capacity to receive instruction. It is remarkable how hungry, receptive and retentive the young mind is. We could not hope to find more fertile, intellectual soil than the mind of a child. It comes into this new, big world full of so many things it never saw or heard of, or knows anything about. Its curiosity is aroused; it wants to know, hence its many questions. We cannot think of a finer or more delightful task or opportunity than to answer as cheerfully and intelligently as possible the questions of a child.

The child that is born in a heathen land is taught to worship idols and grows up believing that images carved out of wood, and hewn out of stone have some power to minister to its wants and to protect it from evil. These teachings, belief and convictions become so ingrained into it that it will fight to the death for its idol.

Roman Catholic children grow up believing what they are taught; and you may be sure they are carefully taught to believe what their parents believe. They believe in the mother church, in the priests, the bishops; they believe in the infallibility of the Pope. Their beliefs are ground into them; they carry them into their daily lives, into trade, into social life, into married relationships, and into politics. They believe what they are taught.

The great body of the Methodist Church is made up of the children of Methodist parents. They used to be taught a system of very clear scriptural doctrine with reference to the inspiration of the Bible, the Deity of the Lord Jesus, his teaching, his miracles, his sacrificial death, the fall of man, the sinfulness of the race, the great facts of judgment day, heaven and hell. They were taught that they must repent; that they must be regenerated by the power of the Holy Ghost—born again; that they might and must have the witness of the Spirit; that they must go on to perfect love. That they could, and should make an entire consecration, be wholly sanc-

tified, live righteous lives and be living witnesses to the power of Christ to save from sin, by word and deed. These teachings made a peculiar people and a tremendous evangelistic force in the world.

The majority of the membership of the Baptist, Presbyterian, in fact, all of the Protestant churches, is made up of children born in the homes of the members of the churches who teach and guide the thinking of their children. We have come to a period in the history of our country when the children of the rising generation are, perhaps, more powerfully influenced by the instruction they receive in the schools than what they receive in their homes, and from the pulpits of their churches.

The fact is, many parents who thought they had their children well taught and established in the evangelical faith, have been startled to find that in the schools of today, practically everything they have taught their children with reference to spiritual and moral life has not only had no nurture but has met with opposition and ridicule, been uprooted and destroyed, has become the object of contempt on the part of the children. They have also made the sad discovery that the destruction of this faith has by no means ministered to the deepening of the spiritual life of the children, or the lifting up of high moral standards but, on the other hand, spiritual life has disappeared, skepticism, and often atheism of the worst type, has taken the place of faith, moral standards have been lowered and practically disregarded. There has come an arrogant attitude toward God, parents, church, ministry, purity of womanhood and everything that is highest and best in mankind.

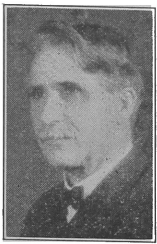
THE PREACHERS.

It has always been true, and will be true, that the preachers wield a powerful influence over those who come under their ministry. If the preacher is a man of God he not only has the intellect, the influence, experiences and prestige of his manhood, social position and the weight of his office, but he is reinforced by an invisible Person. He has the Holy Spirit dwelling within, guiding and giving him power which enables him to bring to bear upon the community in which he lives, and the people to whom he ministers, supernatural influences far beyond anything possessed by the mere man. It was this power that enabled Moses to lead Israel out of Egyptian bondage into the desert, and through it to the land of promise; that enabled Joshua to conquer the inhabitants of Canaan; that enabled Paul to plant the church; that enabled Martin Luther to bring on the Reformation; that strangely equipped John Wesley to bring the great revival at a critical period of modern history; that enabled Dwight L. Moody to bear a simple gospel message which brought untold thousands to repentance and saving faith in Christ. This same indwelling Spirit has been the force and power in the lives of tens

(Continued on page 8)

TRAVEL NOTES FROM SOUTH AMERICA.

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



We are writing this article in Ecuador. Mr. Jordan of the American Bible Society in his splendid little book on Ecuador puts things very strikingly in the following words which we transfer to this page:

"Ecuador, why, y-e-s, the name is familiar; we had it in our geographies,

didn't we? It is one of those little Central American republics whose principal product is revolutions."

"I beg your pardon; Ecuador is not in Central America."

"E-c-u-a-d-o-r, oh, yes, I remember, now; the Equator passes through and gives its name to the country, therefore, it must be in South America."

"My, but is it not sizzling hot?"

"Can you move about in the heat without danger of sunstroke?"

"Is it safe to travel in the country?"

"Are not the people prejudiced against foreigners?"

These and similar questions greet the traveler returning from Ecuador, and cause him to realize how much the country has suffered from isolation.

I am writing from Guayaquil the Sea Port of Ecuador. This is a great city and constantly growing. It has a population of 80,000 people, perhaps nearly 100,000. For years it was shunned and avoided because of yellow fever. It was a pest hole.

Guayaquil owes its deliverance from yellow fever, isolation and its importance now as a Port to American enterprise, to American money (Rockefeller) and to our American sanitation specialist, Dr. M. E. Connor. This man came down to this yellow fever pest hole of a Port and cleaned it up and there has not been a case of yellow fever since 1919. In 1910 U. S. S. Yorktown anchored in the river opposite Guayaquil. The captain alone went ashore, he died of yellow fever. Eight sailors sleeping on deck took yellow fever and most of them died. A German ship came in and left eighteen of its crew in the cemetery; at last the wife of the scholarly American Consul General, Dr. F. W. Godding died. Her death stirred up things. Dr. Gorgas of Panama fame came, then Dr. Connor, and yellow fever was no more, thank God. Now Guayaquil is a healthy and busy port; vessels from all parts of the world come here and the Grace Line ships make it one of their regular ports of call.

Ecuador is a country that cannot tell how big or small it is. Its boundaries are in dispute. It is wedged in between Colombia and Peru on the Pacific Coast of South America, her sovereignty extends over 116,000 square miles and the population is about two millions. For natural beauty, mountain scenery and startling contrasts, Ecuador is great. Mountain peaks from fifteen to twenty-one thousand feet high are among the attractions.

The man who possibly more than any other man opened up Ecuador for Christian Missions is Rev. W. E. Reed. He is now the veteran missionary of this country and lives in Guayaquil. Mr. Reed is a Dartmouth graduate, Mrs. Reed is of Oberlin. They came to Ecuador in 1897. Imagine how they came and what they came to over 30 years ago.

Until recent years few cities furnished a more undesirable residence than Guayaquil, Ecuador. There was no drainage system. The streets, a succession of mud holes in the rainy season, were worked up into fine dust during the dry. Vermin of many kinds abounded. The city was looked upon as the

pest hole of the Pacific Coast. A large percentage of outsiders visiting it died of yellow fever. The destination of the missionaries, however, was Quito, the capital, and although they returned some years later to Guayaquil, their first stay there was not long.

A newspaper of Quito reporting the arrival of Protestant missionaries on the sacred soil of Ecuador said that the people of Guayaquil might allow them to remain if they desired but

"If the heretics come to the Interior they will find that our clubs are not made of corn stalks nor our stones of pumice."

Ecuador had never had such a thing as a Christian Protestant missionary before and it meant a desperate faith and purpose and courage to break in on Roman Catholic soil and 'mid the blackness hold up the standard of the Cross. Their coming stirred up the very powers of hell and the government, persecution, mobs, storms were all on the program. They would rent a house then get turned out at the orders of the priest, even merchants were forbidden to sell them food. Let me cite this instance from Jordan's book: They were about to be turned out from their house which they had rented. They were given notice to leave. The little band engaged in prayer asking for a place in which to live. While they were praying they were interrupted by a knock at the door. An Ecuadorian gentleman, Sir Manuel A. Vascones, entered and said to Mr. Reed:

"Sir, I have been watching you. I note that you do not get angry when people fail to treat you decently and even abuse you. I see you have nothing but good will for those who are persecuting you. I believe the religion you teach is good for our country. It would be a shame to allow you to be driven from it by four fanatical old women and a parcel of priests. I have a little farm out in the country. I will move there with my family. Do me the favor to come and occupy my house."

Mr. Reed went with Senor Vascones to look at his dwelling and found it to be a large one with several unfinished and unoccupied rooms.

"There is no need," said he, "for you to move into the country. These rooms can be so arranged that they will do very well for us."

The missionaries moved into the house and Mr. Vascones remained. Thus a home had been provided in direct answer to prayer and they lived in it until they were able to go on to Quito.

Senor Vascones suffered great persecution because of his friendliness and hospitality to the heretics, but he stood faithful to his principles and has been a staunch friend of Mr. Reed through the years that have followed.

II.

Well it takes a real pioneer to start Christian Missions in a Catholic country. God called W. E. Reed to lay the foundations of the work and to open the way; he has lived to see Ecuador open to the gospel everywhere, churches and schools and a Bible Training School are now operating and the Christian and Missionary Alliance has this field almost to themselves. Thank God here is one Republic where modernism has not yet got an entering wedge. The Alliance is committed absolutely to the old gospel and thus far none of the big societies who send out modernistic missionaries have any work in Ecuador. Let God's people pray for this clean work in Ecuador, pray for the missionaries who are praying and toiling and teaching and preaching and pushing the work of salvation. Rev. Paul Young is Bro. Reed's chief helper now at Guayaquil, while Rev. D. Stuart Clark holds forth in the capital city

Quito, where the work is growing and extending through the mountains. A number of other Alliance missionaries are at work in various parts of the Republic.

III.

Missionaries preach by their lives as well as by their preaching. Once when Reed was preaching in the open air a Priest came along and began to talk against the missionary insinuating that he was, maybe, a runaway American, etc. Now it happens that for eight years Mr. Reed taught English in the college at Guayaquil and business men, doctors, lawyers, all know and honor him. One of them hearing the priest berate Reed stepped out and told that Mr. Reed was his old professor and he had known him for years as a good man. This stopped the priest's lying lips.

IV.

In open air meetings in Latin American countries they do a lot of testifying. Here's some samples.

One old woman told of having been very devoted to the worship of images, but she was a great drunkard. The habit had complete control of her. She could not resist the thirst as long as she had any money with which to purchase rum. One day she was handed a leaflet and given an invitation to the meeting. She came out of curiosity and was told of a Christ who saved from sin in this life. The Good News gripped her and she left the hall entirely forgetting to take with her the half bottle of rum she had brought. But she had taken her last drink. Jesus had delivered her. She was now happy and wanted to tell about it.

Another, a young woman with strong features, the wife of one of the active church members, told how she had hated her husband after he became a Christian, how she hated life and was disgusted with herself for ever having been persuaded to marry such a man. Before his conversion they had lived together without the ceremonial sanction. One could see that her hatred had been real and bitter, for the signs were still on her face, and the firmly set lower jaw showed how strong the emotion could become in such a character.

"My hatred," she declared, "extended even to the children and I began to wish I might kill both him and them. Then," she continued, "one day a short time ago, as I was working in the kitchen, God spoke to me. I saw what a sinner I was and asked him to save me. I have been happy ever since; my soul is filled with peace and rest."

V.

The power of the priest in these Latin American countries is beyond telling. They live the most corrupt lives. In this city there died an old priest who left behind him five families, and before he died he bought five houses for his five women and their children. Missionaries were happily fixed in a house which they had hired upon reaching a certain city; the landlady came to them one day with tears in her eyes and said: "I am sorry, but the priest has ordered me to put you out, and I must ask you to leave, since he has power to do me great injury. I realize that you are true Christians, and that our religion is only on the surface; but I am helpless."

The missionaries decided when looking for another house to tell the people at once who they were. After a suitable place had been found and they had told the owner they were Protestant missionaries she said: "That makes no difference. I am not a Romanist but a Spiritualist."

This explains the fact that while Quito is a fanatical Roman Catholic city Protestant

missionaries have always been able to secure a dwelling. There are a number of Spiritualists in the city and the superstitious inhabitants are afraid to live in a house where they think spirits have been seen. They think that, having visited a dwelling once, disembodied spirits are likely to return and trouble the occupants.

VI.
PERSONAL NOTE.

At this writing we are in a ten days' meeting at Guayaquil. Fine crowds every night and souls are seeking and finding God in every service. Last night a man confessed Christ who said it was his first time hearing the gospel.

We go from here to Riobamba, then to Ambato and then to Quito the capital city, where we shall hold seven days' meeting. April 1 we sail for Lima, Peru, and our address for April will be P. O. Box 2178, Lima, Peru; our address for May will be P. O. Box 133, Santiago, Chili.

RELIGIOUS INSECTS.

Rev. Tilden H. Gaddis.

PESTS and parasites abound even in the radiant sphere of religion. A pest is defined as anything mischievous, annoying or injurious, and a parasite as a hanger-on, or that which is nourished by another to which it attaches itself.

A *faultfinder* is a pest in that he or she is annoying, and injurious. Most of the faultfinders are not as far up the road as the one they are criticising. It seems that most churches have a liberal supply of those who have become efficient as watchdogs and if a sheep happens to get over the fence they bark so loud that the whole sheep-pen is notified. Like the dogs who licked the sores of Lazarus, they seem to derive a special delight in mistakes and blemishes and spots and wrinkles. They seem to lose sight of their own faults or else are trying to cover them by parading before us the faults of others. This habit can grow on one until purity appears impurity and holiness looks to them like carnality. The idea will come to them that no one is right. They are like the cow in Aesop's fable on whom they put green glasses and she ate straw and thought it was grass. So with the green glasses of carnality; an angel looks like a devil. Let us pray God to help us not to make such fools of ourselves.

The *Disputer* comes in line as a pest as he will invariably cause a cross spirit in churches and camps and revival meetings and between Christians, in general. If you have him on the official board he is always the opposite side and, no matter how good an improvement is suggested for the church, he can argue against it, and if it finally does go through he will add enough vinegar to it that it never tastes as good as it should. He will dispute over doctrine and take the evangelist to task for some thought he may have dropped which is not to his way of thinking. Anything you mention to him he takes the opposite view and is never satisfied till he can prove to you that he is right.

The *man who will not forgive and forget* is a pest. Of course forgiveness is never complete unless it is applied for by the offending party, but at the least sign of true repentance we are exhorted to forgive our erring brother, even to seven times a day. The man I mean is the one who keeps the fuss in eminence. Quarrels are started by vanity and many times ignorance and lack of tact. They are childish. They start with a difference of opinion. If neither will listen to the other or weigh the reason for the difference and both talk at once, it is proof they are pig-headed. All continued quarreling can be traced to selfishness, jealousy or self-conceit. You will hear them talk about the principle of the thing but it is mostly the vanity and bluster and a bit of carnality that fans the flame. This so-called principle seems to be very noble and impressive but they lose sight of the real issue and instead of seeking justice seek revenge.

The *Advice Hunter* is a pest or a parasite we hardly know which, as he is both a nuisance and a hanger-on. He will come to the preacher, especially the evangelist, for advice but you will soon find he is not after it, but wants to give it. He wants to hear himself talk and tell you what he knows. Some-

times it is an excuse for one to be near somebody they like, and in such case are more concerned about the company than the advice. Of course, there are honest hearts who need help and it is proper for them to have it, and we are exhorted to help them, on the other hand there is a host of professional advice hunters that are such for various reasons not in keeping with holiness.

The *Church Tramp* who goes from revival to revival and camp to camp and never settles down anywhere to be a real help to any people is a parasite. No one can depend on them for you do not know where you will find them next. He assumes no obligations anywhere and helps mostly himself. He feeds and feeds and feeds and seldom pays any board. By so doing he loses the spirit of sacrifice and lets others pay the price of the victory which he shares as he attends. The struggling church may pray and weep and sacrifice with time and money to bring a revival to its fruition, but he comes in too late for that. He loves to be entertained and becomes a sermon idolater. You will find him where the big preacher is. He seems to lose all thought of whether God has a will for him and a place to work where his talent might be put on interest. It is surprising how wonderful some folks can appear in a revival and then you never hear of them until the next.

The *Lazy preacher* is a pest and we suppose also a parasite. He sits around and talks when prayer would help him. He is out running around when if he were studying it would be more appreciated when he mounts the platform. He may even visit where he can enjoy himself rather than where he is needed most. His preaching has a sameness that is monotonous and is mostly his testimony and a bit of exhortation with probably some licks at the habits and dress of his hearers. His preparation was so limited that he must draw preaching material from his audience. So he takes a shot at everything that bobs up in front of him and does it so regularly, and in such a manner that his hearers, unless they think and read themselves, will begin to think, that is about all there is to holiness. John Wesley told his preachers, "If you have no taste for books get out of the ministry." He wonders why he does not advance and usually feels he could do better somewhere else. It is not the location but the application that makes you move. Finally they try evangelism, for that looks easy, but open dates, hard places, and unappreciative audiences soon convince them that even that is a man's job. Too many preachers are taking it easy and like preacher-like people. The vision of the audience will never rise above the vision of the preacher. At the peril of being criticised I am going to say that this age needs some men who will burn the midnight oil and wear an aching heart and a tired brain and a driven mind much of the time. Men who will have grit and grace enough to stay at it until they can intelligently present the scheme of Redemption, the Law of the Bible, the ethics of Holiness, the Blood, the Divinity, the Incarnation of Jesus, Repentance and the New Birth, and other fundamentals so that this age will see something in religion except emotionalism. Men like Lincoln and Washington went past their fellows by hard work and study. Lincoln with one year of school

borrowed books and read them by the light of a log fire and worked problems in the ashes with a sharpened stick on the dirt floor of his humble home, while others were lying in feather beds. When the world needed a man it found him in the woods, and we have read that if you build a better house, or write a better book, or preach a better sermon or make a better mousetrap than your neighbor even if you build your home in the woods, the world will beat a path to your door. We will not succeed joking and talking and laughing with the crowd and visiting with even good folks, but alone with God like Moses and Paul in the Sinai wilderness of Arabia you can so learn the secret of prayer and meditation and study that you will not get lonely, you won't have to pray so much to keep the victory, and money and popularity will not be such a temptation; for your vision and ambition and objective will be so big and the burden of your heart so heavy that worldly, devilish trash will look small. You can get a "Sent of God" consciousness that your hearers will feel; you will have the stamp of authority and your messages will thrill and burn into the hearts of your hearers.

You can add hypocrites and fanatics and others to our list of pests, but let us all seek the remedy for these evils in the cleansing blood which makes us holy, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

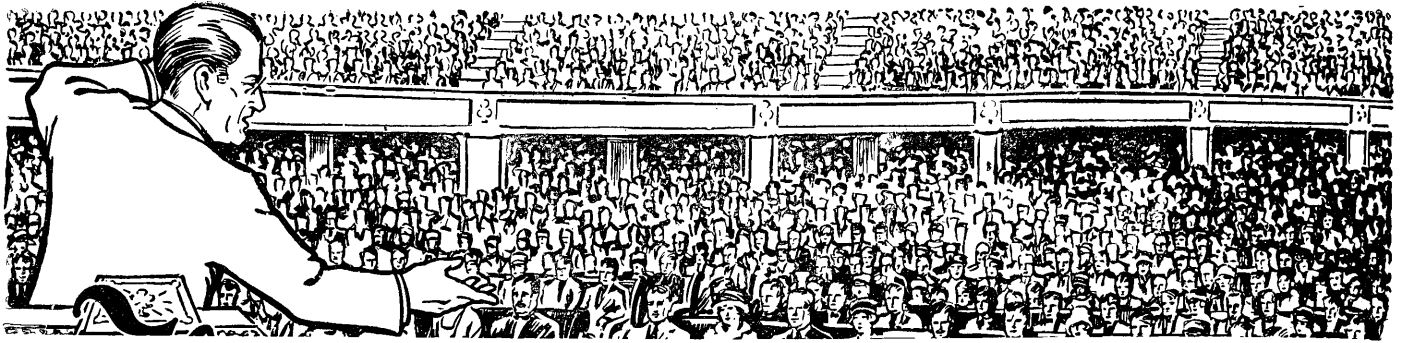
Christ As "Food of Conduct."

H. H. SMITH.

SOMETIMES an expressive phrase is more forcible in emphasizing a truth than a whole paragraph. In his interesting book, "If I Had Not Come," Bishop Hendrix says: "The supreme claim of Christ is as 'Lord of conduct,' and the ideal of life must be sought in conduct to meet his approval." Here is a subject for profitable meditation at this season, for, above everything else, Jesus Christ is "Lord of conduct." Five times in succession in the Sermon on the Mount he makes this assertion: "Ye have heard that it was said . . . but I say unto you, . . ." The Cambridge Bible notes that the phrase, "I say unto you," is a "most emphatic formula, which implies the authority of a law-giver." After hearing this wonderful discourse concerning righteousness (right conduct) and the kingdom of God, no wonder his hearers were astonished at his teaching and declared that he taught as one having authority and not as the scribes. He is Lord of conduct because he is the Son of God and speaks with authority.

Christ is Lord of conduct in another sense: He is the inspirer of God-like conduct. His influence upon all his followers, from the disciples to the humblest follower of today, is ample evidence of this. What a miracle of transformed conduct is shown in Pliny's letter to the Emperor Trajan, when Christianity was in its infancy. The only fault to be

(Continued on page 6)



SANCTIFICATION--GOD'S SPECIFIC FOR SIN.

Dr. L. R. Akers, President of Asbury College.

Text: "This is the will of God, even your sanctification." 1 Thess. 4:3.



HOUGHTFUL men on every side are viewing with the utmost apprehension the continued tidal wave of sin and depravity which well nigh threatens to inundate our nation. The daily press brings to us continuously an unbroken stream of sinful happenings and heart-breaking tragedies. The arrogance of organized iniquity has never been more evident nor its power more manifest than at present writing. Well did John Stuart Mill say, "If there is one fact, the reality of which is certain, it is the fact of sin."

Any of us who is at all familiar with the pages of Holy Writ knows God's abhorrence of sin. The red lamps of danger are hung out all along the way of humanity warning against sin's insidious approach and crying loudly and insistently against its defilement. As we behold the sin-chequered story of humanity and realize that down through the ages its darkening blight has hung continually over succeeding generations of mankind with its inevitable train of misery, hopelessness, and despair, we cannot but ask the question, Is there a remedy for this soul disease? Is there for the sinner any hope? Is there any balm in Gilead?

Let us thank God that this question may be answered in the affirmative. Sin is mighty, but Christ is almighty; sin is powerful, but Christ is all-powerful. To the despairing one comes the message, "Sin shall not have dominion over you"; "Behold the Lamb of God which taketh away the sin of the world"; "The blood of Jesus Christ, his Son, cleanses us from all sin." For the faint of heart there is the valedictory prayer of Christ for his disciples: "Sanctify them through thy truth: thy word is truth. . . I sanctify myself, that they also might be sanctified through the truth." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

So from divine revelation, we behold *Entire Sanctification* as the cure for sin. Let us seek to have an understanding of this much-neglected, much misunderstood, and much-opposed doctrine. In 1 Cor. 1:30, we read, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Here the word, *righteousness*, should be translated, *justification*. Let us understand then that sanctification is not regeneration but an entirely new experience. If regeneration and sanctification were the same, the passage quoted above would become senseless. Regeneration is a perfect work in itself. It needs no improvement and is distinctly sufficient in its particular function. Sanctification has no quarrel with regeneration either in the Bible or in Christian experience. It accomplishes another work distinct from that of regeneration. It removes from the soul of the justified or regenerated

man that which has been a constant trouble and hindrance to him. In other words, it takes away what Dr. Whedon calls the "sinwardness" in us or the "prone-to-wander" feeling about which the sweet singer has written. The young convert early recognizes that while his sins are forgiven and he finds joy in the saving grace of Jesus Christ, he must contend continually with the presence of wayward tendencies of the flesh which our theologians have called *original sin* and which come to us from Adam and have been interwoven in our very natures. It is here that we become conscious of the carnal mind, which "is not subject to the law of God, neither indeed can be." It is hopelessly cursed of God now and forever and has to be removed or destroyed. God wished Agag to be destroyed, not that he should become an Israelite. So the spiritual Agag must be hewn to pieces and not conformed to the likeness of another. Regeneration renews the soul, imparts power to resist and conquer sin, but it does not rid one of the presence of depravity in the heart. The death of the "old Adam" comes by another and distinct work of the Holy Spirit and that is the work of *Entire Sanctification*.

Justification evidently does not deal with original sin. In regeneration, the soul is born again, is made new, and enters upon a spiritual life, but inherent depravity remains untouched. Paul, in writing to Christians, did not say, "Make the old man a new man," but "Put off the old man which is corrupt," and put on the "new man." It is idle for us to say that this is done in regeneration. Sound reason is against it and also universal Christian experience. The only conclusion to which we can come is that the regenerated soul still retains the presence of depravity. Let us sum it up by saying that regeneration alters the personal, sinful life and nature for which we are accountable, while entire sanctification removes the inherited sinful nature for which we are not accountable but with which we are harassed and afflicted none the less.

In our further study of sanctification, let us remember that it is something more than a blessing. It is a second work of grace wrought in the soul by the Holy Spirit. How many people have jocularly referred to the "second blessing." They say they have gone much further along in the spiritual numerals, that they have had hundreds of blessings. That may be quite true, but the blessings mentioned were those of any regenerated life arising at moments of spiritual uplift in prayer through submission to God's will, or in the joy of Christian service, but none of these have touched the life of which we speak. There is an experience so peculiar, so distinct, that when a man experiences it, although he may have felt thousands of blessings before, ever afterwards he calls this one "the second blessing." Those who laugh at this experience might profitably go back to John Wesley who was the mighty exponent of "the second blessing properly so called," or listen with open minds to the testimony of innumerable others of later day who with

joyous hearts and shining faces testify to the exact date when this new and complete work of grace was accomplished in their souls. If God's people, instead of doubting and denying, would humbly and prayerfully seek for sanctification as they did for regeneration then our testimony and prayer meetings would be cheered by the relation of these experiences of the higher life just as they now are with those which tell of justification and the new birth.

Entire Sanctification is one of the cardinal doctrines of Methodism, as much so as repentance, faith, and regeneration. Its position in our hymnology and theological standards, as well as the clear way in which it is urged in the Scriptures, sets it apart as a doctrine recognized and taught as such by God. It would be well that no mistake be made here in thinking that repentance is a distinct thing, that regeneration is a distinct thing, but that sanctification is a hazy, indefinable, indifferent, never-to-be-realized state, and thereby lose sight of its individuality as a blessing and thus remove from the Bible one of its cardinal doctrines.

Let us remember that Christians are urged to go on to perfection and to possess it. The Word tells us that the blood cleanses, that the altar makes holy. The prayer of the apostle is that "the God of peace sanctify you wholly," while Christ himself entreats the Father "to sanctify" his disciples. In other places the expressions used in description of the experience are "the baptism of the Holy Ghost," "the anointing and sealing of the Holy Ghost," "the renewing of the Holy Ghost," "purity of heart," etc. By the constant recognition of God in the Bible as the *sanctifier*, we are shown that sanctification is not man's work, that it cannot be growth in grace, which is always incumbent as a duty upon man, but that sanctification or holiness is the work of God in the soul of a Christian believer. Paul in speaking to the church, which is made up of believers, says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness (justification), and sanctification, and redemption." Christ's command to his disciples to tarry until they be endued with the Holy Spirit was not that they might have simply a blessing that might disappear in a day or a week, but a work that would transform them into totally different men. Luke 24:49, Acts 1:8. Let us keep in mind very distinctly the fact that the disciples were regenerated men. The proof of this is indubitable. He had said to them, "Ye are the light of the world." Had they been sinners, they could not have been the light of the world. In his prayer to his Father, referring to his disciples, our Lord stated, "They are thine." His command to them was that they go and teach men everywhere the truths which he had imparted to them. None of these things could have been said or would have been said to a body of men who were not already regenerated followers of our Lord. However, one of the clearest proofs of the disciples' regeneration is found in that instance when they came to him exultant that they were

able to cast out demons, and he replied unto them, "Rejoice not that demons are subject unto you, but that your names are written in heaven."

Since then the power of Christ for his disciples was that they might be sanctified, let us note what this work does in the soul for his believing children. First, it is the utter destruction of inbred sin or inherited depravity in the human heart. Various terms are used to describe this dark heritage of humanity: "the law of sin and death"; "the carnal mind"; "the flesh"; "the old man"; "prone to sin"; and other like terms. This principle of evil rules in an unconverted life and struggles for mastery in the heart of the regenerated Christian. Call it by whatsoever name you will, the fact remains that this thing is *destroyed* in sanctification and is *not destroyed* in regeneration. Regeneration gives one power over sin. Sanctification kills the sin principle.

Second, entire sanctification is cleansing and purification. The symbol is fire. Baptism of water accompanies regeneration; baptism of fire, sanctification. The cleansing blood is a vital reality. The frequent testimonies of joyous believers that the blood cleanses and makes pure attest the heart's consciousness of this divine work of grace.

Third, entire sanctification means the fullness of the Spirit such as was never realized before. The Scripture, referring to this event, says, "Then were the disciples filled with the Holy Ghost." Paul, in writing to the Romans, calls it, "the fullness of the blessing." We see then in this work of grace: first, the destruction of sin; then the purification of the believer; with the coming of the Holy Spirit to take complete and final possession.

Oftentimes there is confusion in the minds of believers in thinking that sanctification is a gradual process or that we grow into it by degrees. There is no verse in Holy Writ to substantiate this view. Oftentimes are quoted the verses: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"; "The path of the just is as a shining light that shineth more and more unto the perfect day." Neither of these passages refers to sanctification. The expression, "perfect day," Dr. Adam Clarke says, means "the endless felicity of heaven," while the words, "grow in grace," bear not the slightest allusion to sanctification. Consecration and growth in grace are *man's* work; sanctification is the work of *God*. Men consecrate gradually and grow in grace gradually, but when God regenerates or sanctifies the soul he does it instantaneously. Let us consider the necessity of the immediate work to be done in the human heart. The very uncertainty of life shows to us that the work should not be a gradual process for we know neither the day nor the hour when we will be summoned from life to death. Second, our knowledge of the power of God prepares us for such an immediate work. If he can convert a soul in a second, can he not also sanctify a soul in a second? If God can take a man of sin and make him a babe in Christ in a moment, can he not take a babe in Christ and make him a man in Christ Jesus in a moment? If God can instantaneously make a spiritual man out of a sinner, he can with even greater ease make a holy man out of a Christian. Again, the Scripture tells us, "This is the will of God even your sanctification." Would any one dare to say that God wills our sanctification or holiness sometime in the future and not today? Is it not to God's honor that the hearts of his people should be holy as soon as possible? Is there any reason why sin should linger or for a certain period continue to have its lair in the human heart? "Be ye holy," is an unmistakable injunction for a present state in life.

The question may then be asked, how is this work obtained? and the answer is, in the same way that conversion is obtained: by faith in God, as in Acts 15:9, "purifying

their hearts by faith"; and again in Acts 26:18; "that they may receive forgiveness of sins and inheritance among them which are *sanctified by faith*."

Let us note that this work of sanctification is clearly attested to by the Holy Spirit. In fact, the Holy Spirit witnesses to every state in the spiritual life. Every sinner has the witness of condemnation. The Holy Spirit bears witness to the new birth; to a call to preach; to the fact of one's consciousness of inbred sin, convicting one afresh, as he did Isaiah, to inward uncleanness. Finally, when there was the full and complete consecration to God and trust in him for sanctification, the Holy Spirit bore witness to the blessed work done in the soul.

Since this work is the remedy for sin with all its attendant woes, since this experience gives perfect joy and freedom in the Holy Ghost, why should we not hear continually the message of full salvation? Who can estimate the result, the spiritual revolution that would take place if preachers, evangelists, missionaries, Christian workers everywhere would begin to preach with a flaming passion on "sin and its cure"? If from tens of thousands of pulpits men heard thundered the changeless truth that "the wages of sin is death, but the gift of God is eternal life?" What if the text, "Behold the Lamb of God that taketh away the sin of the world!" should be preached for only thirty days by the prophets of today? Is it too much to say that we would behold our modern Ninevehs, our twentieth century Babylons, in sackcloth and ashes, that the glory of our God would shine in our midst, that Christ would indeed be acclaimed as King of heart and life? Sublimely daring was the quiet statement of the blessed Christ suffered on the cross, "And I, if I be lifted up from the earth, will draw all men unto me." Dare the church of the living God accept the challenge? May God make us flaming heralds of his sin-curing, energizing truth, crusaders of a new day proclaiming the sanctifying power of Jesus' blood until the righteousness of Jehovah shall cover the earth as the waters cover the sea!

"I Do Set My Bow In The Cloud."

MRS. H. C. MORRISON.

HAD you ever thought, my reader, that the rainbow of promise was equally dependent upon the cloud and the sunshine? And that it spans the vault of the sky and becomes a link between earth and heaven? Some one has said that, "The bow is a type of mercy following upon judgment, a sign of connection between man's necting gloomy recollections of the past with bright expectations of the future."

How kind of our heavenly Father to cover the sad past occasioned by man's transgression, with the rainbow of his unfailing promise. The Lord is doing his best to make atonement for the failures and sins of the human race, yet how stupidly slow we are to understand his providences and love. There are promises in the Word that we have read time and again, but we have received no more benefit from them than if they had never been read. There is one alone, "My grace is sufficient for thee," which, if believed and trusted, would line the galling yoke of service from a sense of duty, with a love that would count it a privilege to do the most humble service for the Master who bears the heavier end of the yoke.

A man was riding home after a heavy day's work; he felt weary and depressed, when swiftly, suddenly, as a lightning flash came: "My grace is sufficient for thee." He said, "I should think it is, Lord," and burst out laughing. He said he never fully understood what the laughter of Abraham was until then. It seemed to make unbelief, ab-

surd. It was as if some little fish, being thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." "Or," said he, "it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine, and Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Or imagine a man away up on yonder mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth would say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee." Then he exhorts us to be great believers, saying, "Little faith would bring us to heaven, but great faith would bring heaven to us."

It seems to be one of the enemy's chief tactics, when he cannot get a soul to commit overt sin, to play upon their spirits causing them to grow despondent, and inject the feeling that, after all the Christian life is one beset with things hard to bear. Just at the time when Jacob thought the last ray of hope had vanished and he exclaimed, "All these things are against me," the Lord was working through Joseph to give the old man one of the happiest surprises of his life. Joseph told his brothers to tell his father of all his glory in Egypt and to hasten and bring his father down to him. When they broke the glad news that Joseph still lived and had sent for him, it is said the old man's heart fainted, but after a convincing recital of the facts, he said, "It is enough."

Can we not get a lesson from this mysterious providential dealing with Jacob? Have there not been times in your life when it seemed that the cogs in your wheel of daily duties were clogged; when nothing seemed to go right and your strength was tested to the utmost? You really felt like Jacob, that, "All these things are against me," and the devil would suggest that you had as well give up the fight and cease the struggle. But then we may ask, what would be gained if we were to surrender to the enemy of our souls? Does he promise anything better? Nay, but at this juncture, we may put him to flight by reminding him of Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." This, if believed thoroughly, will put the enemy to flight and leave you on shouting ground every time.

It is a comforting thought that we have a Father who loves us, and who seeks our highest and best good in everything, and if it is necessary to use the chisel to trim us down and polish the rough places, we must have the confidence in him to hold still, even in the hottest fire, until his purpose has been fulfilled in us. And be assured of one thing: he will not keep you in the furnace one moment too long, but will remove you when the dross is all consumed and the image of your Master is clearly reflected in you. Then, like Jacob, you will say, when you fully understand, "It is enough." The following little poem brings out the thought that is in our mind, so will pass it on praying that some soul whom "Satan has been sifting as wheat" may read and find hope and comfort that will gird him for the conflict that is yet ahead:

GOD UNDERSTANDS.

It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares of yours and mine.
Not only understands, but day by day
Lives with us while we tread the earthly way,
Bears with us all our weariness, and feels
The shadow of the faintest cloud that steals
Across our sunshine, ever learns again
The depth and bitterness of human pain.
There is no sorrow that he will not share,
No cross, no burden, for our hearts to bear
Without his help, no care of ours too small
To cast on Jesus: Let us tell him all—
Lay at his feet the story of our woes,
And in his sympathy find sweet repose.

—Selected.

CHRIST AS "LORD OF CONDUCT."

(Continued from page 3)

found with these early Christians just emerged from paganism was that "they had been accustomed on a stated day to meet before light and recite among themselves in turn a hymn to Christ as God, and to bind themselves by an oath, not to any crime, but to not commit thefts, robberies, or adulteries; not to break their word," etc. With this picture before us, how appropriate the phrase, "Christ, the Lord of conduct."

The principles of conduct which Jesus taught are being acknowledged, more and more, as the highest code of ethics in existence; but unless his teachings find expression in daily conduct, they are valueless. Some years ago a little book appeared with the title: "In His Steps, or, What Would Jesus Do?" It gained almost instant popularity, and a million copies were soon in circulation. Why? It was a simple little story without pretension to originality of thought or literary excellence, but it forcibly conveyed a great truth; that the world would be transformed if every professing Christian would take the teachings of Jesus Christ seriously, and make it a matter of conscience so to conduct himself as to win his approval. No man ever goes astray who conscientiously seeks to conform his life to the teachings of the Man of Galilee.

Conduct is the acid test of the Christian, and the Master was ever applying this test. "By their fruits ye shall know them." "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." "If ye know these things, happy are ye if ye do them." We often think of Christ as our Saviour, but it will avail us nothing to call him, Lord, Lord, if we do not the things which he commands. If we would be assured that he is our Saviour, we must see that he is the Lord of our conduct. The much-needed revival will come when we turn to him with all our hearts and let him be, indeed and in truth, "the Lord of our conduct."

The Blessedness of Ignorance.

REV. E. E. SHELHAMER.

"Brethren be not children in understanding; howbeit in malice be ye children, but in understanding be men." 1 Cor. 14:20.

This is an advanced age in inventions, machinery and knowledge. In many respects ignorance should be deplored, but on the other hand it should be cherished.

First, be ignorant in *malice*. A child may be stubborn and unruly for the time being but as a rule, he soon forgives and forgets. It requires an older person to cherish and pack away in the memory a real or fancied injury. What is more pitiable than to see an old, tottering, decrepit person so sour and revengeful that no one enjoys being in his company. Instead of his children and others bowing down to do him reverence, they are sorry when he comes and glad when he goes.

Second, be ignorant in the art of *deception*. It is wonderful to find a person who is incapable of trickery and duplicity. I had rather have it said of me, that shrewd business men had taken advantage and cheated me, than that I was so "keen" and "slick" that I came out on top. They say if you want to know how much religion a man has, have a little business transaction with him. If he has the real article, the more dealings you have with him the bigger he will become in your estimation.

Third, be ignorant in knowing the latest *jazz or jokes*. It only requires a thimble full of brains and not an ounce of grace to understand and enjoy silly songs and sayings. This is one reason why the movies have become so popular; it requires so little gray matter to understand them. It is certainly sad to note the emptiness, shallowness and looseness of our modern young people. Even our revivals seem to be short lived and need to be

worked over in a few weeks or months. Lord give us depth, rather than breadth! Give us quality, rather than quantity! Give us solidity, rather than sentimentality!

Fourth, be ignorant in *bestiality*. This is not only a loose and licentious, but also, a cruel age. Men and women think nothing of destroying human life. They say France has become a decaying nation and the birth rate is waning. This can also be said of rich Americans. Why? Because they have become wise in lewdness and wickedness. Were it not for the poor and ignorant people—those who do not know the art of killing—it would only be a little while before the human family would become extinct. Even children in their teens, know too much about each other. Yea, they show by their bold countenances that they are well advanced in dishonesty and uncleanness.

My brethren, in these respects let us be content to be looked upon as back numbers, as being "slow," as being ignorant and not up to date! In these respects, it might be well to quote the old saying: "When ignorance is bliss 'tis folly to be wise."

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dregs do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Wets demand the repeal of Prohibition because (they claim) it has crowded our jails. Official figures show twice as many commitments for burglary and three times as many for other thefts. Less than 8% of prisoners are liquor law violators.

Love and Passion for Souls.

A. W. ORWIG.

It ought to be taken for granted that all Christians have a real love for souls. Why should they not also have a *passion* for the *salvation* of souls? That is, something more than an *ordinary* desire for their salvation. It ought to be so absorbing that they will feel more or less distressed if souls are not won for God. Not all persons know that the very root word of passion is *suffering*. And that is why our Saviour's suffering is called his *passion*.

It is very evident that some Christians do not have a deep love for souls, much less a passion. Nor do they seem to be troubled because of this lack of love and vehement desire. I once asked a professor of religion if he ever led any one to God. He replied, "I don't know *how*." That seems to be the condition of not a few who claim to be Christians. If we truly *love* God it will manifest itself more or less in behalf of the salvation of the unsaved. Some one wrote

"Oh for a passionate *passion* for souls,
Oh for a pity that *yearns*!
Oh for the love that loves unto death!
Oh for the fire that burns!"

Such a love and passion for souls is not natural, and cannot be manufactured. It is a gift of God. And while it is a divine bestowment, we need to co-operate with God for its acquirement.

BELIEVING PRAYER.

This is one great feature of such co-operation. Yes, a deep, yearning, quenchless, Christlike compassion and *passion* for souls

comes largely through prayer and its concomitant exercises. Several times it is recorded that Jesus was "moved with compassion" for the people. How much of this spirit have we? An eminent preacher of the Gospel said, "I have long ceased to pray, 'Lord Jesus have *compassion* on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for *you* to have compassion.'"

When praying for a passion for souls the answer is sometimes received in a way that we did not expect. I refer to the fact that it often comes through suffering like many *other* blessings. We are informed that Jesus himself, with a combined human and divine nature, was made "perfect through suffering." And dare we look for exemption from a similar experience? The highest Christian graces usually come through seasons of suffering,—sometimes through bodily afflictions, the loss of very dear ones, or of worldly goods. Not infrequently it is the result of sore conflicts with the powers of darkness.

That princely preacher and winner of many souls, George Whitefield, once prayed with such fervency that his heart might be melted into still greater tenderness and love for the perishing, and to his great surprise and sorrow he was assaulted with the most awful and vile temptations that almost distracted him for several days. He cried mightily to the Lord for succor. When he had been deeply humbled by the impure temptations the Holy Spirit led him into such an ocean of gentle love as he had never known.

Some years ago I read of an old Indian who was possessed of a remarkable passion for soul-winning. He prayed in stores, barber shops, railroad stations,—everywhere. At the altar of prayer he went from one penitent to another, placed his hands upon their heads, and cried out, "Oh Jesus, my heart is breaking for these people."

Another thing that we need to do in order to have a deep love and passion for souls is to *meditate* on their lost condition. That will increase the fervency and faith of our petitions, and promote a real *wrestling* spirit in behalf of the unsaved. Actual and mighty *soul travail* for the perishing is a rare thing. Coming into actual *contact* with their wretchedness is likely to move and melt the heart of the real Christian, and to stimulate to holy *action*. The Salvation Army people set us a good example in mingling among the low and criminal classes,—with the poorly clad, and coarse and vicious and filthy. Of a certain man, it is said that he literally *loves* the most degraded people into the kingdom of grace. "Love suffereth long and is kind." It will make real sacrifices in order to win souls.

"Oh 'twas love, 'twas wondrous love
That brought me to the fold."

IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.

GLEANINGS FROM THE EVANGELISTIC FIELD

MISSIONARY TOUR.

Dear Friends in America: Our last report was Shanghai, just as we began the Convention there. Rev. E. L. Kilbourne and his band of missionaries are very aggressive. They had rented a large church in the heart of the city at \$10.00 per day, "Mex" or American money. Here we had a new experience preaching to Christians, semi-heathen and vicious "reds." Russia has certainly succeeded in sowing the seeds of discord. The ignorant Chinese play into the hands of the Reds to hate and even kill the "Foreign devils." However, there is a better feeling toward Americans than any other nation because we have not exploited them.

We held three services a day. At 10:00 A. M. we preached on the compound (five miles out) to the missionaries, students and native workers. These were very instructive services, so they said. At 4:00 and 7:30 P. M. we held evangelistic services in the large church down town. Here we saw many earnest seekers rush to the altar and prostrate themselves at Jesus' feet. The Reds showed their contempt by keeping their hats on and talking out loud. We did not know what moment there would be an outbreak. Though many of these and their sympathizers have been put to death, yet there is great unrest, especially among the students. Police patrol the streets in front of colleges and search autos for fire arms and propaganda. We were stopped one night, but let pass when found to be missionaries.

Our next stop was at Hong Kong after a three-days' voyage. We were with Rev. A. K. Reiton and his noble band in the Peniel Mission. They likewise have a school and are doing a grand work. Here we saw something seldom seen in China—most of the congregation in tears. They are taught from infancy to suppress all emotion. But when the Holy Ghost falls upon them they act like Americans. Son Everette ran up to Canton (100 miles) and preached in their Bible School for Bro. Monroe, who has recently turned over his work to the Oriental Missionary Society. When we said good-bye to dark, bleeding, superstitious China, a number of choice native workers and students, along with their teachers and missionaries followed us to the large ship, "Andre Lebon," where they sang and we wept. It seems that each place, especially the last place we visit gets a new grip upon our hearts. O, how we would like to return and open up a red-hot holiness mission in the city of Hong Kong proper. Think of this city of over 300,000 without a single Holiness church, or mission! There are many Americans and Europeans there after the dollar, but no one to hunt souls.

And now we are off for Port Said, Egypt—a month on the water. After holding a Convention up the Nile about 400 miles, we go to Jerusalem for meeting, then to Rome. But I fear we shall not succeed in getting the Pope or Mussolini on his knees. Write us there, care Thos. Cook and Son, up till May the 1st.

Our last meeting is to be in London, May 1-15, then "home sweet home." Pray for us that we may be clean channels through which God can convey his thought to the children of men.

E. E. Shelhamer.

REV. J. L. GLASCOCK REPORTS.

Since last reporting our evangelistic work, we have held three meetings. The first one was held in the Nazarene Church in Anderson, Ind., Rev. C. H. Strong, pastor.

This was an especially successful meeting. The attendance was large, the interest continued until the very close of the meeting and a goodly number were converted, reclaimed and sanctified, and a number of the Sunday school pupils were reached in a service held especially under the auspices of that organization.

The members of the church were greatly blessed, some of the officials stating that that meeting was the most profitable one to them that had been held in the church in a long time. Some remarkable cases could be mentioned if space would permit.

The second meeting that we held was with an interdenominational society in Mt. Clemens, Mich., the Rev. Wm. B. Dunn being the pastor who, with his people, stood nobly by the work. There was not a barren service in the whole series, and many times the altar was filled with seekers. The work seemed to be thorough, the seekers praying through to a satisfactory experience. The real break came in the first Sunday service and this was climaxed the next night by a number of young men getting converted who afterward professed to be sanctified. Many other victories could be reported if the space would permit.

The third meeting that we held was with Everybody's Mission in Detroit, Mich., which has all the functions of a church organization and much better promoted than many church organizations.

The efficient pastor is Rev. Robert Ramsey, whose efforts are supplemented by a competent corps of workers. The attendance was large throughout the whole meeting, extra chairs had to be put in and the platform was seated to accommodate the people. The altar was crowded many times with seekers, and extra chairs were necessary to accommodate all that came as seekers.

In visible results this was the most successful meeting of the three, about sixty people have testified that they were converted, reclaimed or purified,

making more than 100 in the three meetings we are reporting. To God be all the praise and glory.

We have some vacant dates for spring and summer meetings not yet taken. Persons desiring to correspond with us regarding dates should address us 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

A WORD FROM REV. ANDREW JOHNSON.

I am back from the Pacific Coast after five months' campaign. Much good was accomplished in many different ways. The prolonged absence from the Eastern and Central sections of the country has somewhat put me out of touch with the evangelistic movement in this part of the moral vineyard. But I am now on the firing line and ready for marching orders, and open for calls for revival and camp meeting work.

Andrew Johnson, Wilmore, Ky.

BOWLING GREEN, KENTUCKY.

We went to Bowling Green on business, and after attending to same, rented a discarded Baptist Church for \$5.00 a week, rented a piano; a young lawyer who owned the chairs in the building consented for us to use them. We bought the wood for the stove, started the meeting and the crowds began to come. Owing to a siege of scarlet fever, the young people under eighteen years of age were forbidden to attend, and some of the schools were dismissed. Many who had not attended church for years became interested and asked for prayer. Men fifty and sixty years old said they attended church more in three weeks than for many years.

The last service will long be remembered. Some twenty asked for prayer, and others prayed through at the altar. One man who had been a drunkard said, "Brother Beck, never another drop of whiskey goes down my throat."

We paid all the bills. The collections at the night services met all the expenses of the meeting. We announced that we were going to preach and pay all bills. God helped us in our business and we came out in good shape. The Devil wants to scare me out, but I am going to preach to hungry souls, and the people come and want to be saved. I could hold a church meeting in April or first of May, should any one desire my services.

A. S. Beck.

LETTERS OF TRAVEL.

Tilden H. Gaddis.

A few hours between trains in Paris gave us opportunity to revisit Notre Dame, with its great organ of 6200 pipes, its most wonderful windows, one of Old Testament characters and one of New Testament notables, and the front one of blue and red glass which, through reflection, multiplies to many colors, and is the most wonderful and beautiful in the world. The treasures here include Napoleon's coronation robe and scepter, gifts of emperors, kings and popes, woven gold cloth and a great cross of precious stones. The cardinals buried in the crypt have their hats suspended from the ceiling by cords. It is supposed that when age weakens the cord and the hat falls, the Cardinals' souls are out of Purgatory. They say one old fellow's hat has been up there for over a hundred years. Be it more or less he must be having a time of it; if it takes a Cardinal that long, Heaven would be a long way off for common mortals like myself.

More of the gray city, with its sidewalk book-stalls, flower stands, and markets where you buy everything from birds to beetles, we leave Paris. Passing through Pisa we find the famous tower still leaning, and trusting it shall not fall, speed on to the Italian Riviera where, in January, between the mountains and the Mediterranean, a balmy southern California with palms and orange groves surrounding palatial homes. The sun shining, flowers blooming and progress everywhere. Powerful electric trains running on the minute into beautiful stations, great power lines crossing the land. Then Rome. Sunday, our first day, we attended three services. At Santa Maria Maggorita, the largest of 80 churches dedicated to the virgin out of Rome's 400 churches, we attended mass. A little girl throws kisses to the virgin while her mother says prayers. Many confessing to the priests, then standing in the front, the father opens a little door in the confessional, hits them on the head with a rod and sends them off with a blessing to a side chapel for communion. Mass is conducted at several altars at the same time and the crowds too large to be seated, stand. The Priest mumbles, crosses self, bows, wipes basins, reads in Latin, drinks wine, and occasionally turns to bless us, but I was not conscious of any extra joy unless it was that I was happy to know that I had been brought into grace by the blood of the Lamb and not depending on pots and pans, cups, basins, robes, candles, beads, bells, forms, ceremonies, and statues which can never take away sin. I had such a blessed time in prayer that morning I did not care to kiss the priest's hand as so many did. This church is ceiled with American gold and is a very wonderful building.

Our second service was at the American Methodist Episcopal Church, where we felt a warm welcome and soon had Christian friends about us speaking in terms of the Kingdom. Dr. Maynard invited us to take the service following, and moreover, sent his auto with two brethren to take us about the city and to the M. E. College for boys, a most remarkable institution on the slope of one of Rome's seven hills, a magnificent view of the Alban and Sabine moun-

tains snowcapped in the distance, the Appian Way, over which Paul trod outlined up the slope, the great city outlined clear and white below us, directly overlooking the Vatican and St. Peters. We viewed the building where Martin Luther was imprisoned. After a pleasant afternoon we worshipped in the evening with the Italian M. E. congregation in their beautiful and commodious chapel. A number of soldiers were present and the audience seemed interested as the preacher put his heart into the message. While we could not understand his words we shared his spirit. Singing with them, pronouncing as best we could, and recognizing good old hymns by the music, and praying for them, as well as with them, the God of all peoples blessed us there together.

Sunday in Rome is promenade time. Shows, bars, markets and many stores are open and all Italy seems on parade. Priests with funny hats, nuns, students of both sexes from catholic schools garbed and guarded, old women in dirty clothes, young fellows in sporty attire, soldiers, military bands with great black-feathered hats and green uniforms, Fascist boys in groups, blackshirted and keeping step, tourists with guide books and maps, red-wheeled carriages, honk-horned autos, organ grinders, but no beggars; the Dictator has eliminated them. Militarism is seen everywhere. These fatalistic Italians see war coming and prepare for it while we idealistic Americans say it must not come and hope it will not, when we are most sure it will.

The old guidebooks tell you how to see Rome in two weeks; the new ones have a three-day program. I suppose this indicates the advance of the age. The Pope says you can see a little of Rome in three years, much of it in three weeks and all of it in three days. And while it can be looked over quickly it needs time; one man spent 45 days in St. Peters, alone.

Vatican City four miles in circumference, now an independent state, is erecting a great railway station, mint to make its own money which we suppose will be holy money and the love of it will not be the root of any evil. The Vatican, the largest palace in the world, contains 20 courts and 1100 rooms and is the home of Pious, the present of a line of 265 popes (St. Peter the first of course) 2000 priests ministering to his Holiness, while 72 cardinals and 500 bishops carry out his designs over the world. They wanted me to kiss St. Peter's toe, bow and kiss the Pope's ring, also wanted me to buy a cameo or a rosary or a something, then take it around to some other place to some other body to have it blessed for a lire or two and I would have good luck, for I forget how many years, but I said, "No thank you. I intend to keep my trust in the Lord."

The Sistine Chapel is where the Popes are elected by cardinals who gather from all parts and are kept in separate apartments, cast ballots at the altar; the ballots counted are burned, and smoke going out a pipe in the roof notifies the people that the election is over. Some of Angelo's best work is on the walls. A purgatory with Paradise above and Hades below on which he spent six years. An archbishop criticising the nude figures of angels caused Angelo to paint the archbishop in Hades with mule ears and a snake about him. Complaining to the Pope he received this answer, "You criticised the painting, now you complain about the painter, but as I have no power in Hades I can't help you." The Bible characters on the ceiling occupied five years. Michael Angelo a painter at 24 died at 91; a sculptor, artist, designer and architect of St. Peter's.

The Vatican library contains 300,000 books and 34,000 manuscripts; among them they show a letter from Martin Luther to the pope telling of his conversion and a roll of names and amounts of subscriptions to the Pope from St. Patrick's Church, New York, 2000 feet long. One amount of five hundred dollars heads the list.

The Vatican museum contains some of the world's finest statuary dating back to 2000 B. C. The alabaster bath of Nero, Model of an old Roman gallery, priceless gold woven tapestry, an old Roman passage up which horses could be ridden to the top of the building and out the window one beholds the gardens of the pope as well as the tower where they once fled for protection in battle.

St. Peter's, the largest church in the world so massive that it heats itself naturally, in the front four columns from the Appian Way. The Jubilee door in the vestibule opened once in 25 years by the pope; two million people from all parts of the world passed through it the last year it was opened. On the front balustrade Christ and the twelve apostles stand in statues 19 feet high; at the foot of the vestibule stand St. Peter and St. Paul, and the celebrated mosaic, "Peter walking on the sea." On entering one is thrilled at the size. 613 by 446 feet, and the dome 440 feet high; 80,000 people have been crowded into it. In the central nave is the slab on which Charlemagne was crowned; at the right St. Peter in bronze with the keys to the kingdom in his hand and the right foot worn by the kisses of pilgrims. It cost sixty million dollars 500 years ago, required 176 years to build it, and could not be duplicated, and is never finished, millions being spent on it each year. Every head is covered, and all statuary is covered with marble clothes.

One feels that great changes are taking place in Rome and the power of a new Rome may yet be felt over the earth.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance\$0.75
One Year in Advance1.50
Foreign Countries2.00

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. Paul S. Rees. | Rev. L. R. Akers, D.D., LL.D. |
| Rev. Percy F. Asher. | Rev. O. G. Mingledorf, D.D. |
| Rev. W. S. Bowden. | Rev. Geo. Whitefield Simonson, D.D. |
| Rev. T. C. Henderson. | Rev. Richard W. Lewis, D.D. |
| Rev. A. H. M. Zahniser. | Rev. I. M. Hargett, D.D. |
| Rev. I. M. Hargett, D.D. | Rev. G. W. Ridout, D.D. |
| Rev. Henry Ostrom, D.D. | Rev. C. W. Ruth. |
| Rev. C. F. Wimberly, D.D. | Rev. Joseph H. Smith. |
| Rev. Andrew Johnson, D.D. | Rev. B. E. Shelhamer. |
| Commissioner S. L. Brengle, D.D. | |

(Continued from page 1)

of thousands of humbler ministers of the gospel and lay Christians in homeland and mission fields who have brought multitudes of lost souls to salvation in Christ.

A large percent of the unbelief that is undermining and destroying the spiritual life in this country has been brought about by modernistic preachers in our pulpits. When men in the sacred desk attack the authority of the Bible and the Deity of Christ they undermine the foundations of Christian faith, and their false teaching finds a ready response and receptive attitude in the carnal nature of the people. Man's fallen carnal nature is unfriendly to the laws of God. The apostle tells us that the carnal nature is not subject to the law of God, neither indeed, can be. A carnal-minded preacher pleases a carnal-minded people. It builds up for himself a large following and ample support.

The spiritual dearth which is very generally recognized in this country, with the evil results of crime and lawlessness of every kind, is largely due to the false teachings received by the people from their preachers, who have led them away from the Word of God, and the Son of God, rather than leading them to repentance and saving faith.

THE HOLINESS MOVEMENT.

There has been going on in this nation, in fact, throughout many nations, and in the mission fields, a spiritual awakening and soul-saving evangelism for several decades generally known as the Holiness Movement. It has been brought about by an awakened interest, and the preaching of the original doctrines of Methodism. The vital Bible truths preached by John Wesley calling the people to the experience of entire sanctification from sin and holy living have had a tremendous effect in this nation and many other countries, especially in the mission fields. As a result of this movement many camp meetings have been established, a number of schools have been organized, and several new church organizations have come into existence. This movement has been very bitterly opposed, grossly misrepresented with reference to its teachings and experiences, and not infrequently hurt and hindered by some of its advocates; but in spite of all these opposing forces it has gone forward bringing a host of people to Christ and a full cleansing in his precious blood, and has seen them shouting his praises on their deathbeds, and

with radiant joy going out and up to eternal blessedness.

Shall this good work continue to move forward, be enlarged and spread abroad with its absolute loyalty to the Word of God, and the virgin-born Christ, mighty to save to the uttermost? In a word, do those of us who claim to have received this blessing, intend to give ourselves, our time and our means to the spread of scriptural holiness over all lands? One of the marked features of a baptism with the Holy Ghost sanctifying from all sin, is that it creates within the recipient a desire for the salvation of others; a longing to spread the good news; an irrepresible determination to witness, to pray, to give, to do something to bring sinners to Christ and believers into the kingdom of perfect love.

I believe every one professing the blessing of sanctification will agree with us that the imperative need, in fact the most urgent need now, is a well educated, wholly sanctified ministry; men and women for the homeland and mission fields who are possessed with a supreme desire to win the lost to salvation in Christ. Along with this doctrine that covers the entire system of Bible teaching with reference to personal salvation, come all the good fruits of Christian civilization.

It would take a small library of books to tell the interesting stories of how tobacco-chewing, liquor-drinking, poor, illiterate, godless families have been reached by earnest holiness preachers in camp meetings, tent revivals, brush arbors, old sheds, downtown missions, in bad-smelling halls, have been converted and gloriously sanctified. They quit their tobacco, their liquor, their idleness and became industrious, worthy citizens. They moved into better homes, dressed better, lived clean lives, subscribed for holiness papers, bought holiness books, educated their children in holiness schools. But for this gracious revival they would have remained human dregs, and their children would have grown up in ignorance and sin. This is true! Let those deny it who will. I have been in this movement for forty years and I know whereof I speak.

A HOLINESS SEMINARY.

We have organized at Asbury College, Wilmore, Ky., a Theological Seminary resting upon a firm Bible foundation, and giving special emphasis to the doctrines faithfully preached by John Wesley and his coadjutors. Special emphasis is laid upon the doctrine and experience of entire sanctification. Every professor in this Seminary believes this doctrine and witnesses to this experience. There is no fanaticism connected with it. The teachings of the Bible on salvation from sin are intelligent; it's God's appeal to men to forsake their sins and come into harmony with himself and his laws and his offer of a Christ who died for our redemption, rose for our justification and whose blood cleanseth from all sin. The doctrines of salvation embracing the crowning experience of Christian Perfection, appeal to the intellect and heart. Our professors in this Seminary are highly educated, sober, strong, clear, forceful men with a wide range of knowledge and intellectual equipment. They can be trusted.

This Seminary is the only one of its kind in the United States. It carries an excellent course of study. The men who graduate can measure arms with the graduates of any seminary. We have one large, substantial building. Every brick and plank and pound of cement in it is the gift of God's sanctified people. It is a monument to their faith and devotion.

IF THE HOLINESS PEOPLE.

If the holiness people of this nation, men and women who have been sanctified as a second, definite work of grace, who believe in the doctrine, rejoice in the experience, and desire its spread, will help us—hold a minute—will help the blessed Trinity. Mark you, this is God's work! We are helping God

who gave his Son to save men from all sin, to spread the good news of a full redemption. The Lamb of God came, lived, taught, suffered, died and rose again to save the people from all sin. He wants them to know it. He wants his sanctified people to help him spread this good news throughout the earth. It is possible for God's sanctified people to build up an institution here that will accomplish results beyond the power of the multiplication table to figure out.

MY SANCTIFIED FRIENDS,

Will we do it! Here is a glorious opportunity. We have a proposition so simple and easy that most anyone who has this blessing and loves this full gospel can assist in this work. There are sanctified people who could give thousands of money for this work. May the Holy Spirit move them to help educate a ministry that will preach a full gospel all over this nation, and carry it over every sea. There are others who can give hundreds, others fifty, others twenty-five; but there is a host of loving hearts who cannot give large sums so we are making a proposition to enable them to have a part in this work. It is this: Send us your pledge to give ten, five, or one dollar per year for five years for this Theological Seminary. Look at the bottom of page 9, in this issue of THE HERALD. Clip out the pledge printed there, sign it as you feel God would have you, and send it to Mrs. H. C. Morrison, Box 592, Louisville, Ky. This work is so important, it means so much for the salvation of souls, for the preservation of vital godliness in the world, for spiritual salt and light in society, that I cannot, and must not, keep quiet on the subject.

Your brother in Christ,

H. C. MORRISON.

P. S. Please to let us hear from you by May 20. Make your first payment September 1. M.

A TURNING OF THE TIDE.



HE liquor forces of the nation have not been wanting in the spirit of conceit, aggressiveness and boasting. In their desperation to save their dear old friend, the liquor traffic, the enemy of God and man, they have used the daily press, the magazines, the cheap, hungry politicians, the lawless element among those so rich they do not fear, up in the millionaire world, where it is almost impossible to punish offenders, and down into the realm of the lower world of racketeers, where it is dangerous to interfere. They have walked roughshod over decency, truth, honor, sobriety, the homes and hearts of the people; they have been boastful in their confidence of ultimate and complete victory over the forces of righteousness and sobriety, but just now they are finding some trouble in their own camp.

A little more than two years ago a group of Tammany leaders, in their finest tailored suits, went down to Houston, Texas, and, horrible to think of, dominated and controlled a great body of excellent southern people, and put Al Smith over on them, one of the most popular products of Tammany Hall, for president of the United States.

In spite of Raskob, with his millions, the Romish Church, the liquor interests, a group of godless millionaires, and the underworld, something occurred that ought to teach politicians a lesson. A number of states that had gone strongly Democratic for almost three quarters of a century, spoke in no uncertain sound to Tammany Hall, and that corrupt bunch of loud-mouthed, cheap politicians. Al Smith's state gave an immense Republican majority. His defeat seemed to madden his supporters, and they leaped like hungry, angry wolves upon Bishop Cannon. Such a spirit of persecution and effort at

terrorism has not been known in this country within a century. These mad men, somewhat gratified their rage by defeating a few candidates for office who had the courage and manhood to refuse to bow to Romanism and the liquor traffic.

There is no question but the unceasing war made upon Bishop Cannon has had some effect on timid souls, but there are indications that these political cannibals, in their hunger for human flesh, have gone a bit too far. There is a general belief that free speech is more important in this country than free liquor. It now turns out that Tammany is having troubles of its own. Her darling Jimmie Walker, whom she made Mayor of New York City, is up against a serious proposition; and Governor Roosevelt, who boasts of being dripping wet, has a problem on his hands. It seems that he will be almost compelled to break with Tammany.

We shall never vouch for the truthfulness, or assume any responsibility for what appears in the daily press. The corruption of the political and moral life of New York City is well known throughout the nation, and it seems that, finally, a committee has determined to act with real zeal against the Tammany darling, Mayor Jimmie Walker.

We clip the following from the daily press, and although it occupies quite a bit of space, we feel that its contents will be of interest to our readers.

(By the Associated Press)

ALBANY, N. Y., March 18.—Removal of Mayor Walker of New York on charges that he had "condoned incompetence" and "encouraged corruption" in 10 specific instances was asked of Governor Roosevelt by the City Affairs Committee in a letter made public by the executive today.

The charges, appearing over the signatures of Dr. John Haynes Holmes, clergyman, and Rabbi Stephen S. Wise, chairman and vice chairman of the committee, were vigorous in their denunciation of the mayor's administration of government.

They spoke of the mayor's "easy procrastination," "gross betrayal of public duty," his failure to speak "one clear and earnest word of disapproval and denunciation of this orgy of corruption in one department," and alleged he not only declined to help the inquiry into magistrates' courts, "but actually sought in every way to obstruct and even block its progress."

"Legally as well as morally," the letter said, "the mayor of New York is culpable for the corruption of his subordinates, the breakdown of his departments of government, the collapse of law and order, and the prevalence of low standards of public life under his administration."

The mayor, the letter charged, had brought the city's administration "into disrepute by daily neglect of the affairs of his office, by careless standards of public life and by complete indifference to the inefficiency and dishonesty of appointed subordinates."

The following summary of the charges was made public:

Failure to act on allegations that the board of standards and appeals had been used in the interest of real estate speculators.

Appointment of James F. Geraghty as commissioner of licenses constituted "not only a grave but a patently wilful neglect of public duty."

Tardiness in acting on alleged disproportionate awards in condemnation cases which the committee estimated to be resulting in an annual loss to the city of \$33,000,000.

Failure to act on corruption in the health department which the committee said had been revealed by investigation.

Retention in the office of director of the budget by the mayor of a man whose "knowledge of corruption" in the health department disqualified him from office.

Failure to fulfill a promise that he would correct "indecent conditions" in the department of hospitals and in "permitting if not actually compelling" the appointment of untrained deputy commissioners who held high places in Tammany Hall.

Failure to speak "one clear and earnest word of disapproval and denunciation of this orgy of corruption" in the dock department and sinking fund commission.

Failure to remove from office officials who refused to testify before a grand jury investigating charges of corruption.

An attempt "in every way to obstruct and even block" the progress of the inquiry into magistrates' courts.

Failure to give initial impulse and "ardent support" into an investigation of charges of corruption in the police department.

It is high time that Democratic statesmen who are deeply interested in their party, and the welfare of the country, learn that Tammany Hall, with its products, is no more fit to govern the nation than they are to govern

the city of New York. Of course, it is understood that the prominent politician in the south is not responsible for the delinquencies of the mayor of New York City; but is it not about time for them to go into one tremendous and everlasting rebellion against the liquor oligarchy and its eastern representatives. Such men as Al Smith and Jimmie Walker do not represent in one single item, the ideals and spirit of the people of the south. How would it do, by the way, to call the dogs off of Bishop Cannon and put them on the trail of Jimmie-Tammany Walker?

We were delighted with the tremendous words of Senator Robinson, of Arkansas, and some of his colleagues, to that conceited and impudent millionaire, Raskob, who undertakes to ride two horses going in opposite directions. It is to be hoped that both of these horses will run away. Raskob proposes to be chairman of the Democratic Committee and, at the same time, to be one of the most aggressive and liberal members of the liquor group that are seeking, at the expenditure of hundreds of thousands of dollars, a corruption fund, to do away with the Eighteenth Amendment of the Constitution against the liquor traffic.

The good people of this country have been in a doze on this subject; it is time for a tremendous awakening. We thank God that THE PENTECOSTAL HERALD family stands firmly and absolutely against the liquor traffic. May God increase the family, and save our country from the blight and curse that a powerful combination of men and women seek to bring back upon us in the form of the liquor traffic. Let us pray and talk, agitate, speak out and vote.

Jealousy.

JULIA A. SHELHAMER.

Would you like to see the home of Jealousy? Come with me into yon subterranean vault and let us explore her haunts.

Here we are. It is dark and damp. The air is putrid, for lying about are unburied corpses of ruined lives and maligned characters—people who have been hen-pecked to death by Jealousy's cruel tongue. There is nothing cheerful, for specters and ghosts seem to flit about accusing their murderers.

Here are persons of note and usefulness who have been slaughtered by Jealousy's ruthless hand. No one is too good for her sword—nothing too white and ethereal for her to besmirch with mud.

Her tongue poisons the victim as the spider poisons the fly which he quickly drags into his storehouse.

The damage she has caused may be recalled by the many skulls of victims now hanging upon her walls. History abounds in them.

Jealousy threw a javelin at David and drove him nearly wild with fear and distraction until his white spirit curled before her rage like a worm before the fire.

Jealousy murdered the noble husband of Semaramis that she might reign in his place.

Jealousy impelled Queen Mary to cruelly imprison her sister Elizabeth lest she should reign.

Jealousy caused Aaron Burr to murder Hamilton.

She prompted Peter the Great to behead a good man because he, out of mere politeness, picked up the queen's handkerchief which she had dropped and handed it to her.

"Jealousy is the rage of a man; neither will he deliver any in his great wrath."—Proverbs. Her tongue is a drawn sword.

Jealousy usually speaks in a whisper. Her tones are confidential. Few suspicion her. She insidiously thrusts her long tongue through the heart of her victim in such a sanctimonious manner that even some saints deem her to be but valiant for the cause of Right.

Mrs. Catharine Booth says of her:

"Jealousy makes a target of the highest and best. Its shafts are ever aimed upwards, at whatever happens to be superior to itself. Unable to rise above the waters of quagmire in which it lies, it seeks to bring all others down to its level of accomplishment, or mars what it cannot make and pulls down what it cannot rebuild. It first caricatures a good cause, then burns its effigy.

"It only remains for those whose wounded spirits have rankled beneath such cruel thrusts to take courage in the consciousness of the integrity of their hearts and to learn that the ultimate triumph of right is assured to those who will but persevere.

"It seems strange," continues Mrs. Booth, "that the more one tries to do right, the more one is fated to be misunderstood. But it is a comfort to remember that righteousness brings its own reward."

The Best Offer We've Ever Made.

Among the many splendid offers we have made to our HERALD readers there has been none that equals the one The Pentecostal Publishing Company is making at this time when it offers Farrar's Life of Christ to any one sending in one new subscription for THE HERALD, enclosing \$1.50, plus postage of 20 cents. This book contains 710 pages, and is a standard work on the Life of Christ. It is beautifully bound in cloth, has good print, and is a most valuable asset to one's library. I suggest that any minister or Sunday school teacher, Christian worker or student who does not possess this wonderful Life of Christ get busy, and by soliciting one new subscriber to THE HERALD, secure this excellent book. Your library is incomplete without it. The regular price of this book is \$3.00, but our offer makes it a real bargain for a little effort plus 20 cents.

MRS. H. C. MORRISON.

Paul's Superlative.

Dr. M. P. Hunt has just published a book of sermons. Rev. M. P. Hunt, a Baptist minister, pastor of one of the Baptist churches in Louisville, is well known throughout Kentucky as one of the most devout, honest, earnest, fearful and fruitful men in the state. He has been preaching for almost a half century. In every question involving right and wrong you will always know where to find M. P. Hunt. He is not only on the right side, but a courageous and aggressive soldier for righteousness. I have known him intimately for more than thirty years and count him among my best friends. His new book contains eleven sermons and are quite interesting. The book is bound in very attractive style, good paper, clear print and strong meat, served with plain earnestness. The price of the book is \$1.00, and can be had of The Pentecostal Publishing Co., Louisville, Ky.

H. C. MORRISON.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for 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 September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

A SINGLE SOUL.

"Ruth, I have tickets for the concert of the Bell-Ringers on Wednesday night, can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going tomorrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself wondering what it could mean—"So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, saying:

"Plenteous grace with Thee is found,
grace to cover all my sin;

Let the healing streams abound,
make and keep me pure within.
Thou of life the fountain art, freely
let me take of Thee;

Spring Thou up within my heart, rise
to all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell-Ringers tonight," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour for closing drew near, the pastor arose, and invited any who would give themselves to Christ to come forward.

As he waited, in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth, and said:

"The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside of a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn."

"Jesus, lover of my soul," I thought to myself, "There must be something in religion, and I am going to have it." So, I wish to thank you that it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the true direction, so she answered simply:

"I thank you for telling me this. I shall never forget it."

Yet she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound.

Looking from the window she could see where the midnight express and the 11:30 freight had collided.

The frantic cries of the frightened, and the piercing shrieks of the wounded made her shudder. But she bravely

put away all thoughts of self, and calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers, as she stood beside the burning train, was that of Mrs. Walters.

Pale and peaceful it was, though showing how intensely she suffered.

She was extricated and borne to Ruth's home.

The power of speech was almost gone.

She rallied a little as they laid her on Ruth's couch.

Taking her hand, and pressing it to her lips, she whispered feebly:

"Child, I'm going away—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of

A Single Soul.—Mrs. A. C. Morrow.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Prov. 11:30.

SAUL HUNTS DAVID.

Mrs. Geneva Mendenhall.

David and his men lived in the hills and caves of Judah for a long time, hiding from Saul who came out with his army to seek them.

One time when David and his men were hiding far back in a cave, Saul came into the entrance of it alone and lay down to sleep. While he slept David crept up near enough to cut a piece from his royal robe but he would not harm Saul because he felt that it would displease the Lord. After Saul awakened and left the cave, David went out and called to him showing him the scrap of cloth as proof that he had refused to harm the king when the chance was given him.

When Saul saw and heard all that had happened his old love for David returned and he wept, saying, "You are a better man than I, David, and may God reward you for your kindness." And he invited David to return to the palace but when he was gone, David returned to his hiding-place.

Sure enough, it was not very long until Saul took Abner in command of an army of three thousand men to hunt David out and kill him. But while Saul's army lay encamped on the plain David and one of his men came quietly down at night and walked into the middle of Saul's camp. Saul lay asleep in the midst of his guards. The man with David wished to strike Saul dead but David would not let him, saying that God would strike Saul down in his own good time. So they only took Saul's spear and a bottle of water from beside him and stole silently away.

When morning came David stood off a little way and called out to Abner mocking him because he slept while the king was in danger. Again, at the sound of David's voice Saul forgot all his anger toward him, begging his forgiveness and asking him to return to his old place in the palace.

But because of the wicked men whom Saul kept about him David did not trust him, but sent the spear and jug back by a young man, and with a final farewell, turned and went his way.

By this time David was leading a large and powerful army. He made a treaty with the king of the Philistines who gave him to rule the city of Ziklag in the south of the land of Judah.

Questions:

1. Why did Saul fear David so much?
 2. Why did David spare Saul's life?
 3. Why would David not return to the palace to live?
- You may answer the questions in your letters to the page.

Dear Aunt Bettie: Will you please move over and let a Virginia boy join your happy band of boys and girls? I am fourteen years old; my birthday

is September 2. Have I a twin? If so please write to me. I will answer all letters I receive. I am in the sixth grade at school. My father takes The Herald and I enjoy reading page ten. Aunt Bettie, I am not a Christian but hope to be some day. All the cousins that know the worth of prayer pray for me that I may become a Christian. I hope W. B. is getting in wood when this letter arrives.

Reuben Cave.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: As this is my first letter to The Herald I hope to see it in print. I am glad I can say that seven years ago I opened the door and let Jesus come in and take possession of my life. My favorite hobbies are riding horseback, playing the piano, writing poetry, and reading. I am a girl fourteen years of age, have hazel brown eyes, am five feet, six inches tall, weigh about 103 pounds and I am a freshman at Bloomfield High School. I am a Methodist and also pianist at the Sunday school. Our pastor is Rev. H. C. Martin. We like him, also his wife. I would like to correspond with anyone who cares to; old or young. Love to Aunt Bettie and all the cousins.

Mary Willie Cheser.
Bloomfield, Ky.

Dear Aunt Bettie: Would you please let me say a few words for my first time to the happy band of boys and girls? Am renewing my subscription for the dear old Herald. We could not do without it in our home. My grandmother (Mrs. S. C. Hunt) took the paper for years, and loved to read it so well, and after she passed away, we have continued to take it. We enjoy every word it contains, and always long for the day of its arrival in our home. I am thirteen years old, in first year high school, go to Sunday school and church every Sunday. My birthday is August 12. Who has the same? I have one brother eleven years old. His name is Lucian Hunt Ward. I play the piano, he plays the mandolin, papa plays the guitar, so if you should hear our names called over WFIW, Hopkinsville, Ky., sometimes, do not be surprised. (Ha, Ha!) Love to Aunt Bettie.

Eva Nell Ward.
Lewisburg, Ky.

Dear Aunt Bettie: Greetings with this Bible verse, "All things work together for good to them that love God." I do praise the dear Lord for victory in my soul. He saves, sanctifies and keeps me by his everlasting hand. I was saved at the age of ten years. It was ten years ago last summer, August 15, since Jesus saved me, and what a joyful birthday I had. It was about two years ago at this time when I wrote you. I received a number of letters from the cousins of the different states. If I remember correctly there were twenty-five different cousins who wrote to me. These letters have been a great blessing to me, and I am still corresponding with some of them. Many things have occurred since I wrote last. We went as a family on a trip to California. On our trip we visited many places of interest, one being the beautiful Grand Canyon. We went a few feet into the Canyon and sang some Gospel songs there. We also visited Denver and The Carlsbad Cavern. On Mt. Wilson we looked through the 60 inch telescope viewing the wonders of the heavens. At Yosemite Valley we saw many, many beautiful scenes hard to describe. God protected us on our trip and blessed us as we stopped and sang and told people of Jesus. It was a trip to be remembered not only for educational benefits, but spiritual ones also. That was the summer of 1929.

Last summer, we made two trips to Oklahoma where we were in the direct evangelistic work. It is a great work. God blessed so many times in such unusual ways. To him be all the glory. How glad I am I ever chose this way. It is a joy to give our all to Jesus. It pays to leave this world with all its follies, powder, paint, fashions, short, thin dresses and flesh stockings, jewelry and all the rest of the world's attractions. It has lost all its attractions for me, and I am fully satisfied to go the plain way with Christ. Some laugh at me, but young folk, let me tell you, there are such who admire a girl who dresses both

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
34 Years in Business

ways, up and down. I have found that it pays to take this holy, plain and narrow way. I would never sell it for this world's foolishness. There are so many young folks and even among those no doubt who may read this letter, who are trying to serve both God and Mammon, but that is impossible. Oh, let us not try to walk on the fence, young people, but let us be out and out for God. I do not associate with unsaved young people. I try to win them but if they reject, I leave them and seek the companionship of those who do serve Jesus.

This last week has been a blessed one for me. Friday evening as we were having our regular prayer meeting I again had my Junior meeting in a separate room. I felt led to give an altar call in the beginning of our meeting instead of going on as usual. I began to sing "Just as I am," and one after another knelt down at our altar until I sang and cried and every one came forward. I called for help and we prayed all evening until one after the other got Jesus in his and her heart. Oh, if you could have all seen how these children cried and prayed and asked forgiveness of one another and of their parents. It was a wonderful evening. To God be all the glory. It pays to obey God when he leads. We must follow, and if we do then we are happy. May this incident encourage Sunday school teachers and Christian workers. The time of revivals is not passed yet. Jesus is the same yesterday, today and forever.

I am attending school this year here at our Sunnyside Bible Graded and High School. I am a Junior and like my work fine. My father is the superintendent of this little Holiness School. We have four teachers this year, nine high school and Bible students and fifteen graded pupils. Jesus is blessing our little school and we are so thankful that we can stand here as a lighthouse for Jesus. Any one who wishes to hear about our work here write to my father, J. J. Engbrecht, or to me and I will try and tell you of our work. Our teachers come here and teach without salary and trust God for their daily needs. This school is run by faith, for both students and teachers and so far Jesus has never failed but always supplies our needs. We also have a girls' choir and God blesses us as we go out on week-end trips rendering programs in different places. I will be glad to hear from those who need help in a spiritual way or those who are traveling the same narrow road to heaven. My letter is long and I must close, wishing all the cousins God's richest blessings. I am yours in him,

Rosa Maria Engbrecht.
Freeman, So. Dak.

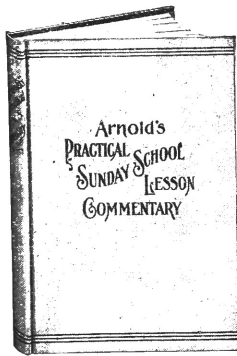
"PAUL'S SUPERLATIVE."

I have just finished reading "Paul's Superlative and Other Sermons" by Dr. M. P. Hunt. This new book contains eleven sermons. Each sermon is a soul-stirring message. Every one is pointed, heart appealing and compelling. This book of sermons is due to win thousands to a knowledge of Christ the Lord. These sermons will enable Christians to live more consecrated lives. This new book sure burns with fervor and glows with useful, helpful sermon material.

Dr. M. P. Hunt has been an active pastor for fifty years. He is one of the outstanding Baptist preachers in the Southern Baptist Convention, and has been used of God to win thousands of souls to Christ. Dr. Hunt is at present pastor of the 18th Street Baptist Church of Louisville, Ky. The public will be glad to learn that Dr. Hunt has published a book of some of his great sermons. This book may be purchased for only \$1.00 from The Pentecostal Pub. Co., Louisville, Ky.

John M. Newsom.
Pastor First Baptist Church, Danville, Ill.

ARNOLD'S COMMENTARY



A very practical aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday school lesson.

The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary at a popular price \$1.00.

Peloubet's Select Notes for 1931

By Amos R. Wells. Fifty-seventh Annual Volume.

To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume.

The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book.

This book is invaluable for the study of the Uniform Lessons. Price \$2.00.

Sunday School Rewards

We have been successful in buying an attractive series of Reward Cards, size 4 1/2 x 3 1/4, printed in colors at an unusually low price. They are very attractive and make delightful Sunday School Rewards. The regular price of these cards is 15c package of 10.

Our Special Price is 10c package of 10.

Each card has a Scripture verse on the front, and a Scripture passage on the back. There are 5 series as follows:

- 4291—Texts That Teach Prayers For and Promises of Divine Guidance.
- 4283—Helpful Decision Texts.
- 4286—Texts That Teach the Missionary Command.
- 4287—Texts That Teach Courage.
- 4288—Texts That Teach Abstinence.

12 Packages Assorted for \$1.00.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

A PITCHER OF CREAM

By BUD ROBINSON

Rev. C. F. Wimberly says: "It is fresh, juicy, unctious and witty. He has given us the cream of his thought, feelings and imagination under the tuition of the Holy Spirit. There is not a dull or uninteresting page or paragraph in the book. The book will enrich the soul of every one who reads it. It should be in ten thousand homes that love full salvation. It is toothsome."

160 pages. Price \$1.00

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

THE WORKS OF
CHARLES G. FINNEY

FINNEYS

Autobiography Revival Lectures
Nothing more awakening
and inspiring in religious literature
—is the estimate of all who read
these perennial books.

Each, cloth, \$2.00
The Two Volumes for
\$3.00 Postpaid

PENTECOSTAL PUB. CO.
Louisville, - - - - Kentucky

REQUESTS FOR PRAYER.

Mrs. J. C. C.: "Please pray that I may be healed and my sisters also, and my daughter be sanctified and healed."

A Reader: Please pray for my friend H. She is suffering with rheumatism, and that she may be led in the light of God."

A. J.: Please pray very earnestly for the salvation of Albert Trumpf and all his brothers and sisters, and for the salvation of his wife. Also, please pray very earnestly that we will have a good spiritual church in our neighborhood."

A Reader: "Please pray earnestly at eight o'clock each morning for the sound conversion of my dear husband and that he may return home. Also, pray for my son and daughter, and that I may be a better Christian."

PAUL'S SUPERLATIVE.

The Baptist Record says of "Paul's Superlative" by Dr. M. P. Hunt: "This book gives us some of the greatest of his sermons. They exhibit a virile faith and a high moral purpose. They will serve as a good tonic and a means of edification to anybody who loves the Lord and believes in gospel preaching."

May be had of Pentecostal Publishing Co., for \$1.00.

"HUMAN ENGINEERING."

T. Richardson Gray.

This headline is borrowed from the "Pathfinders of America," an organization whose aim is to build moral character in children and youth in public schools. A special attempt is being made in Detroit schools. It is hoped to thus change the destiny of America for the better. Rightly sensing a growing tendency to out-of-control and lawlessness, that menaces the future peace and safety of the world, they would forestall a possible chaos, by instilling in children and youth higher moral standards of self-government. This is commendable, for the insistent need is morals, character, spiritual ideals and living. They would link learning with life; to quote them, "We deary emphasis on grades and diplomas: Education is not to know what we do not know, but how to live, to behave, to conduct ourselves." With their plan we agree, and in part disagree. For years I have advocated with both tongue and pen, the absolute necessity of moral training in schools, by religious teachers, but backed by Divine Authority. For years I have addressed schools, and in written articles have urged other ministers to do likewise. My claim has been that an educational system that trains the head to outstrip the heart, is faulty-dangerously so. The school slogan "More Pep" has been at the expense of restraints. Organized crime has amazed authorities by the brains put into it by high school and college men who lack character, but show cunning of highly developed mental acumen. I heartily approve of morals being taught in public schools; but we shy at "Human Engineering." We are afraid of too much Humanism; that this worthy society may unwittingly commit the error of so many other well-meaning ones, who in effect—bowed God out of his world.—This is foreshadowed in the "Pathfinder's" attempt to bar morals from their moral source. To quote, "No religious reference enters into any lesson: 'twould not only be unconstitutional, but fatal to mention the Bible. We

draw the line between religious doctrine and conduct."

Personally, we shrink from any suspicion of complainer or faultfinder, but we fear that the "Pathfinders's" plan, like so many others, is weakened by ignoring, or by not giving prominence to, Divine authority. And we wonder if Protestantism, in her boasted freedom, did not blunder in sacrificing all authority. We further quote, "The art of living can fall back on no final authority: science alone can form a basis for the conduct of life." But in dealing with the age-old problem of sin and its results, from the very first, it called for more than human power. In the following quotation, we deplore their failure to reckon with the inborn religious soul instinct, "In the conduct of life we cannot trust religion, for the sentiment of fear, awe, reverence, is sadly mangled by superstition." Knowing the tendency of children to take the line of least resistance, we feel they will welcome the following as an encouragement to do so;—"We use no commands or rules; children are asked to follow their own reason, based on facts we give them." Far be it from me to throw a straw in the way of any good movement, and we trust the "Pathfinders" will have a great measure of success. However, many organizations, setting forth on the worthy purpose of redeeming the nation from an intolerable condition, make up a long list of partial failures, by attempting to accomplish a superhuman task, through purely human agencies, when the cure, once for all provided in the mission of Christ and his gospel, as the one panacea for the ills of earth, is at hand, but which the world still refuses to take seriously.

Conversion of the Heart:—The world knows better than it does. True education must reckon with character: the heart must keep pace with the head. We are often made to wonder at the intelligence displayed by young folk on biblical and religious subjects, but whose hearts are often far a field. Mid the absorbing economic strain, the world's greatest need, that of righteousness, remains the same. The future will affect most seriously children and youth, for they must need it. Yet students themselves confess to a growing disinterest in religion, and are not, as a rule, under church influences; hence the "Pathfinders" wisely seek the schools in order to reach them. Should the present "hard times" duplicate that of 1857, which brought the nation to its knees, and turned on the greatest revival of religion in history, then it will not have proved an unmixed evil. Meanwhile, to cope with the most critical conditions now upon us, we would encourage the teaching of Bible religion and laws of God in all public schools: the selection of Christian teachers only; and a special provision made, other than now exists, whereby students would be under church and gospel restraints.

\$30.00 Value for \$5.00

We have still quite a supply of Scripture Calendars. We are offering these while they last at a special price of \$5.00 a hundred, or \$3.00 for 50.

What an investment! Hand them to your friends. Hang them in Hospitals, Prisons, Home for the Aged—anywhere. The pictures will attract and the Scripture will do good. Don't wait. Order today.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

O magnify the Lord with me, and let us exalt his name together.
Psalm 34:3.

\$\$ Boys and Girls \$\$



Act quickly and earn one dollar in cash. Sell only 10 Beautiful Wall Mottos. Prices plainly marked. Full selling instructions furnished. You may also get an eversharp Rite-Rite pencil with clip, FREE.

Thousands of boys and girls and even grown folks are making good money this pleasant, easy way.

Clip and mail this notice today carefully stating your name, age and address.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

Books On Pentecost

"Tarry Ye."

Studies of Pentecost. Edited by Dr. L. R. Akers.

Sermons by fourteen outstanding men on this vital theme. Before each sermon there is a short biographical sketch of the author. It would be hard to find in one volume a series of sermons that more clearly set forth the full meaning of Pentecost than Dr. Akers' book "Tarry Ye."

155 pages. Price \$1.00.

The Christ of Every Road.

A Study in Pentecost, by E. Stanley Jones.

The truth of Pentecost so clearly and practically explained that it is inescapable. A book written by a man who is himself living everything that he teaches.

271 pages. Price \$1.50.

A Feast of Good Things.

By J. M. HAMES

Contents.

The Mind of Jesus, The Spirit of Jesus, A Sweet Spirit, The Sealing of the Spirit, The Indwelling Christ, The Sunrise Experience, The Risen Life, The Fragrance of Holiness, Abounding Life, Power From On High, The Blood of Jesus, Progress in the Spiritual Life, We Would See Jesus, The Loss of the Spirit, The Ark of the Covenant, The Glory Departed, The Spirit Does Not Always Strive With Men.

Each of these chapters is complete in itself. The book is, as its title suggests, truly "A Feast of Good Things."

127 pages. Price \$1.00

The Beauty of Holiness.

By G. W. RIDOUT.

Dr. Ridout is particularly gifted in culling from various sources the richest cream from the pens of the greatest Christian saints. This book contains an unusually fine collection. The author contends that The Beauty of Holiness is the Beauty of Purity, of Divine Union, of Humility, of Christlikeness, of Consecration, of Love, of Perfection.

A devotional book that will enrich your Christian experience.

104 pages. Price 75c.

Fragrance, Sweetness, and Power.

An appeal to the Church of today to take time to return to the upper room. The author says that past failure has been due to reversing Christ's commands of "Tarry Ye," and "Go Up."

There are four chapters, "Pentecostal Power," "The Sweetness of Holiness," "The Beauty of Holiness," "A Princely Character." Bound in attractive leatherette paper.

Price 25c each, 5 for \$1.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson IV.—April 26, 1931.

Subject.—Prayer. Luke 18:1-14.

Golden Text.—Lord, teach us to pray. Luke 11:1.

Time.—March A. D. 30.

Place.—Perea.

Introduction.—“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.”—Jesus Christ in Luke 11:13.

“There is a manifest want of spiritual influence in the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences. The leading defect in Christian ministers is want of a devotional habit.”—Richard Cecil.

“Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer.”—John Wesley.

“Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray.”—Edward Payson.

From my reading I have culled out the foregoing quotations. Although they apply primarily to ministers of the gospel, they are equally applicable to all Christians who desire to be useful in the church of God. Communion with God is the source of all spiritual life and power; and without it our spirits wither and die.

“Worship God.” These are the words of the angel whom John was about to worship. He was giving John some vision of the coming glory of the post-graduate world; and the radiant beauty of the heavenly visitant was so entrancing that the apostle was about to fall down in adoration. If any one ever had an excuse for worshipping any being, except God, he had it that day.

Nothing so expands the soul as the worship of God. To worship anything else shrinks and belittles the soul; but all communion with truly great companions, as long as it is not worship, enlarges and exalts one. No one could be the companion of Frances Willard, and remain little and trashy. If communion with great and good human beings so deepens and broadens one, how much more will communion with the infinite God? No one can worship and commune daily with him, and remain little in soul. “Worship God,” and grow into his “image from glory to glory.”

In the physical realm no force is ever lost; and the same is true in the realm of spirit. Prayer is a spiritual force; faith is a spiritual force. In prayer we throw out into the spiritual universe living, vitalizing currents of spiritual power, that God uses for the accomplishment of great ends. He has so ordained; and when

men fail to furnish prayer power, they thwart the purposes of God. Jesus had two great purposes in prayer: (1) Communion with the Father, which refreshed and strengthened his spiritual Being; (2) He was helping to furnish the spiritual force needed for the salvation of men. He is still engaged in this glorious office, and invites us to be co-prayers with him. The honor thus conferred upon us is verily beyond measure. Like our Lord, I trust we shall be able to continue the blessed work in glory.

Comments on the Lesson.

1. He spake a parable.—It would be interesting to know whether or not these parables were taken from real history; but our curiosity cannot be gratified. This one reads like history; but I am inclined to believe that Jesus manufactured his parables out of multitudes of similar things that were constantly happening. The parable of the sower was being enacted before the eyes of his hearers every passing year. No doubt there are many court cases that parallel the parable in today's study. Jesus may have formed it out of material with which the people were familiar. Men ought always to pray, and not to faint.—Men should have a regular habit of prayer, and never neglect it for any cause. I have never known any one who prayed too much.

2. A judge.—Such officers are under tremendous responsibility. They should always be intelligent and morally clean. No immoral man is fit for the bench. It is not a place for a dishonest man, or a coward. A judge should fear God and respect his fellowmen. He should be a leader of men in all good things. Which feared not God.—Therefore, his conscience was dead; and he was unworthy of being entrusted with any moral responsibility. Neither regarded man.—He was little better than a common beast. One of the noblest marks of genuine manhood is profound respect for other men.

3. A widow.—If any one has a right to appeal to a judge for protection, that one is a helpless widow. Avenge me of mine adversary.—Some one was endeavoring to swindle her; and she was begging the judge to see that she got justice. Woe betide the court that fails to live up to the demands of his oath under such circumstances. Better were it for him, had he never been born.

4. He would not for a while.—Jesus is endeavoring to paint a strong picture, because he is looking forward to a strong contrast. The judge's hesitancy portrays his meanness. Then he begins to soliloquize: “Though I fear not God, nor regard man.”—One has to sink very low in manhood to boast of his filthy littleness; yet, such is this judge's condition. There is hope for one as long as he is ashamed of his sins, but none when he is proud of them.

5. Because this widow troubleth me, I will avenge her.—Such a judge would have accepted a bribe. He needed stripes and a penitentiary sentence for about three decades. Lest by her continual coming she weary me.—One has no right to hate such a judge, but it is tremendously religious to have a profound contempt for him; and to regard him as one's friend would make a decent man de-

spise himself. This judge's demeanor marks him as entirely base. There is not a high-toned symptom in him.

6. Hear what the unjust judge saith.—Here the contrast between the unjust judge and our heavenly Father begins. Size up the judge fully; and be not afraid to contrast him with God.

7. Shall not God avenge his own elect?—Men act out what is in them; and so does God. It is natural for him to answer our prayers. That has been in his plans from all eternity. To do otherwise would be to violate the Divine Nature. God cannot do contrary to his own Being: he cannot lie. Though he hear long with them.—I think we shall be coming nearer the meaning of this clause if we say: “And he is very patient with them.” He knows us altogether, and pities us as do our earthly fathers.

8. I tell you that he will avenge them speedily.—An answer from God is like touching an electric button. If the machinery is in good order, the current comes when the connection is made. “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” When the Son of man cometh, shall he find faith on the earth.—Dr. Clarke makes this question refer especially to Palestine, and answers: “No! And therefore he destroyed that land.” No doubt his exegesis is true as far as the land of the Jews was concerned, but I feel certain that in its fuller import the question applies to the entire human family. No more terrible question ever fell from the lips of the Master. When he comes again the race will have fallen away in the Great Apostasy; and that seems to have begun already.

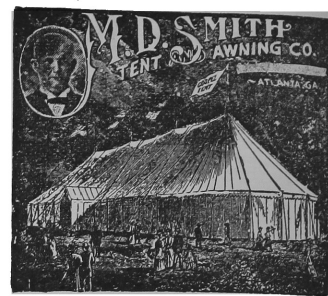
Our space is nearly all filled; and we have just reached the second section of the lesson. Maybe a general more particular one. Note to whom comment will suit here as well as a more particular one. Note to whom the parable was spoken: “Certain which trusted in themselves that they were righteous, and despised others.” There were just such characters in James' audience. His speech was what we would call personal. The Pharisee did not pray to God, but “stood and prayed thus with himself.” His prayer is locked up in that word *thus*. He brags on what he believes to be his own goodness, but condemns the poor publican who is standing afar off simply begging for mercy. The contrast is complete. God seems to pay no attention whatever to the Pharisee; but is all attentive mercy towards the penitent publican. Jesus says that “he went down to his house justified rather than the other. In other words, his prayer was answered, and that of the Pharisee was not.

The lessons taught in both these parables are as fresh today as they were in the long ago. We are to be importunate in our prayers, remembering that our Father will answer when it is best for us. The second parable gives us a great lesson: namely, it is the humble, penitent soul that reaches the heart of God. Both lessons will last for all time.

A SURVEY OF THE PROHIBITION SITUATION.

Rev. W. N. Briney, Pastor Broadway Christian Church, Louisville, Ky., says of Dr. M. P. Hunt's pamphlet, “A Survey of the Prohibition Situation”: “I think it contains in brief form facts that should be in the possession of every friend of Prohibition. It should be of special service to ministers, who wish to get before their congregations the facts concerning this important matter.”

May be had from Pentecostal Publishing Co., Louisville, Ky., for 5 cents.



Mothers.

ON THE AIR—AN ADDRESS—

REV. B. C. GAMBLE.

Subject:—“Mothers.”

From far and near they write for a copy.

One said: “Never heard anything like it.”

Another: “I will pay any price for it.”

Another: “I want two copies to frame for my boys.”

Another: “I want to be a better mother.”

Another: “I have a higher conception of motherhood.”

Order a copy today, read it and tell your friend about the good you received. 25c per copy, 5 for \$1.00. Order from Pentecostal Publishing Company, Louisville, Ky.

Bread of life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a “first course” at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verses suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

ANNOUNCEMENTS.

A new mission has been opened at Amity, Oregon, Mrs. Ray Green pastor. She desires any holiness evangelist who may be passing near that town to stop and give them some services. She would be glad to know as far ahead as convenient.

Rev. J. B. Kendall: “We are in a great meeting at Independence, Kan. Forty were forward last night. We shall hold a meeting in Stroud, Okla., beginning April 12. I have May open and would be glad to hold another meeting before returning to Kentucky. Can come with or without singer. Address me, Lexington, Ky.”

Rev. David E. Wilson recently held a wonderful meeting in Erie, Pa., with Rev. Ford Persons, superintendent of Lawrence Park Mission, in which 157 souls were blessed, among them conversions, reclamations and sanctifications.

Mr. and Mrs. Rice are leaving for Peking, and from there will go on to Seoul, Korea, to attend the convention of the Oriental Missionary Society, March 18th to 23rd, Tokyo, April 1st to 5th, Canton, China, April 15th to 19th, Shanghai, China, April 29th to May 3rd. They will return to the states on the Chichibu Maru, arriving in San Francisco, May 20th.

O. M. Womack: "I have been very busy this year, most of the time with Rev. J. A. Collier, and God has wonderfully blessed our services. We held a meeting in Henrietta, Mo., where a number prayed through to victory. Then we held a good meeting in Honaker, Va., between 50 and 60 souls being saved. We are now in a meeting in Sebree, Ky., and a number have already found the Lord. I have some open dates for spring and summer and will be glad to hear from camp meeting committees or pastors. Address me, 1319 Clay St., Henderson, Ky."

Blish R. Shaw: "I have open dates as Song Evangelist and Guitar player; will go anywhere the Lord may lead. Please write me at Los Angeles, Calif., General Delivery."

Rev. John F. Owen will hold a meeting in the Taylor Ave. M. E. Church, Columbus, Ohio, until May 10. Let the readers of *The Herald* who live in Columbus attend this meeting and get good and do good.

Rev. Charles H. Babcock will hold a meeting in the big Nazarene Tabernacle, Detroit, Mich., from April 12-26. Friday, April 17, will be an all-day meeting; Young People's Zone Rally. Will God's people fast and pray for this meeting. Rev. H. W. Jerrett is the pastor.

Rev. Roy L. Hollenback, who is now serving as pastor of the First Church of the Nazarene at Lowell, Mass., and who is nationally known in holiness camp meeting circles, announces that the church is allowing him a leave of absence of one month during the summer, and that he is able to accept one camp meeting engagement, preferably in the central states. He may be addressed at 57 Fremont St., Lowell, Mass.

Ten Cents Each, or 100 for \$5.00

We have quite a stock of Scripture Calendars for this year and we are offering them, while they last, at the above remarkably low price. Brighten up the rooms of shut-ins; they will enjoy the pictures and the daily Scripture messages. Put them in Barber Shops, Hotels, Hospitals, Almshouses, Jails, Stores, etc.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

LOUISA, KENTUCKY.

We have just closed a very successful meeting here. The pastor was assisted in the services by Rev. H. L. Cochran, young people's evangelist and singer, of Sherman, Texas. Bro. Cochran is a consecrated man, a hard worker, and an exceptionally efficient worker with the young people and children. Bro. Cochran preached at the morning services, conducted children's meetings and young people's services, led the singing and did personal work. Our official board has unanimously requested him to return next year.

Our meeting continued for two weeks with the following results: 160 conversions and nine volunteers for life service. All of the churches of the town will receive members as the result of the meeting. We received 32 members last Sunday and the total will probably exceed 50. Our church is in a better condition than it has been for quite a while. I heartily recommend Bro. Cochran to any pastor needing evangelistic help.

H. W. Ware.

WEST CONSHOHOCKEN, PA.

Thank God he still answers prayer. We opened fire on March 1. Rev. and Mrs. Samuel Thomas were the engaged evangelists. From the beginning God's blessing was upon the meeting. Thirty-two were gloriously saved and about fourteen were sanctified wholly. The church edified and built up, and the devil is as mad as he can be. A church member said that the little Jew is the only one going to heaven. But John beheld great multitudes which no man could number of all nations and kindreds, and people. Twelve joined the church. They were nearly all young people. We thank God for these young people. God grant that they may be true unto the end. Amen.

Brother and Sister Thomas are fearless second blessing holiness preachers. They surely gave sin and the devil a black eye in West Conshohocken. They preach the word with no uncertain sound. God bless them wherever they may go, and give them many souls for hire. Please pray for us that the revival may continue. There is much conviction upon the people. Ella J. Nace, Pastor.

"THE OLD RUGGED CROSS" stands out at this season of the year like a mighty mountain peak. What could be more appropriate to place in the hands of a friend than a copy of *The Story of The Old Rugged Cross*? It is by the author of this world famed gospel song and contains data on how it came to be written. Also, fifteen GREAT SERMONETTES on various phases of the CROSS by outstanding American gospel preachers. In two bindings, 75c and \$1.00.

HANNAH, NORTH DAKOTA.

This report of our special revival effort on Hannah charge is sent to you with the hope that it may inspire other pastors in their efforts to win souls.

Special prayer meetings were held many weeks preceding the meeting. Prayer was made for guidance in choosing an outside helper and for a God-sent revival. Our meeting opened March 1st. Rev. H. J. Empie, of Crystal, N. D., came to do the preaching and assist us. The Word of God was faithfully and earnestly proclaimed at afternoon and evening services, with separate meetings for the children at the close of school and Saturday and Sunday P. M. This effort for the children resulted in a Junior Church being started for the children.

In general we have seen registered a mighty protest against sin and worldliness in this community. Besides, several misunderstandings were straightened up and cooled off church members returned to the Lord. One or two were definitely sanctified. Ten of the young people were graciously converted. The church has taken on new life and work here is much more enjoyable. The promise given us in Isaiah 45:2-3, has begun to be fulfilled and we are pressing on for greater victory.

B. T. Osborne, Minister.

HATTIESBURG, MISSISSIPPI.

Since I last reported I have held two fine meetings, one in the city of Hattiesburg, where I spoke every night at 7:45 and was to have spoken every day at noon over the radio, but some days they did not broadcast so we did not use the radio every day but we reached several thousand people

when we did speak. Amen. God gave us quite a few who were saved from sin. We went from there to Bessemer, Ala., where God gave us a very precious meeting. Many times the house was full and God helped us to reach some of the fine folks of the city. I am at home for a few days with my family, and I hope to be out again in the battle for God and holiness. I was called to go with the pastor of one of the big Baptist churches of Jackson the other day to anoint a dear girl who had cancer of the stomach. The doctors had given her up to die; we prayed for her and anointed her in Jesus' name and God has touched her, and we are believing for her complete recovery. God is the same today and will heal in response to faith.

I am making out my slate for the spring and summer and the calls are coming in. I have several important dates open and would like to hear from any camp meeting board or church needing a revival. I have spent twenty years in the ministry and fifteen years of these have been in the city pastoral work. Pray for me. R. A. Thornton, D. D. Evangelist.

"Mother" A Sermon for Mother's Day.

BY REV. H. E. CORBIN.
A little book to put in the hands of boys and girls who are away from home. It will remind them anew of Mother and Mother's God. Neatly bound in attractive paper cover. Price, 20c each, or 6 for \$1.00. PENTECOSTAL PUBLISHING CO. Louisville, Kentucky

REPORT OF EVANGELISTS T. C. AND R. E. GRIGSBY.

Since the Missouri district assembly of the Church of the Nazarene, we have held the following meetings: Our first meeting being at Lodi, Mo., with Brother McElrath. God gave us a good meeting; folk sure prayed through in the old-fashioned way.

Our next meeting was at Rogers, Ark., with Prof. Hardy as pastor. This was sure a hard battle. The Pentecost had a revival in swing when we arrived; the Christian Church also started their meeting during this time, but God heard and answered prayer; a few people were saved, and the church was helped and greatly encouraged.

From there we went to Sabulah, Mo., with Brother Brawley, as pastor. Among the number saved was an old man around seventy years who prayed through in his home. We then helped at Iberia, Mo., Brother S. C. Hendly, pastor. We found a fine class of young people who knew how to pray and get blessed. A number were saved, reclaimed or sanctified.

From there we went to Wheatland, Ind., with the M. E. folk. Rev. Crider is pastor. There was great interest shown among this people. Several were saved, reclaimed or sanctified. One lady who had been a school-teacher was at altar praying for the Holy Ghost and was struck down to the floor twice, then came up praising God for the blessing of holiness.

We are now in a meeting at Mt. Pisgah near Iberia, Mo., with Rev. Ezra Hendly as pastor, a recent graduate of Trevecca College. Conviction is on the people and restitutions are being made.

We go from here to Eldin, Mo., for our next meeting. Any one desiring our labors write us at our home address, Piedmont, Mo.

A BOOK FOR THE Mother's Day Season

MOTHERS OF FAMOUS MEN
by Archer Wallace

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power—stories which describe beautiful relationships, recall many happy incidents, and show the wisdom as well as the affection of real motherhood. The range of the book runs from the delicate, sensitive mother of Goethe to the slave-mother of Booker T. Washington. Not only will the book give boys a new appreciation of life and success; it will grip the attention of readers of all ages. Among the sixteen mothers in the books are those of Augustine, Wesley, Washington, Edward VII, Goethe, Benjamin West, John Quincy Adams, Lincoln, Lord Haldane, Sir James Barrie, and Booker T. Washington.

PRICE \$1.00
PENTECOSTAL PUB. CO.
LOUISVILLE, - - - KY.

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 high, low and medium voices. They are being 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. Pentecostal Publishing Company.

STOCK-REDUCING SALE

Old Folk's Large Type Red Letter Testament

Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in. Regular price \$1.50.

Stock-reducing sale price 80c

The Self Explanatory New Testament

This special Testament has a commentary in the way of an exposition of difficult passages of Scripture. It is self-pronouncing, has a good, clear, black face type, illustrated, size 5½x7¼, bound in beautiful cloth, with inlaid illustration. Regular net price \$1.00. Stock-reducing sale price 60c

Vest Pocket India Paper Illustrated Testament and Psalms

Bound in the finest small grained leather, leather lined to edge, overlapping edges, silk sewed, printed on fine India paper, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ inches thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50. Stock-reducing sale price \$1.50

21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

17 copies same as above, bound in the morococotal binding, limp, a good 60c value, that we are offering in our Stock-reducing sale, each 40c.

900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

See page 16 for Bible Offer.

EVANGELISTS' SLATES.

AYCOCK, JARRETTE AND DELL
Warren, Pa., April 12-26.
Landale, Pa., April 21-May 3.
New Bedford, Mass., May 6-17.

BABCOCK, C. H.
Detroit, Mich., April 12-26.
Johnstown, Pa., May 1-10.

BUSSEY, M. M.
Colorado Springs, Colo., April 5-19.
Lansing, Mich., May 3-17.

CALLIS, O. H.
Delanco, N. J., April 12-26.
Corbin, Ky., May 3-17.
Wilmore, Ky., May 18-31.
Bristol, Tenn., June 3-21.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
South Portland Methodist Church, April 5-19.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Wells, Kan., April 12-26.

CHOATE, CALVIN R.
Woonsocket, R. I., April 15-28.

COCHRAN, H. L.
(Gospel Singer and Young People's Evangelist, Sherman, Texas)
Murphy, N. C., April 15-May 3.
Henderson, Texas, May 4-17.
Louisia, Ky., May 8-22.

COLLIER, J. A.
(1415 Forrest Ave., Nashville, Tenn.)
Manchester, Ga., April 19-May 12.

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Insko, Ky., April 1-19.
Lansing, Mich., April 19-26.
Adrian, Mich., April 26-May 10.

DICKERSON, H. N.
(Ashland, Ky.)
Dodge City, Kan., April 6-19.
Collinsdale, Pa., April 26-May 10.
Bicknell, Ind., May 31-June 14.
Auburn, Ind., June 14-28.

EDWARDS, J. R.
(Sebring, Ohio, Gen. Del.)
Open dates, April 12-26.
Canton, Ohio, May 17-31.
Sebring, Ohio, Oct. 4-25.
Lima, Ohio, Sept. 6-27.

EITELGEORGE, W. J.
(1107 Lawrence Rd., N. E., Canton, Ohio)
McRae, Ga., April 5-19.
Abbeville, Ga., April 20-29.
Palmetto, Fla., May 3-17.

FAGAN, HARRY L.
(Blind Song Evangelist and Pianist,
52½ Walnut St., Shelby, Ohio.)
Waynesburg, Pa., April 5-26.

FLEMING, JOHN
Wichita, Kan., April 13-26.
Dayton, Ohio, April 29-May 10.
Sapulpa, Okla., May 12-24.
Cincinnati, Ohio, May 29-June 7.

FLEMING, BONA.
(2852 Hackworth, Ashland, Ky.)
Providence, R. I., April 6-19.
Evansville, Ind., April 24-May 3.
Kanawha City, W. Va., May 8-17.
Abilene, Ky., May 22-31.

FLEXON, R. G.
(Shackelfords, Va.)
Marcus Hook, Pa., April 5-19.
Vestal, N. Y., April 26-May 10.
Mineral, Va., May 17-31.
Donora, Pa., June 4-28.

FUGETT, C. B.
(4312 Williams Ave., Ashland, Ky.)
Chicago, Ill., April 7-19.
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.

GADDIS-MOSER, EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
China and Japan, April.
Sault Ste. Marie, Ont., May 31-June 14.
Sault Ste. Marie, Mich., June 16-28.

GREGORY, LOIS V.
(Young People's Worker, Waterford, Pa.)
Kahe, Pa., April 6-27.
Columbus, Pa., April 28-May 10.
Ashville, N. Y., May 10-24.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
Collingswood, N. J., April 12-May 3.
Oberlin, Ohio, May 12-31.
Alton, Kan., June 4-14.
Haynes, N. D., June 19-28.

HENRICKS, A. O.
(Toronto, Ohio.)
Lisbon, Ohio, April 6-19.
Bellevue, Pa., April 23-May 3.
Washington, Pa., May 4-10.
Pittsburgh, Pa., May 10-24.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., March, April.
Lisbon, N. Y., May 3-18.

HOOVER, L. S.
(Tionesta, Pa.)
Peoria, Ill., April 5-19.
Arcola, Ill., May 31-June 15.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Atlanta, Ga., April 5-24.
Indianapolis, Ind., April 26-May 10.
El Paso, Texas, May 15-27.
Phoenix, Ariz., May 28-June 7.

JOHNSON, HAROLD C.
(401 W. Wash. St., Springfield, Ill.)
Pitt, Mich., April 12-26.
Cumberland, Ky., April 27-May 10.
Frankfort, Ky., May 11-24.

JONES, T. HOWARD.
(Sheffield, Mass.)
Centerville, Md., April 6-20.
Greensboro, N. C., April 25-May 10.
Burlington, N. C., May 11-26.
Franklinton, N. C., May 26-June 1.

KENDALL, J. B.
(Lexington, Ky.)
Strand, Okla., April 14-26.

LEWIS, M. V.
(Wilmore, Ky.)
Bristol, Tenn., April 6-19.
Greenville, S. C., April 20-May 3.
Slaughter, S. C., May 4-18.

LINN, MRS. C. H. JACK.
(Oregon, Wis.)
Pittsburgh, Pa., April 5-19.

LINN, C. H. JACK.
(Oregon, Wis.)
Japan, China, Korea, February, March
and April. Address, care Oriental Mis-
sionary Society, Shanghai, China.)

LINCICOME, F.
(Gary, Ind.)
Owosso, Mich., April 5-26.
Chicago, Ill., April 29-May 11.
Fargo, N. D., May 17-25.

LOWMAN, J. WARREN.
(1039 Clinton Ave., Carthage, Mo.)
San Benito, Tex., April 12-26.
New Rockford, N. D., May 4-17.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Freeman, S. D., May 3-17.
Corsica, S. D., May 18-31.
Centerville, Ill., June 4-21.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Wichita, Kan., April 13-26.
Oklahoma City, Okla., April 27-May 10.
Bentonville, Ark., June 11-21.

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Society Hill, S. C., April 12-26.
Lanham, Md., May 3-17.
Columbus, Ga., May 24-June 7.

OWEN, JOHN F.
(262 E. 13th Ave., Columbus, Ohio)
Columbus, Ohio, April 5-19.
Irvington, Ill., April 21-24.
Rome, Ga., April 26-May 10.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Bethany, Ky., April 6-19.

REED, LAWRENCE
(Rt. 1, Salem, Ohio)
Greensburg, Ohio, April 5-19.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Kingsville, Tex., April 12-26.

RICE, LEWIS J.
(2923 Troost Ave., Kansas City, Mo.)
Dewey, Okla., April 27-May 10.
Ada, Okla., May 24-June 7.
Heavener, Okla., June 11-July 2.
Okmulgee, Okla., July 5-19.

ROOD, PERRY.
(Box 268, Chesapeake, Ohio)
London, Tenn., August 6-23.
Open dates.

SHADE, N. B.
(561 N. W. Bighth, Miami, Fla.)
Tampa, Fla., May 17.
Plant City, Fla., May 24.
Jasper, Fla., May 31.
Charleston, S. C., June 7.
Roanoke, Va., June 14.
Richmond, Va., June 28.
Downings, Va., July 19.
Park Lane, Va., July 30.
Open dates after July 10.

SHANK, MR. AND MRS. R. A.
(1539 East Howard St., Pasadena, Calif.)
Mendon, Ohio, July 9-19.
Monroe, Ind., July 23-Aug. 9.
Wichita, Kan., Aug. 9-19.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park,
Detroit, Mich.)
High Point, N. C., April 17-26.
Ramsour, N. C., May 1-17.

THOMAS, SAMUEL
(Converted Jew, 117 Eagle Drive, India-
napolis, Ind.)
Barnesville, Pa., April 14-18.
Pittsburgh, Pa., April 19-May 3.

THOMAS, JOHN
Cincinnati, Ohio, May 29-June 7.
Wilmet, S. D., June 12-21.
Red Rock, Minn., June 25-July 5.
Mendon, Ohio, July 9-19.

THOMAS, W. E.
(Nashville, Tenn.)
Owensboro, Ky., April 18.

VAYHINGER, M.
(Upland, Ind.)
Stone Bluff, Ind., April 13-May 3.
Chicago, Ill., May 10-31.
Cincinnati, O., June 1-4.
Upland, Ind., June 5-13.

WHITE, PAUL.
(Box 204, Highland Park, Ill.)
Peoria, Illinois, April.

WILSON, D. E.
(General Evangelist, 557 State St., Bing-
hampton, N. Y.)
Binghamton, N. Y., April 14-19.
Salisbury, N. C., April 30-May 10.
Lake Placid, N. Y., May 17-31.
Arcanum, Ohio, June 11-21.

WOODRUM, TONY E.
(633 Chestnut St., Abilene, Texas.)
Tulsa, Okla., April 12-28.
Poteau, Okla., May 3-17.

FREE TO BOYS AND GIRLS

Egermeier's Bible Story Book

First of all—Here is what Christian people have asked for—an up-to-date book of Bible stories written according to modern methods of story telling.
Your children will eagerly await "story hour" when you get your copy of Egermeier's Bible Story Book. They will always clamor for "just one more."

THERE ARE 233 STORIES—FINE FOR TEACHERS

Quite frequently teachers tell how much they appreciate the Bible Story Book in helping teach and explain the Bible to others. The arrangement of the stories makes the book very usable. The Bible stories are divided into periods of Bible history and arranged chronologically. There are 233 stories, each complete, yet linked in such a way as to make one continuous, beautiful narrative of the Bible.

PICTURES ARE FOR CHILDREN FROM 1 TO 99

That is why so much attention has been given to pictures in this book. There are three kinds—drawings, actual photographs, and beautiful color reproductions, nearly 200 of them. They tell stories in themselves. Children will study them by the hour. The little tots who are too young to read will get the story so well impressed by the pictures that they can retell the story almost in detail from seeing the pictures. The colored pictures are exceptional pieces of art.

There Are 64 Pages of Helps Especially Adapted for Home Study

48 Pages of These Contain Questions on the Stories
In the back of the book are 48 pages of interesting and thought-provoking questions. There are five or six questions covering each story in the book. These have been carefully and studiously prepared. The test questions will be found valuable to teachers.

16 Pages of These Give Outstanding Facts About the Bible

1. How We Got Our Bible. Tells the story in a few words.
2. The Books of the Bible. A few concise, illuminating words about each Book of the Bible and the authors. Very helpful.
3. Interesting Facts About the Bible.
4. Great Prayers of the Bible.
5. Our Lord's Parables.

Most of these features are not contained in any other Bible-story book.

STYLE B—THE "HOME STUDY" EDITION

This has an attractive and strong cloth cover with oriental design in colors. Gold stamped titles. 673 pages. Size 6½x9 inches. PRICE \$2.75.

All you have to do is to sell \$5.00 worth of our beautiful Velvet Mottoes, return the money to us and the Bible Story Book will be sent you by return mail. Fill in the coupon right now and mail it to us.

COUPON

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

Gentlemen: I want one of the beautiful BIBLE STORY BOOKS as described above. Please send me a \$5.00 assortment of your Scripture Text Mottoes. I will sell them and return the money to you within ten days. As soon as you receive the \$5.00 you are to send the Bible Story Book to me by return Parcel Post.

If for any reason I am unable to sell the Mottoes I will return them to you promptly, and carefully wrapped.

NAME

ADDRESS

DATE

Note If you will send cash with the order, we will send you the mottoes, the Bible Story Book and a handsome pencil similar to the Eversharp style, complete with clip, a four inch lead and a changeable eraser.

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.

The Days of His Flesh:

The Earthly Life of Our Lord and Savior Jesus Christ.

By REV. DAVID SMITH

The leading Bible scholars, ministers, and editors throughout the English-speaking world proclaim this great work as the one outstanding Life of Christ for every man today. It offers a biography of the Master, elaborate in detail and extending through fifty masterful chapters and more than 500 pages, tracing every phase of our Saviour's earthly career. The author rests his case solidly upon the evangelical records. He adduces abundant evidence to show the historicity of Jesus and to confute those theories which would make Him a mere myth arising out of a haze of reverence and superstition. He is equally sound on the deity of Jesus and he shows conclusively that the acceptance of Christ as the Lord of Heaven must be regarded as the cornerstone of the Church.

The Master Life of Christ for Every Man

596 pages. Original price \$3.50

We have 130 copies that we offer at \$1.00 each postpaid.

PENTECOSTAL PUBLISHING CO.,
Louisville - - - Kentucky

THE NIGHTINGALE OF THE PSALMS

BY
EVANGELIST J. E. AYCOCK
An Exposition of the
23rd Psalm

A beautiful and touching explanation of this Psalm. By linking it with many other tender and comforting passages in both the OLD AND NEW TESTAMENTS the evangelist gives this best beloved Psalm a new richness and depth of meaning in its application to life here and hereafter. More than 40,000 sold. Hundreds of people have ordered it to give away.

Price 25c, 5 for \$1.00

PENTECOSTAL PUB. CO.
Louisville, - - - Ky.

Use Them In Place of Tracts

Tracts are read and sometimes thrown away, but these beautiful Calendars will be kept on account of their attractiveness.

At the Special Sale Price you can give away beautiful Scripture Text Calendars that will carry a message each day throughout the year. The pictures continually attract. What better work could your Missionary Society do?

Sale Price While They Last

1 for10c

25 for\$2.00

50 for3.00

100 for5.00

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

"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.

BEACON LIGHTS OF FAITH

C. F. WIMBERLY

Christian Union Herald says: "The men and women presented in this volume have made a strong impression on religious history. Their story is told in a vivid way. Interest is held from the beginning to the end."

A clear picture of the struggles and victories of Protestant Christianity. Such men as Luther, Knox, Bunyan, Wesley, etc.

Cloth Binding
PRICE \$1.50.

PENTECOSTAL PUB. CO.
Louisville, - - - Ky.

AUNT CHARLOTTE'S STORIES OF THE BIBLE

We have sold something like twenty thousand of these and they have given universal satisfaction.

One Hundred and Four Stories, taking one through the Bible by reading two stories each Sunday. Questions after each story. Over Two Hundred Illustrations

Neatly Bound in Cloth.

PRICE \$1.00

PENTECOSTAL PUB. CO.
Louisville, - - - Ky.

PILGRIM'S PROGRESS

The greatest book of all history, next to the Bible, and there are tens of thousands of young people, as well as old, who have not been blest by the reading of this great book. And even those who have read it ought to read it again. It makes one of the most attractive gift books to be had.

A large type edition with notes and colored illustrations, neatly bound in cloth.

PRICE \$1.00

PENTECOSTAL PUB. CO.
Louisville, - - - Ky.

FROM THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

"There is no place in America for a traffic which refuses to obey the law or even a group of people who refuse to obey the laws of the country."

This ringing declaration was the high point in the speech of Mrs. Ella A. Boole, president of the National Woman's Christian Temperance Union, to the Committee on Judiciary of the House of Representatives at Washington during the recent exciting Wet and Dry Hearings on the resolutions to repeal the 18th amendment, or modify national prohibition.

Mrs. Boole appeared not only as the leader of the white ribbon women, but as Chairman of the Conference of National Organizations Supporting the Prohibition Amendment and in charge of the program of testimony on the dry side. Her speech was listened to attentively by the members of the Judiciary Committee and made an impression in the press of the country.

After listing the steps of the temperance forces in arriving at national prohibition, Mrs. Boole reminded the committee that the wet charge that "prohibition was put over while the boys were overseas," and then asked if they remembered what the brewers and distillers were doing "while the boys were overseas?" She recalled the dog-in-the-manger attitude of the liquor interests, their refusal to co-operate with the government in the food and fuel conservation programs so necessary for a victory, and the famous exposure of the brewing interests as the chief financiers for enemy propaganda in this country.

Continuing, she said: "Much has been said about personal liberty. Women and children are people and they too are guaranteed life, liberty and the pursuit of happiness. The intutions of women, confirmed by the logic of events, indict the drink habit and drink traffic for loss of life, for interference with their liberty and the destruction of their happiness."

"The women now enrolled in the movement for the repeal of prohibition have no idea of the conditions which prevailed when the women's crusade of 1873-4 resulted in a woman's organization committed to finding a solution of the problem of protecting the home from the liquor traffic. They have no idea that in the effort to find a solution of this problem education, agitation and organization employed many methods, but after forty years of activity it was the conclusion that prohibition was the best method."

Mrs. Boole reminded the committee of the several great petitions of women which were presented to congress for war time prohibition and national prohibition.

Mrs. Boole said the W. C. T. U. is made up largely of women in the churches and outlined why they believe national prohibition is the best method of handling the liquor traffic:

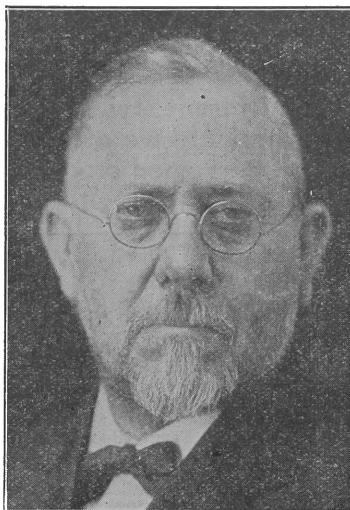
First: It establishes a uniform method; second it prohibits the entire traffic in every branch; third, because the definition of intoxicating liquor is uniform throughout all the states, the definition accepted by the Internal Revenue Bureau for forty years and sustained by the Supreme Court; and fourth, because the only way to deal with a law-defying evil is to prohibit.

"Prohibition," she said, "has disclosed no new attitude on the part of its opponents, for the liquor traffic has always been a law violator."

MY LIFE'S STORY

NEW EDITION—JUST ISSUED.

The Autobiography of Bud Robinson

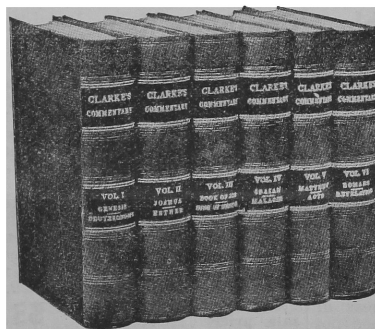


This is the book for which thousands have been waiting. It is years since "Uncle Bud" has written a book dealing with his life and experiences. Now we have this volume, his autobiography, giving an intimate recital of his experiences from early childhood to the present time. Pathos, humor, optimism, 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, Ky.

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

"Restore the legal sale of intoxicating liquor," she said, "even under state control, every restriction will be violated. It was so before prohibition; it is so now; it was even stated by one witness at this hearing that under no circumstances would he obey the prohibition law."

"There is no place in America for a traffic which refuses or even a group

of people who refuse to obey the laws of the country. The prohibition of the liquor traffic is incorporated in the Constitution and is binding on all the people. Neither greed nor appetite is an excuse for violating it."

The flowers appear on the earth; the time of the singing of birds is come. S. Sol. 2:12.

Great Stock-reducing Sale of Bibles!

We list below about 30 different styles of Bibles and Testaments which we are discontinuing, and in order to sell them quickly we offer them at about one-half the retail price. They are all good stock and in good condition

Every Bible in This List is The Old King James Version

Comfort Edition Handy Old Folk's Bible

Extra large type, very thin white paper, Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and moneys, silk headbands and marker, gold edges.

Bound in genuine leather, overlapping edges, stamped in gold on side and backbone, size only $5\frac{1}{2} \times 8\frac{1}{2} \times 1$ in. thick, weight 25 ozs.

This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The net retail price is \$7.00. Stock-reducing sale price **\$3.50**

6 copies same as the above, bound in a beautifully grained flexible morocccotal. Regular \$5.00 value. Stock-reducing sale price, \$2.50.

Ideal India Paper Bible

The binding is the prettiest and finest used in Bible making, will always wear black, and you will be delighted with this fine grained Morocco.

It has the large, easy-to-read, open face burgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

It is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size $5\frac{1}{2} \times 8\frac{1}{2} \times 1$ inch thick and weighs 24 ozs.

No better Bible on the market for wear, convenience, attractiveness or easiness of reading. Guaranteed not to break in the back. The publisher's net price is \$11.85. Stock-reducing sale price **\$7.50**

Precious Promise Bible

About one-tenth of the Bible is precious promises, and in this Bible they are all underscored in red, carefully indexed.

It has the large, long primer type with a complete line of most excellent teacher's helps, including references and concordance.

It is bound in genuine Morocco with overlapping edges, size $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{4}$ in. thick. Has red under gold edges. Sells through agents at \$7.50. Stock-reducing sale price **\$4.00**

Veri-Thin Pocket Bible

Bound in genuine leather, overlapping edges, stamped in gold.

It has a small, very readable, self-pronouncing type, with more than 40,000 center column references, maps, printed on fine India paper, red under gold edges. Size $4 \times 6 \times \frac{1}{2}$ in. thick.

A convenient Bible for pocket use or for a lady's handbag. Regular net price \$3.00. Stock-reducing sale price **\$1.50**

Child's Bible

It is beautifully bound in small grained flexible morocccotal, very durable. Has a large, clear, minion type, red under gold edges, silk headbands and marker, colored maps. Stamped in gold on back and backbone.

Stock-reducing sale price **\$1.00**

Regular price \$2.00, or one dozen for \$10.00.

Big Type Easy-Reading Bible

Just the Bible to keep on your table for study. It has the largest type that we know of on the market and it is self-pronouncing. The type is so large you will get real pleasure in reading this.

It has the Family Record and some beautiful full-page colored illustrations.

Bound in flexible morocccotal, stamped in gold, size $6 \times 8 \times 1\frac{1}{2}$ inch thick.

The regular net price is \$6.00. Stock-reducing sale price **\$3.00**

A Bible similar to the above, with large pica type and references, size $6\frac{1}{2} \times 9\frac{1}{4} \times 1$ in. thick, bound in very fine leather, red under gold edges, regular net price \$5.00. Stock-reducing sale price, \$3.00.

Complete Red Letter Bible

We have sold at least 5,000 copies of this Bible. It has the large, clear, self-pronouncing long primer type, several hundred pages of the best Bible helps to be had on the market, including concordance and 4,000 questions and answers.

The words of Christ are printed in red. It has a large number of full-page illustrations, bound in genuine leather with overlapping edges, stamped in gold. The size is $5\frac{1}{2} \times 8\frac{1}{2}$.

The regular net price is \$6.50. Stock-reducing sale price **\$3.25**

Sunday School Class Bible

A good, clear, self-pronouncing ruby type, maps in colors, beautifully bound in black cloth, stamped in gold on back and backbone, size $3\frac{1}{2} \times 5\frac{1}{2} \times 1$ inch thick.

A small attractive Bible that anyone will appreciate. Regular price 90c. Stock-reducing sale price **50c**
One dozen for \$5.50

Scholar's Index Bible

Bound in genuine leather with overlapping edges, good clear, self-pronouncing type, fine white Bible paper, splendid concordance, red under gold edges, stamped in gold.

It has the patent thumb index. An ideal scholar's Bible in size, weight and thickness. Regular price \$3.00. Stock-reducing sale price **\$2.00**

Same Bible as described above, with additional features of illustrations, Family Record, 4,000 questions and answers. The regular net price is \$4.00. Stock-reducing sale price \$2.50.

Big Type Testament and Psalms

Has extra large bold black face type, is neat and convenient in size, light in weight, flexible Morocco grained binding, stamped in gold—a good value at \$2.00.

Stock-reducing sale price **\$1.00**

47 copies same as the above, words of Christ in red, at \$1.20 per copy.

The Smallest Teacher's Bible

The size is only $3\frac{3}{4} \times 5\frac{3}{4} \times 1$ in. thick; weight, 12 ozs. Good clear readable nonpareil type, references, concordance, maps, Bible Gazetteer and some other special helps.

It is printed on fine India paper, red under gold edges, bound in genuine leather, overlapping edges, stamped in gold on back and backbone.

You will be delighted with this beautiful pocket edition of a complete Bible. The regular net price is \$4.00. Stock-reducing sale price **\$2.90**

Large Type India Paper Concordance Bible

A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance and patent thumb index.

It is bound in genuine Morocco with overlapping edges, red under gold edges, printed on extra fine India paper, neat in size, light in weight. Size $4\frac{1}{2} \times 6\frac{7}{8}$, only 15-16 of an inch thick.

This is one of the newest and most attractive Bibles on the market. The publisher's regular net price, \$7.25. Stock-reducing sale price **\$4.50**

Black Face Type Text Bible

The type is large, clear and black, it is self-pronouncing, printed on fine white Bible paper, 64 pages of excellent helps, a large number of colored illustrations, red under gold edges.

It is bound in very fine genuine leather with overlapping edges, lined to edge, stamped in gold on back and backbone, size $4\frac{1}{2} \times 6\frac{1}{2}$. Regular net price \$3.50. Stock-reducing sale price **\$2.00**

90 copies same as the above, without illustrations. Stock-reducing sale price \$1.80.

Loose Leaf Bible

This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is $6 \times 7\frac{1}{4} \times 1$ in. thick. This includes the blank sheets as well as the Bible. The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

The mechanism is substantially made and the sheets will not pull out or tear; no rings or springs to get out of order.

The regular agent's price is \$12.00. Stock-reducing sale price **\$8.00**

Young People's Reference Bible

The very Bible you want for a young man or young woman, or for a business man. It is only $\frac{1}{2}$ in. thick, size $4\frac{1}{4} \times 7$, weight 11 ozs. Beautiful clear minion type, references and maps.

Fine white India paper, silk headband and marker, red under gold edges, bound in a beautiful and durable grained morocccotal, overlapping edges, titles stamped in gold. Guaranteed not to break in the back. Regular agent's price \$4.00. Stock-reducing sale price **\$2.00**

Red Letter Prophetic Bible

Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

A complete line of most excellent teacher's helps, including a combination concordance, a clear, readable, self-pronouncing minion type, printed on Bible paper.

Bound in genuine leather with overlapping edges, stamped in gold, size $5 \times 7 \times 1$ in. thick. Red under gold edges. Regular net price \$5.00. Stock-reducing sale price **\$2.50**

A few copies same as the above, bound in an extra fine leather and leather lined to edge. Stock-reducing sale price \$2.90.

Scofield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black brevier type, and with the very complete Scofield references.

The size is $5\frac{1}{2} \times 8\frac{1}{2}$, less than 1 inch thick and very light. This is acknowledged to be the prettiest edition of the Scofield Bible published. It is a regular \$12.00 value. Stock-reducing sale price **\$8.00**

Same style as above, in the smaller type, size $4\frac{1}{2} \times 7$. Regular \$10.00 value. Stock-reducing sale price \$6.00.

Signal Bible

There is a * at each Old Testament scripture referring to Christ, and the Old Testament scriptures quoted by our Lord, as well as his sayings in the New Testament, are all printed in bold type.

It has the revised version in footnotes. Family Record, presentation page, a large number of full-page illustrations, concordance, good, clear, readable, self-pronouncing minion type. Red under gold edges, bound in genuine leather with overlapping edges, size 5×8 . Regular price \$4.00. Stock-reducing sale price **\$2.00**

Large Type Testament and Psalms Red Letter Edition

Has the large, self-pronouncing burgeois type, with references and with revised version in foot notes; the words of Christ in red, illustrated, index atlas to the Holy Bible and maps. Bound in black cloth, stamped in gold, size $5\frac{1}{2} \times 8 \times \frac{1}{2}$ inch thick. Regular price \$1.50. Stock-reducing sale price **60c**

10 copies same as above in leather binding. Stock-reducing price \$1.00.

See page 13 for other Testaments offered in this great stock-reducing sale.

PENTECOSTAL PUB. CO.,

Louisville, Ky.

Enclosed \$..... for which send Bible marked above.

Name

Address

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 22, 1931.
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.
Vol. 43, No. 16.

THE HUMAN RACE IS A PROCESSION.

By The Editor.

THE human race is a procession marching to the cemetery. It cannot stop and mark time. Every movement in the life of every human being is a forward movement toward the inevitable—death! And death does not end the existence of a human being.

That incident in the history of an individual which we call death is simply a change of place of residence. We cease to live here and go to live in the hereafter. It is the height of madness to be indifferent with reference to that hereafter residence. We live here but a short time and, as a rule, we undertake to make our abode here as comfortable and attractive as we can. We certainly ought to seek to make our place of eternal abode a place of comfort.

Philosophers have striven in vain to penetrate the future. They have not been able to lift the curtain and look into that world, or place of abode, where the spirits of those who have departed this life have gone to take up their residence. They all realize that we are going, that soon we must be gone. They believe that we are going somewhere; practically all grades of human beings in all parts of the earth, and all the history of the world, have believed in the immortality of the soul, and a future state of existence, and most people have believed that something must be done while the spirit abides in the body to prepare it for a better state in that life beyond.

The Bible is THE BOOK, and the only Book that pours a flood of light on this all-important question. The Bible claims to be of divine authority, and it carries within itself positive proof of the justice of its claims. It teaches that the body is a mere place of residence; that it is mortal; that its decay and death are certain. Human history has proven that statement in the Bible—"It is appointed unto men once to die." Men have died; they continue to die. It is not at all probable that any one of the many thousands of the readers of these paragraphs will be alive ninety years from now. A very large per cent of them will be gone ten years from now. The majority of them will be gone twenty-five years from now. Three-fourths, yes, a larger percent, will be gone fifty years from now. Very few, if any, of the readers now holding THE PENTECOSTAL HERALD in his or her hand, will be living seventy-five years from today. A century from this date the earth, if populated, will be populated with a new people. Now and then, but rarely, you will find persons a hundred years of age; but the readers of today have already gotten a good start in life, and they will have departed and a new generation will have taken their place. The big, important question is, Are we who are living today prepared for a better state of existence? Are we waiting with full assurance for entrance upon that better state?

The Bible proposes to tell us exactly how to make preparation for a peaceful death and a safe passage and a full assurance of an eternity of blessedness. All that the Bible proposes on this subject is reasonable. Sin of any kind and every kind is a disadvantage to the present life, if there were no future life. Take sin out of the world and this life would be quite worth living if there were no future. But sin is here. It always has, and always will be destructive of peace, of happiness, of life itself. The Bible's offer of a better state of existence for our spirit after our bodies have fallen victims of death, begins with a powerful appeal to forsake sin. This very appeal to forsake sin, and to live righteously is a proof of its divine origin and inspiration. One of the remarkable things about the offer of a preparation for a better state in the future is the fact that the Bible offers the forgiveness of all past sins. It proposes to create within us a new nature, with different desires, attitudes, dispositions and propensities. It claims a power that will make us new creatures, that will adjust us to the will and law of the great Being who gave us existence.

One of the interesting things about the Bible is the fact that those who have accepted its offers and fallen into harmony with its requirements, have experience, have found a peace, a new joyful life. They have been marvelously changed; hatred has gone out of them and love has taken its place. Profanity has gone out of them and praise has taken its place. The vilest of heathen people have been transformed into beautiful saints. I shall say no more just now, only this: My dear Reader, what about your immortal spirit? That physical temple in which you now dwell will soon decay; that spirit, which is the real YOU, must find a dwellingplace elsewhere. Is it ready? If not, I commend you to the Bible, the God of the Bible, the Christ of the Bible, the Holy Spirit of the Bible. Make haste! Get ready!

Without Holiness No Man Shall
See the Lord.
No. 2.

PEOPLE BELIEVE WHAT THEY ARE TAUGHT.

IT is hardly probable that any one will question the truthfulness of the above statement. Somehow, somewhere, we must be holy before we can enter heaven. It is generally conceded that people believe what they are taught. Unfortunately, a large percent of the church members in Protestantism have been taught that they cannot be saved from all sin in this life; that in the nature of their being they must have sin within themselves and commit more or less sin so long as they live. To us, this seems to magnify the power of sin and Satan above

Christ. This certainly teaches that Jesus is not able to save to the uttermost. It contradicts the statement made by the beloved John that, "the blood of Jesus Christ cleanseth us from all sin."

It is because of much false teaching that the centuries have passed and left the world unevangelized; large portions of it entirely without the gospel; and this false teaching has prepared the way for the fearful conditions that we find in the church today. Teach the people that they cannot be saved from their sins, and they certainly feel safe in the practice of it. The people need to be taught that Jesus Christ did not come into the world so much to save them from hell, or to save them in heaven, but to save them from sin. Salvation from sin settles all questions with reference to the future. If a soul is saved from sin hell is impossible and heaven is certain.

What the people need is a ministry that lays tremendous emphasis upon the importance of salvation from sin, here and now, meanwhile, exalting Jesus Christ as the mighty Master of all devils and the all-powerful Son of God able to save from all sin; to baptize with the Holy Spirit, who is to abide, inhabit and keep the children of God with their lives hid with Christ in God.

ASBURY THEOLOGICAL SEMINARY.

The greatest need of our times, and of all time to come, is a God-called, well-trained, wholly sanctified, Spirit-filled ministry. Whatever natural ability or scholarship a man may possess he is not fully equipped to preach the Gospel until he has received the baptism with the Holy Ghost. We have much discussion with regard to the need of a widespread, genuine revival of religion. We appoint committees, have various gatherings and discussions, which unfortunately produce meager, if any visible results. If the Protestant preachers should betake themselves to upper rooms, consecrate themselves wholly to God, and wait in faith and prayer until the Holy Ghost fell upon them, cleansing and enduing them with power, the revival would be on; nothing could prevent it. The fire would spread, the nation would be stirred, a tremendous purging influence and cleansing power would enter into business, politics, the schools, the whole social and economic life of the nation would be graciously affected. Such a revival would do more to bring about enforcement and respect for law, than any and everything that can be thought of.

It is a startling fact that we see no indication of such consecration and Spirit-outpouring upon the ministry. In a large per cent of our Theological Seminaries there is a line of teaching that beclouds the mind, destroys evangelical faith, and sends out from the schools year by year an army of apostles of doubt, with no passion for souls. They oppose and ridicule revival methods that once combined the churches in earnest prayer and effort to win the lost, brought countless multitudes to Christ and have sent them on to Glory.

(Continued on page 8)

SOME MISSIONARIES I HAVE KNOWN.

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



Missionaries are not made, they are born—born of the Spirit. They are twice-born men and women. I would as soon think of a pilot taking charge of a ship who knew nothing of the channels and tides, or of a doctor going forth to minister to sick and dying who never studied anatomy and medicine, as to conceive of a person going to the mission fields who was never born again and who never knew what it was to be called of God.

The true missionary is a person of impulse and vision—holy, God-given vision and impulse. Like Joan of Arc, he hears voices and, like her, he can say: "I have heard my voices again." Thus did Carey hear voices call him to India, Hudson Taylor to China, Cowman to Japan, Hunt to the Hebrides, Bishop Taylor to South America and South Africa.

I have met missionaries in all parts of the world, and the more I have met them, the more I have believed in Christian missions, and the more I have praised God for the triumphs of the Gospel in heathen lands.

My first missionary I met in Japan came on board the steamer to greet us and take us home with him. He came to be a missionary through fire and water, through hardships, and tears and prayers, through disappointments and sacrifices. No big society sent him out; no salary was promised, out of his own earnings he paid his passage to the field, and through conflicts, many, he was now connected up with a live evangelical and evangelistic society. He had the language and whatever he did, wherever he went, he was always a missionary. He was an expert in personal work, and travelling in the trains, gave him a great field. He always travelled third class so as to be near the natives. He was an expert in visitation and had travelled on foot hundreds, perhaps thousands, of miles visiting from village to village and house to house. Missions, to him, was a life work, a passion, a truly.

Missionary number two I met in Shanghai. She had spent twenty-eight years in China. She received her baptism of fire the first year of her arrival. Going up river her boat was attacked by pirates; one or two missionaries lost their lives but she, in some way, managed to escape. She was a born leader—daughter of a leading Methodist preacher and thoroughly indoctrinated in the good old doctrines of grace, as taught by the Methodist Church. She knew all the ins and outs of Chinese travel—by boat, by wheelbarrow, by chair, by rickshaw. She was a born evangelist, and as she traveled her district she set things on fire; schools were opened up, and churches. She left a trail of missions behind her; in fact, she went too fast for the brethren, and they tried to put a resolution through stopping all work that they could not keep up with. The good bishop laughingly advised them not to, but suggested that the brethren get a move on and try to "keep up with Lizzie." She had a Bible school and that became crowded to capacity, and she was turning out Bible women, and preachers' wives and evangelists, and whatever she touched had to go. She never could stand failure nor could she abide the "status quo."

If she hadn't been a woman she would have been a District Superintendent, quite surely; and now they are electing their own bishops. If she had been a man she would have surely gotten some votes for that office but—and what a story could be written at this point—modernistic influences always bring on many changes for the worse. She could not stand

modernistic books in her school. She could not abide modernism in her mission, and she felt the parting of the ways had come and she must say good bye to the work of years and go out, not knowing whither, but trusting God to lead and he did lead, truly. He led till she saw a new work growing up including Tabernacle, Bible School, Hospital, Orphanages, etc., etc., and out from that center go evangelists touching China to the very center. The Lord very often has to smash up our plans and our nests to get us ready for a greater work and a vaster field.

In one of the British Schools stands a beautiful crucifix bearing underneath it this inscription: "*Dedicated to minds that can soar, that will rise and not be discouraged by obstacles or difficulties, that will chance and dare for what they know is right.*"

Missionary number three I met in Korea. He was truly a called missionary and took to the language almost like a native born. He had the sweetness of St. John, the theology of Wesley, the steadfastness of a Daniel, the passion of a Moody. He was tall and straight but he was the kind of man who could bend; he bent in prayer; he was a man of prayer. He could bend to the people—the poor, the ignorant, the needy. He makes me think of those words of John the Scott, an ancient mystic who said, "There are as many unveilings of God as there are saintly souls." And again, I think of him in connection with that statement, "A saintly life makes a man an auditory nerve of the eternal." The Koreans loved him. Everywhere he went he was greeted as a man of God and gospel messenger. He was my interpreter at the early morning meeting at 5:30 A. M. He chose that hour because it was easier to get interpreters for the other meetings; he was used to these early meetings. He knew just how to deal with souls, and in the after meetings, I always felt the seekers were in good hands when he had charge of things. He believed in getting sinners soundly converted to God and believers sanctified. He preached the second work of grace and believed in pressing believers on to full salvation.

Missionary number four had spent twenty years away over in far-away Yunnan, China. She had literally buried her life in that part of China. Her sacrifice knew no bounds. She loved the Chinese people and if it were possible for her to be naturalized she would willingly apply for it and be known absolutely as a Chinese woman. When war came on she did everything possible for wounded and sick soldiers. She cared for and nursed them till she caught the dread eye disease and went blind. She had to be taken by her Chinese worker down to Shanghai; fortunately, she was thrown in with a sanctified doctor. An operation on her eyes was performed and sight restored in one eye; then she attended a holiness Bible Conference where she heard sanctification preached as an attainable experience for the first time. At first, she revolted; her Calvinistic teaching asserted itself and she fought the truth, then conviction settled on her; she saw her real condition; she came to see that first she needed to be converted all over, because in carrying on her missionary work she had deceived; she flew into violent tempers, she falsified sometimes—Jesuit fashion—in order, as she thought, that good might come, and as her heart was shown up to her with the white light of Holy Spirit conviction she saw her need of restoring grace. The blessing came to her and the sanctification. One day at the altar she was definitely and powerfully sanctified. God gave her a clean heart and filled her with the Holy Spirit and with joy unspeakable. She became transformed. She hardly knew herself. She was full of testimony. She would visit the missionaries in

Shanghai and take real delight in telling of her sanctification. She would say, "God took from me, not only a diseased eye in my operation, but an evil and unclean heart." She was a wonder unto many, and when the time came to return to Yunnan she went back with five other Chinese workers with her and since that her work has grown by leaps and bounds. The blind, backslidden missionary has become the Spirit-baptized missionary to all that region round about. Marvelous the change in her! Marvelous God's work through her!

Missionary number five I met up the Yangste River. He was in China by the grace of God, and kept there by grace divine. He had the root of the matter in him, he loved the Chinese and bore to them a great message of salvation to the uttermost. He was a thorough Methodist and enjoyed a real vital experience of sanctifying grace. He was a man of prayer, of faith, of vision. He loved souls and his influence with the other missionaries was always vital. He was a manly fellow, well educated, well trained, well saved and knew how to get along with his fellow workers. He was keen in vision; he could see when there was sin and deception, and he mourned over it when he saw the native preachers double in their dealings and carnal. In our revival in his town there was considerable opposition to our preaching but he stood solid without compromise; he knew what the conference needed and he did not want us to use any soft pedals, nor did we, and the results were beautiful; conversions took place and reclamations, and the Spirit moved many and some were sanctified and there was a precious in-gathering.

Missionary number six we met in South China. She was a medical woman. She had a fine woman's hospital in that city which did untold good. She was a noble Christian living the life of real consecration to God; no preaching and teaching on the sanctified life was too deep for her. She believed her Bible from cover to cover. She was a woman of strong characteristics—a real leader. She could rejoice, and did, in the precious revival God was giving in Mrs. Ridout's women's meetings. She managed to get most of her hospital patients to these afternoon meetings. It was truly a case of the halt, the lame, the bandaged, the blind when they began to hobble into the meetings. Never shall I forget this medical woman for her kindness to us when we stayed at her home. It was here I was taken sick—oh, so sick! I never had any suffering like it before. Bishop Birney told me later it sure must have been a case of Chinese bug. I don't know—the good Doctor herself did not know. To this day I have been unable to find out what my trouble was but the suffering sent me to my bed and there I lay a terribly sick man. The good Doctor did everything to help me. The meetings were on and I was expected to preach twice a day and I could not; the need was great. The second afternoon wife came from her meeting filled with the Spirit and she said, "George, I believe this is a trick of the devil to defeat this meeting. You are needed here and something must be done. Let us pray God for deliverance." I got out of bed and we prayed together in the violence of prayer. At the close I said: "I shall not take any more medicine but trust God to give me the victory." I told the Doctor later when she came in and she readily assented to my act of faith. I went out the next day and preached. I was weak, of course, desperately weak, but I preached on twice a day and the Lord strengthened me. I would preach and go back to my room and could hardly taste a bit of food, but gradually strength returned. As we were to leave for our next appointment I was seized again with the most violent

pains, but they subsided soon and I was enabled to take the car and go to the next place. The good Doctor put a few things in a suitcase, brought a little medicine with her and came along with us. We had a very important meeting on our hands—one of the largest in the series. The good Doctor seemed to take it as part of her mission to watch over me and direct my food and nourishment; gradually appetite came back and strength, and though I felt the effects for months after, yet I was able to carry on from one revival to another till I got back to Shanghai.

Missionary number seven I met in South China—in the interior. He was a District Superintendent and a good one. He was a man of prayer, a sanctified man, a second-coming preacher and a revivalist. He believed in having his district on fire of the Holy Ghost. He was in China because it was the will of God for him and the call was clear, and he was happy; he had a great way of overcoming difficulties and meeting oppo-

sition. He was a man of holy vision and soul passion. Missions was his life work; he could not be happy in any other calling.

When we arrived at the place of meeting we found that he had prepared the way by weeks of prayer. He had called in his preachers from the district, his Bible women and leading members of the churches and at the very beginning the fire began to fall. Day after day the schools and preachers, Bible women and members filled the church and over all the presence and power of the Holy Ghost was felt. Between the preaching services he had prayer meetings going so that the revival was literally baptized with prayer all through. He told me one day that during the trouble of 1927, when so many missionaries had to leave their stations and they just had to wait around, he spent nearly six months in prayer. The ministry of prayer was very real to him and he felt he could not spend his time more effectually than in prayer; then again, he was one of the Methodist

missionaries who believed in the second coming. He loved to teach it and preach it. This missionary had a wife devoted to God and the salvation of souls just as much as her husband, and they had a little boy who came to the meetings and his face was as the face of an angel. You have looked at some of those beautiful pictures of Jesus when a boy—well this little son of the missionary had a face like that.

I could, if time and space permitted, write of many other missionaries whom I have met on mission fields throughout the world—devoted men and women, whole-souled, consecrated; they could not be happy in any other field than the mission field. They were there to live or die.

As we travelled through these mission fields and met the missionaries of today we were constantly reminded of pioneer days; of those who laid the foundations of the work through tears and, maybe, through blood.

IF CHRIST SHOULD COME TODAY!

Rev. W. S. Bowden.



HE word "if" is really one of the biggest of words. We sometimes think of *if* as a small word, because of the fact that it is a monosyllable. But it is a word laden with great possibilities.

"For the want of a nail the shoe was lost,
For the want of the shoe the horse was lost,
For the want of the horse the rider was lost,
For the want of the rider the kingdom was lost;

And all for the want of a horseshoe nail."

If there had been a nail! How often we must say, *If* so and so had happened! Sometimes it is hard to say what would have been if something else had not been. At other times the would-be result is quite evident. If he had received an education, *if* he had not made that great blunder, *if* he had called in medical aid, *if* he had given his life to Jesus Christ.

"Of all sad words of tongue or pen,
The saddest are these, It might have been!"

If Christ should come today! He is surely coming. Upon that coming hangs tremendous realities. What if he should come now! To get the force of this *if* meditate for a few moments on some of the passages where the word is used.

"But *if* the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. 8:11.

"For *if* ye live after the flesh, ye shall die; but *if* ye through the Spirit do mortify the deeds of the body, ye shall live" Rom. 8:13.

"For *if* we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5.

"If a son, then an heir of God through Christ." Gal. 4:7.

"If children, then heirs. If so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

"For *if* the dead rise not, then is not Christ raised; and *if* Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:16-19.

If Christ came to our city, how would he be treated? I dare say you would not need to go outside the city limits to find people who would vote to crucify him. "He came unto his own, and his own received him not." If he should now appear, some who profess his name would not welcome him. His preaching would not be tolerated in some of the churches of the land. Whether or not

you would be glad to welcome him would be an invariable index to your character. He is always welcome where his law is the great law of life.

"And when Herod the king heard it, he was troubled." Men possessed by the Herod spirit are always troubled at the presence of Jesus. Men living in sin do not want to see Jesus. The way Jesus was treated by Chorazin, Bethsaida, Capernaum, and other cities throughout his public career, with the exception of a brief period of popularity, is the way he would be treated by many a city in Christendom were he to honor such cities with his presence today. He is welcome only where the principles of his kingdom control.

What would he do were he here? One of the first books written by Charles M. Sheldon—"In His Steps," has had a wide circulation. The gifted author imagines how Jesus would act in various relations of life; the same author has further developed the thought in a later book—"Jesus is Here." Both books are unsatisfactory. We are not left to our own imaginations in such matters. More important and more practical than speculations as to what Jesus would do in various imaginary relations of life is to find out what he actually did under various conditions. I was much disgusted with an article I read some time ago discussing the question of what Jesus would do if he were in Washington. The article showed such a lack of knowledge of the teachings of the great Teacher.

If Christ came today, where would I want him to find me? Where would he find me? He would find you, but where? At the dance hall? Among the gamblers? Would you be found shirking duty? Would you be engaged in soul-winning? Would you be found strictly honest in business dealings? the booster for every good thing controlled by the spirit of Christ, the uncompromising foe of every evil? Would you be found in the right kind of company, exerting the right kind of influence, with the right kind of books on the shelf, and the right kind of pictures on the wall? Would you be thinking right thoughts and planning on doing good deeds?

If you knew Jesus were coming today could you join in the sentiment of the eminent statesman, who, when he was asked what he would do if he knew he were to die before night, replied, "I would just go on and do my duty as on every other day!"

Would you desire to change any plans, if you knew he were coming? Would you want to cut out any appointments? destroy any letters? apologize to any one? pay any debt? dust the Bible? speak to any soul about eternal interests? Would you refrain from doing the deed contemplated?

A wealthy family returned home late one night to find that their silver chest had been rifled of all its contents. The house was in general disorder. The contents of the dresser were scattered about. The family noticed especially that the marble head of the Christ, which was so situated that its eyes fell directly on the silver chest, had been turned with its face to the wall. The burglar was unable to commit the theft with even a marble Christ looking at him. We forget that nothing is hid from infinity. We forget that our Lord is coming quickly. We need to be reminded of the fact. We should let the hope of his coming affect our lives.

If he should come today would he find us filled with holy zeal? Would he find our hearts aflame with divine love? Would he find us ready? "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42).

"Hark! dear heart, and make thou ready,
For thou knowest not the time.

Should he come at noon or midnight,
Canst thou meet the Christ divine?

"Keep thy lamp well trimmed and burning;
Be thou watchful, faithful, true;
So that at thy Lord's returning,
He may say, 'Well done,' to you."

WHAT'S THE MATTER WITH THE CHURCHES?

J. W. BEESON.

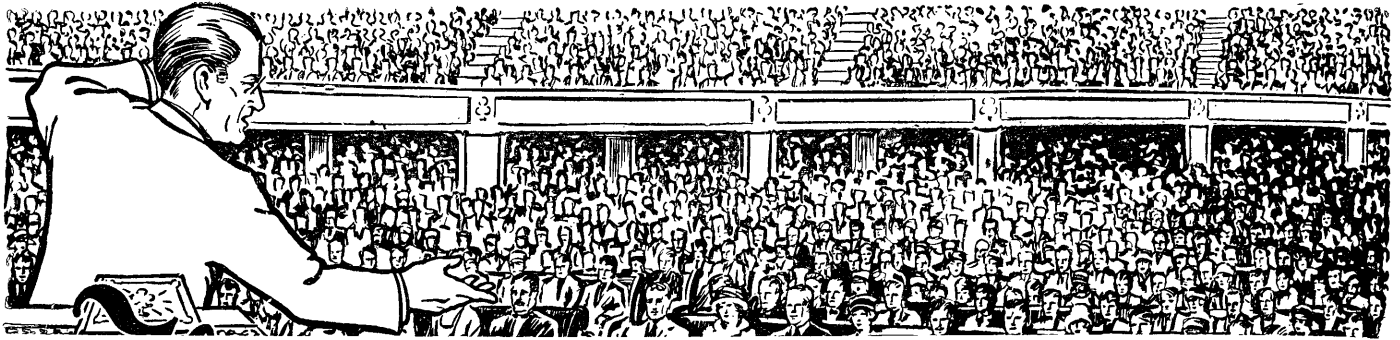


HAT question is often asked of the Christian church and the query often comes from various sources. It ought to make church people take inventory and see if anything is really wrong with

the church.

Never in the history of protestantism has there been so many fine church buildings and they are increasing in numbers and in cost every year. Never has there been such excellently equipped Sunday school buildings and so well organized Sunday schools, and so many trained Sunday school teachers. Never were there so many highly educated ministers, and such excellent church machinery. Surely the "program" of the church was never so extensive and so well planned. In face of all this wonderful equipment and expenditure of money for church work, and the array of intellect and talent enlisted in the program of the Christian churches, many seem

(Continued on page 6)



THE CREDIBILITY OF THE RESURRECTION.

W. M. Young, Ph. D., D. D.

"Why should it be thought an incredible thing with you, that God should raise the dead?" Acts 26:8.



HE importance of the fact of the resurrection of the dead can hardly be overestimated. Without the resurrection, our Christ would be a dead Christ, and our gospel would perish in the shadow of the tomb. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:13, 14. But, we have a living, resurrected Christ, to whom all power in heaven and in earth is given. With him we go forth conquering and to conquer. In the darkest hours of life we can feel the grip of his almighty power and the thrill of his ineffable love.

"A THING INCREDIBLE."

There are many things in nature which would seem to us incredible if we were not so much accustomed to seeing them, yet by the evidences of all our senses we are forced to admit their truth.

By the simple processes of nature the grass of the field is changed into a tooth in the jaw of an ox, fat under his hide, and hair on his back. The same grass becomes feathers on the back of the goose, wool on the back of the sheep, red blood in the veins of the cow, and white milk streaming into the milkman's pail.

Blue violets, yellow carnations, red roses, and white poppies, take their colors from the same air and earth and sunshine. The wholesome, nourishing wheat, and the deadly poison plant grow out of the same soil.

THE HUMAN MECHANISM.

The human body is a strange mechanism. The auditory nerves catch the slightest strains of music and interpret them to the mind through the sense of hearing; but those same wonderfully sensitive nerves are blind to all the beauties of nature and art, and have no power to interpret light to the mind.

The optic nerves convey to the mind the wonderful pictures of mountain, valley, and plain, but a noise loud enough to shake the earth would have no appeal to them.

The olfactory nerves can catch the slightest odors and interpret them to the mind, but they are both blind and deaf.

The sense of touch and the sense of taste are also very useful and very wonderful. But all these senses are simple compared with the powers of the mind, by which we receive these sounds and sights and smells and tastes and impressions and interpret them in thought and describe them in words so that other intelligent minds can understand.

COMPLEX PROCESSES OF LIFE.

It is a very strange but charming process by which God changes the little larva during its stay in the cocoon and it is born again in the form of a beautiful butterfly, which spreads its rainbow-colored wings and flies away over fields of living green, to glint in the sunshine and suck nectar from the flowers.

God puts together a little calcium in the form of a shell, some albumen in the white of an egg, and some yolk for the food of the little life which is to be. Then, through the influence of a little heat, the egg becomes a bird; the shell drops off, and the bird takes wings and flies away toward heaven. And why should it be thought an incredible thing if God put together a shell of clay, and some bones made of substances like those of the shell of the egg, and put into it some soul and spirit, and one day when the life work is finished, the earth and bones are dropped, and the soul takes flight to the heavens?

II. "THAT GOD SHOULD RAISE THE DEAD."

When God is taken into account all processes become easy. There is a class of so-called scientists and theologians which would belittle the power of God; these people would put God into a straight-jacket and make him subject to the powers of the natural world, but God is not straitened, and is not put under the power of any. There is no theory of evolution which can get along without God, and there is no theory of creationism that can get along without God. Dr. George Thomas White Patrick aptly says that if we could explain everything by evolution, then we would have to explain evolution.

An old classic writer has represented Jupiter as saying to the lesser gods that if they all combined together against his throne, he could overthrow them all. Posit God, the Almighty, All-wise God, and everything else becomes possible. "With God all things are possible." It is God who transforms clay into beryls, and soot into diamonds, and barnyard manure into wheat, and the filth of the swamp into the beauty of the lilies. Matter is changed into refined forms. There are substances which, by sight or hearing, we cannot apprehend. Magnetism and ether are so refined as to pass almost beyond the physical. Water is changed into invisible steam, and by the transformation its power is increased—and what if the invisible man be stronger than the visible man! A man has been known to stand on a ladder and hold his position in spite of the strength of two horses pulling to drag him off. Physical power, say you: Soul power, say I. Tie a dead man there by hands and feet, and a single horse would shred his body like flax in the hands of the hatcheler. What if we cannot hear or see soul! What if we cannot discover it with the microscope or the crucible! We have not seen magnetism or electricity, but we have felt their power: we have not seen the soul, but we have felt its power. The physical body has no power of itself; it is made of the same kind of stuff that the rocks and trees are made of.

THE SOUL A THING OF POWER.

See that man dragging his feet along the pavement; his arms are swinging like wet ropes; his jaw is fallen, and his tongue is lying on his slobbering lips. What is the matter with him? He has air enough. He has food enough. He has body enough. But he has not soul enough; he is an idiot.

Here is another man. His brow is like the front of Jove. His face beams with intelli-

gence; light, courage, decision, love, beam in his countenance. His step is firm and every movement of his body is regal. He is a great soul, made in the image of God. "The body without the soul is dead." It is a poor helpless thing. We know not to what extent soul-power can be developed. Abraham Lincoln developed a soul large enough to throw his arms around a divided nation and bring it together in loving embrace. Mrs. Herbert Hoover has a soul large enough to entertain a colored woman with her white sisters in the White House. The soul is akin to God, and can become like God through the power of God in Christ Jesus. It may also become degraded and hideous in its debasement.

BEAUTY OF SOUL.

In the story of "Quo Vadis" there is a description of a beautiful Christian maiden loved by a Roman. "Vinicius looked at her profile, at her drooping lashes, at her hands lying on her knees; and in his Pagan head the idea began to hatch with difficulty, that besides the physical beauty, confident and proud Greek and Roman symmetry, there is another beauty in the world, new, immensely pure, in which the soul resides." And some of us have seen that soul-beauty. We have known men and women who were born of the Spirit, led by the Spirit, and filled with the Spirit, and they had walked with God until they had taken on some of his beauty.

A SPIRITUAL BODY.

In the Apostles' Creed we say: "I believe in the resurrection of the body." The body that thou sowest is not that body that shall be. "It is sown a natural body; it is raised a spiritual body." We do not understand the natural body very well (1 Cor. 15:37); we do not understand the spiritual body very well. The psalmist said: "I will praise Thee; for I am fearfully and wonderfully made." And it is written concerning the Son of God that "The Word was made flesh and dwelt among us."

I went into the National Art Museum at Washington, D. C., and there I saw an old Egyptian mummy. It had been well dried and wrapped in linen, and was in a good state of preservation. It may have been worth a thousand dollars for museum purposes, but it was worth nothing for resurrection purposes.

"For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1. It is a body. It is not to be thought of as a formless thing, something that floats away into the universe like an unworded idea or music from the strings of a harp. It is a body with parts, a spiritual entity. The Bible calls the physical body *ptoma*; and the spiritual body *soma pneumatikon*.

CREDIBILITY OF CHRIST'S RESURRECTION.

Jesus Christ was raised from the dead and became the first fruits of them that slept. His resurrection became the type of our resurrection; we shall be like him. The fact of his resurrection is well verified. The record has the ear-marks of having been made by eye-witnesses.

Christ was crucified for our sins; he was dead. To make sure that he was dead, the Roman soldier drove a spear-point into his heart. He was buried in a rock-hewn tomb. A great stone was rolled to the door of the tomb; upon it was placed the Roman seal. Every Roman and every Jew knew that to break that seal bore the penalty of death. Soldiers were sent to watch the tomb. They knew that the penalty for sleeping on duty was death. The soldiers ran into the city terrified and afraid; they said they had seen angels. The angels said: "He is not here; he is risen." He was seen of Mary. He was seen by two disciples as they traveled to Emmaus. Paul tells us that he was seen of five hundred brethren at once, most of whom were alive at the time of his writing.

The disciples began right there in Jerusalem where these things took place, and they preached Jesus and the resurrection. They testified of these things within sixty days after they took place. Why did not the Jews produce the body of Jesus? If they had produced the body of Jesus, they would have destroyed Christianity at its very inception. Three thousand people believed the very first time Peter made a full presentation of these facts. Soon there were five thousand believers, and a little while after that there were thirty-five thousand believers in and around Jerusalem. The number of the believers increased until there are five hundred and sixty-seven millions of believers in the world today. Abraham Lincoln said, "You cannot fool all the people all the time."

The men who told the story of the resurrection were reputable men; they were not fools, nor hypocrites, nor liars. The apostle Peter was the great preacher of the resurrection, and liars fell down dead in his presence. The same Peter tells of hearing the voice of God on the holy mountain proclaiming Jesus the Son of God, and he says: "We have the more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. 2 Pet. 1:19.

A Departure From the Faith.

REV. W. E. LYTLE.

Timothy 4:1-2. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy.*

IN the last Sunday of the old year, we were unable to attend public worship, so we turned on the radio that we might "listen in" on some religious service. Not knowing the "combination" of the radio, we struck at random. We very soon found ourselves listening to a preacher who was endeavoring to enlighten his congregation concerning Paul, the apostle. We were soon listening to things that were new to us, and our listening was with astonishment. We heard about Paul's early education among the Greeks and the influence of that early training on his later life; we were also told of Paul's physical and mental makeup. From a very ancient painting the preacher had learned that Paul was small of stature, had a long nose, crooked limbs, and that his personal appearance was anything but prepossessing.

This learned gentleman also informed us of the true nature of the age-long discussed "thorn" in Paul's flesh. He told us that after a long and careful study of Paul, his mental and physical constitution, he had arrived at the conclusion that this "thorn in the flesh" was not imperfect vision nor an explosive temper, as many had supposed, but that Paul was an epileptic, was subject to epileptic falls. We were also the recipients of the additional information that the apostle to the gentiles was also subjected very frequently to dreams and hallucinations, and that the

incident that occurred on the road to Damascus was the combined results of an epileptic fall and of the dreams and hallucinations aforesaid. We were further informed that the Jews of Paul's time would not, could not, accept Paul's doctrine of the Trinity, and had Paul been less obstinate and more tolerant towards the Jews, that Judaism and Christianity, of which latter Paul was the founder, might have walked hand in hand these past two thousand years to the very great and glorious blessing to humanity. In closing, he told us that Paul was wholly ignorant of the glorious doctrine of the universal brotherhood of man and the common fatherhood of God.

Incredible as it may seem, the gentleman is pastor of one of the greatest Protestant denominations in the world. The radio not permitting us to "talk back" or ask questions, we turned off, and as we did so, the following words of Whittier occurred to us:—

"How long, O Lord, how long,

Shall such a priesthood barter truth away,
And, in thy name, for robbery and wrong,

At thine own altars pray."

And thus it goes on. The professed followers of Christ are "carried away with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Is it any wonder that church attendance is falling off everywhere, and at such a rate that the ministry has become alarmed? The emasculators of the Bible are not a few. They are legion. They occupy, in many instances, places of great honor, power, influence and trust in the church of today. They receive high salaries. They are found in all denominations.

In no other business, profession or calling in this world is there such confusion, mixup and babble; such diversity of belief, opinion, practice, and teaching as is found among the professed followers of the lowly Nazarene. Surely we are in Babylon. The unregenerated, unsanctified, uncalled, and unanointed preacher holds forth in multitudes of pulpits, with a doctrine and message alike uncertain, and generally faces a congregation with a spiritual complexion resembling Joseph's coat. Many members of these congregations will return to their homes to read the books and literature of the isms and cults of the day.

How long would our fathers of fifty years or more ago have tolerated a teacher of a Bible class, who did not believe in the divinity of Jesus Christ? Or a teacher who would have attempted to describe the "glories" of evolution, or was a believer in any of the isms and cults of the day? And we wonder what these old fathers and mothers, now dead and gone, would say, should they return to earth and take a view of the schools and colleges they founded and fostered during their lives here, and for which they sacrificed, for the teaching of "the faith once delivered to the saints," if they could examine the output of these same schools and the professors in the chairs, and were permitted to listen to the strange noises and doctrines that emanate from them both.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Therefore if any man be in Christ, he is a new creature." And again, "If any man have not the spirit of Christ, he is none of his." In view of these plain statements of both Jesus Christ and of Paul, it would seem that among professing Christians, the way of salvation would be so plain there would be no grounds for either division or argument. But we all know that this is very far from the situation as it is today. "Yea, hath God said, . . . ?" the question propounded by a higher critic, the first of his kind, to our foreparents in the Garden of Eden, and many have continued to pass judgment upon the expediency of God's commands ("construe," if you please) ever since.

Numerous other statements just as clearly, just as plainly, pointing the way of the "strait gate" and "the narrow way," "the way of salvation," found in God's word, but they are seldom heard of today. These great truths are very disquieting, unpleasant and very unpopular to the modern church, and the modern church would leave out disquieting and unpalatable truth. Man has enough sorrow and trouble, and repentance is out of date. Give man pleasure, and reason not of such disquieting things as "temperance, righteousness and judgment to come," lest "Felix trembles," and Felix should not be disquieted. Make Christianity attractive to the natural man. Cool his sinful heart with pleasant things, with clubs, with feasting, with cantatas, with fine music, with pulpit eloquence. Provide amusement and entertainment for the mournful, the sad and the sorrowing. Small wonder the world turns away, turns away in disgust. It is the height of absurdity to think that the church can be built up by offering men some cheap substitute for the pleasures of the world.

Gladstone once said: "Talk about the questions of the day: there is only one question, and that is the gospel. It can and will correct everything needing correction." Gladstone meant the gospel preached by Paul, who was "not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth," and not the gospel of human plans and schemes and substitutes for God's way, nor the gospel of the natural man, nor the gospel of spiritual ignorance in high places.

The professing church has tried every way known to it to enter the gate of the "sheep-fold," but by "the straight gait," and "the narrow way," "the way of the cross," but these ways have all proved to be failures. Modern "personal evangelism," a species of camouflage to increase church membership, and by which great things were to be accomplished, is barely mentioned today. "Decision Day," an easy and imposing method by which unregenerated people have been herded into the church, has failed to bring the desired results. "Come forward and give your hand to the preacher, and be received into the church," "confirmation," the "catechism," yea, even the telephone, and so on *ad infinitum*, have all proved failures, and power and influence and attendance continue to wane.

However, we now have something comparatively new, and we are confidently informed that "there are potential possibilities of boundless achievement" in "religious education of the youth" of our land. Now we are not going on record as opposed to Christian education. Nay, verily, we are very, very much in favor of it. But religious education that does not have as its object the bringing of the child into the proper personal relation to God, in other words, that has not as its object Bible regeneration, will fail to solve our troubles. Oh, the innumerable multitudes that have walked these ways "that seemeth right unto a man, but the end thereof are the ways of death."

We are now hearing much of "church federation," "church merger" and "unification." It is purposed to show to mankind that the followers of Christ are not divided, and the church will present a solid front to a lost world, and great things are predicted. That some things will happen, we are very confident, but we are yet to be convinced that a live Baptist Church will be in any way spiritually improved by uniting with a Methodist Church that is spiritually dead; nor are we convinced that a spiritual Methodist Church will be spiritually improved by uniting with any other church from which the Holy Spirit has withdrawn. The average church member does not concern himself very much about these "movements"; he leaves these things to the preachers, as he does the preaching and praying. Of his kind who be-

(Continued on page 9)

WHAT'S THE MATTER WITH THE CHURCHES?

(Continued from page 3)

to think there is something lacking. It has been over 1900 years since Christ left the spread of his Kingdom to his followers, and yet not one-half of the human race ever heard the name of Jesus.

The late, Dr. Plato Durham, of Emory University, before leaving us, stated publicly that more people in the world had heard the name of Henry Ford than had heard the name of Jesus Christ. A former editor of the *Christian Advocate*, a few years ago stated that more children had been born into Methodist homes in Georgia that year than there were new members taken into the Methodist church, and we believe Georgia is as good as the best.

The Methodist Episcopal Church, South, reports that it now has 2,669,786 members, including preachers. In 1930 it reported its operating expenses as approximately \$43,000,000. During 1930 the report shows its increase in membership was 14,953, which is greater than in any time in recent years. That is, it took 2,669,786 members including ministers, missionaries and all kinds of officials, salaried and without salary, a whole year, at an expense of 43 millions of dollars to gain 14,953 members. That dose not take into account the multiplied millions of original investment in church property, or the interest on that investment in gaining this 14,953 members. What would one think of any secular business with that much outlay of capital and running expenses and that great array of intellectual power enlisted that showed the same results in the same length of time? Surely a discerning public would decide that something was lacking.

In the reports we learn that 90% of the forty-three millions dollars our church spent in 1930 was spent on the local church. That is, 90% contributed is spent on SELF, and only 10% on others. That fact would indicate that all is not well with Christianity that spends 90% on the local church and only 10% for all other purposes.

We note also that during the last ten years while there has been such an increase in building enterprises and expansion programs at home, yet there has been a proportionate decrease in extension of the Kingdom in other lands. As we grow more cultured, become better educated, increase in wealth and prosperity, have a better educated ministry, better equipped facilities for local work, the extension of the kingdom abroad has decreased. What is the cause of it all? That is a question that should concern every protestant Christian of the present generation.

From a layman's standpoint, it seems to me that one serious trouble with the Christian church of today is that we are losing sight of the need of experimental religion, or a religious experience. The strength of the early Methodism lay in the fact that John Wesley and the early Methodists insisted upon a church member having a vital Christian experience. It was not merely that he accept Jesus Christ as a Savior and join the church and do the best he can and everything will be all right. Certainly he must accept Jesus as his Savior, but then the Holy Spirit must perform a work of grace in his heart. He "must be born again." He must be regenerated. He must have a vital experience and must know of a fact that the work was really done in the heart. Generally he could recall a day and an hour and often the very minute the work was done. Even if he could not remember a time and place he knew of a fact, that he was converted and had a new experience. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16). He had an inner consciousness that he had been born again and that he is now a child of God. Little children could and did know that they had been born from above.

That was the experience of all the early Christians. They knew they had "passed from death unto life" and were delighted to bear witness to that fact on every possible occasion. Others were led to seek, and attain a similar experience because they wanted what others witnessed to. They could see the change in their lives. It made people hungry for a religious experience that would do for them what this experience had done for others. Their lives and their testimonies created a longing for salvation through Jesus the Savior. Therefore, the Christian religion grew faster the first 300 years than in any period of its history. Later Martin Luther insisted on a real experience of salvation through faith, that wrought a definite change in the heart, a transformation of lives from spiritual death unto spiritual life.

In later years people have drifted into the idea that children are naturally good and all they need is to join the church, be as good as they can and they are all right. We hear little about a change of heart or being born again, the transforming power of Jesus working a real change of heart. I have heard only one sermon on "Ye must be born again" in over ten years. Yet I have heard the idea ridiculed by young preachers. Little is being said about a religious experience these days.

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Perhaps alcoholic insanity is the most accurate measure of drunkenness. New York and New Jersey are among the wettest states. Official reports comparing 1910 (wet) with 1920 (dry) show a decline of 80% or more in this disorder in these two states.

A book entitled "The Beliefs of 700 Ministers" was published several months ago by a professor of religious education in a leading institution in the north. He sent a questionnaire to over 1300 preachers most of whom were in the north, and received 700 answers, 500 from active ministers and 200 from theological students. More than one fourth of the Methodist ministers who answered did not believe in the Trinity; that is, one-fourth of the Methodist ministers are really Unitarians and yet serving Methodist churches and supported by Methodist money. Only one in four of the Congregational ministers, and about half the Methodists believe in the Virgin Birth of Jesus. Only one-fifth of the Congregationalists and three-fifths of the Methodists believe that Jesus' death on the cross was the one act which made the remission of sin possible. Only 53% of the Methodists, 40% of the Congregationalists and 70% of the Baptist and 66% of the Presbyterians believe in the "Inspiration of the Scriptures."

One of the most alarming discoveries revealed by this questionnaire is that a large percentage of the theological students are practical infidels. It is bad enough to have revealed to us that about half the active ministers, including 20 denominations, that answered that questionnaire are practical infidels, more dangerous than were Bob Ingersoll or Tom Paine, because they are pastors, professors in Theological Seminaries, church schools, high officials of churches, etc. Yet

more alarming is the fact revealed that the theological students, the future pastors and church leaders are almost all practical infidels. Not one-fourth of the theological students believe in the fundamental teachings of the Bible.

We are glad to believe that it is not as bad in the South as in the North. Yet, this insidious infidelity is growing to an alarming extent in our Southern churches, theological seminaries and Church Schools. Revivals of religion are taboo in many quarters. If a preacher insists that "ye must be born again" he is a back number. It passes as a sign of scholarship and culture to condemn the fundamentals of religion. "Religious Education" is substituted for a religious experience in the new "program" of the modern church. The term "religious education" is all right if we are careful to define its proper meaning. Too often it carries with it the idea that no religious experience is necessary, no change of heart is required, that Christ only meant it for Nicodemus and hardened sinners when he said "ye must be born again."

One trouble with the church of today is that it has in its membership too many unregenerated, unconverted men and women, those who have been taken into the church on "decision day" without any change of heart or any experimental knowledge of Jesus as a personal Saviour, or else they have joined the church as they join the high class civic or social club that will give them prestige; or maybe it will furnish an opportunity to do some social service work, assist in some good philanthropic enterprise, all of which is good in its place, as a fruit of Christianity.

Does membership in protestant churches of today, as a rule, satisfy the longings of the human soul? Does the life of the average church member create a hunger in other human beings for the kind of religious experience and life they seem to have?

Does not the average church member sometimes wonder if what he has is all there is in religion? Does he ever wonder if it is really worthwhile to try to spread the kind of religion that the average church member has? If the work of the church is to educate, refine, and civilize the "heathen" is it worthwhile? When the "heathen" come to Christian America and attend the average Christian church, deal in a business and social and civic way with the average member of a Christian Church, does it make them want to carry that type of Christianity back to his people? Does he want them to be Christians such as the average Christian he sees and with whom he mingles?

Yet this is what our great investment in churches and the large "overhead expenses" is producing. These are the ministers, educated, trained and sent out by our church schools and theological seminaries.

Of course much good is being done, but is it all we have a right to expect of our great investment? There is room for much improvement somewhere. Many more people are being born in America every year than are taken into all churches combined. We seem to be drawing in our stakes and shortening our cords in foreign fields rather than extending them. There's a reason.

The great need of the Christian church is the baptism of the Holy Spirit on preacher and laymen. The machinery of the church is excellent, but power is lacking. "And ye shall receive power when the Holy Ghost is come upon you."

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 COMPANY,
Louisville, Kentucky.

If a church and minister won't co-operate, they can separate—generally.

GLEANINGS FROM THE EVANGELISTIC FIELD

TRAVEL LETTER.

Tilden H. Gaddis.

"See Naples and die" an early traveller has said. I have seen it and see no particular reason for dying unless it would be that Heaven is far ahead in grandeur. However, this the largest city in Italy, is beautifully situated with Vesuvius the active volcano belching smoke and fire as a background. Since A. D. 79 when this black mountain finished the destruction of Pompeii it has burst out in 59 eruptions, the latest in 1904. A visit to the ruins of the cities buried under ashes and pumice stone and now excavated enables one to walk streets 2000 years old, past temples, shops, theaters and homes. The relics from the early excavations were taken to museums including one at the entrance which displays, in addition to bronzes and statuary, the figures of human bodies formed by filling the cavity left by the decaying body of the hardened ashes with plaster. The postures and struggles of these bodies are fully reproduced, and even the features. One can imagine the agony of being buried in fire. In the new excavations everything found is left in its place and the ruins roofed over so that it is more original and very interesting.

There are parts of these buried cities for "Men only," and only by application and a tip can the doors be unlocked. In these special places one sees sights that freeze your blood and are unimaginable and reveal such horrible sins that it is easy to believe that the destruction was a judgment from God. Paintings on the walls of homes reveal an indescribable immorality; altogether, it is an uncovered picture of depravity without restraint. This region gives a new vision of the blackness of the natural heart and makes one more determined to cry against sin.

A profitable visit to a coral factory informed us of the wonders and possibilities of this strange undersea formation.

The Aquarium at Naples is the most important establishment for the study of marine biology in the world, supported by the various nations including the United States. 2000 students have studied there. We view most every known species of small sea life. Surely the Creator has put life in strange forms and shapes. The feeding of an octopus is a most unusual sight, as well as the many strange and delicate plants which change shape at the touch. Fish are of every color and combination, horrible looking and beautiful.

The National Museum, one of the finest in Europe, contains 120,000 art treasures mostly Roman antiquities.

Again we go to sea. Our good French vessel soon brings us to the port of Athens, and soon the little train brings us into the center of this ancient city where Paul preached repentance. Climbing to the acropolis, a great rock now in ruins, we are not only thrilled at the great Parthenon, Erechtheum and other massive remains, but survey the city from this commanding height. Climbing down and over to the Areopagus we stand on the lower hill where Paul declared his faith to the court; a good place to read Acts 17, pray, meditate and imagine the old warrior facing that array of architecture on the hill and the idolaters and philosophers around him, with boldness, crying out against their sin and false gods.

We walked through the old market place where Socrates had his school; the most unique remains here is the water clock; fortunately an American archaeologist explained its workings which, by a continuous flow of water, kept accurate time, and recorded it on a great dial above the city.

Athens is a city of temples, and they are building them yet today, great modern works of art for modern idolaters. They need Paul again.

Lazy old Athens full of singing Greeks, milkmen on donkeys, bootblacks, little and big, young and old, male and female, cameramen, boys flying kites, gamblers on every open space and, as in the first century, godless, and reeking in filth.

BROTHER TILLMAN'S LETTER.

Dear Herald Family, which is increasing all the time, for which I am thankful. When I go into a home and find a Herald on the center table I feel free and easy for I see that some of our sort of folk live there. I do not mean by that that we are quair and curious. It just shows good religious common sense to have such a periodical in the home. Wish I was able to put it in a thousand homes. But isn't it a sight what we folks who have no money would do if we had it?

On Friday the 13th of February, daughter and I headed for St. Augustine, Fla., in response to an invitation by the pastor, Rev. C. P. Tyler, to come and hold a meeting for him in his church there, the First Methodist. We continued two weeks with him. (This was the fourth time he has had us). The Lord gave us a wonderful meeting in many respects.

Evangelists who have worked in Florida know that it is no child's play to have a successful revival in Florida. But in all my experience in the forty-seven places I have conducted meetings in Florida, this one in St. Augustine proved to be as good, or even better, than most of them. Not more than fifteen or twenty were added to the church but a goodly number were saved at the old-fashioned mourner's bench, which Tyler believes in.

At the preachers' meeting the day after the close of this engagement they passed resolutions com-

mending the kind of work we did, saying that to their knowledge, this was by far the best revival ever held in the city.

When we closed out at St. Augustine, we responded to a call, for a meeting at Baldwin, Fla., where F. R. Seaborn is pastor. This is quite a small place but not a small people by any manner of means and they are very fond of their pastor. The Methodist Church was not large enough to accommodate the crowds, so the Baptists threw open their doors to us and denominational lines were lost. Quite a number were saved and joined the different churches.

At this writing we are closing up a meeting in our own church, Park Street Methodist, Atlanta, Ga., with our pastor. After this engagement we have some open dates, in fact they are all open till camp meetings at Mt. Gilead, near Atlanta, and Indian Springs. Of course I never did like to ask for anything but just about now I could be prevailed upon to help some pastor who has a job for a man who does both the preaching and the singing. Soliciting an interest in your prayers, I am,

Charlie D. Tillman.
Tillman's Crossing, Ga.

OUR FIRST VISIT TO THE ORIENT.

Mr. and Mrs. O. E. Rice.

"Cast thy bread upon the water and thou shalt find it after many days."

For years Mrs. Rice and I have been praying and giving to missions. In fact years ago the writer made a statement to a group of Christians in the city of Detroit that some day he was going to take a trip across the ocean in the interest of the Gospel. This statement was verified Friday, Feb. 20, 1931 as my wife and I stepped off of the Canadian Pacific liner, The Empress of Russia, on to China soil.

The day that we left Los Angeles for Vancouver, B. C., was a very remarkable one, as an unusual providence happened in the following manner. Early Friday morning (we were to take the train that evening) the well known holiness evangelist, Rev. Joseph H. Smith, telephoned the office and said that he had come in from Redlands, Calif., to say good-bye to us, so the pastors of the O. M. S. Missionary Tabernacle, Rev. Emory W. Petticord and Rev. Jas. E. Campbell and I drove down town to meet Brother Smith at his hotel. After a short visit Brother Smith prayed for the safety of our trip. My, how our dear brother was led out in such intercessory prayer for God's blessing upon us as we sailed for the Orient. I told Brother Smith that I felt God was surely sending Mrs. Rice and me to the Orient at this time in order to visit our fields of labor in China, Korea and Japan. As quick as a flash Brother Smith said, "No, Brother Rice, God is taking you." Thank the Lord this has come true and he has brought us safely across the ocean.

In the afternoon of that same day Rev. Robert Young and Rev. H. C. Morrison (editor of The Pentecostal Herald) came to the Los Angeles O. M. S. office to bid us good-bye, and before leaving Brother Morrison prayed a fervent prayer in our behalf, not only that we might have a safe voyage but that we might prove to be a blessing to the missionaries and to the hundreds of native students and Christian workers.

About one hour later Rev. Paul Thomas, the general missionary secretary of the Pilgrim Holiness Church, and his wife came to wish us God speed and also to offer prayer for our missionary journey. What a splendid and helpful prayer our dear Brother Thomas made in our behalf at the throne of grace. We felt our hearts strangely warmed and had an unusual sense of God's presence and that he was sending us away with the prayers of these saints to back us up throughout our trip in the Orient. Thank God for these faithful men of the cross! They will never know the real ministry they rendered that memorable day to this unworthy servant. Since that day thousands of miles have been traveled and as I pen these lines my heart swells up in gratitude not only to them but also to others who have stood by us with their prayers down through the years.

That evening the president of our Society, Mrs. Chas. E. Cowman, together with our other co-workers and friends, were at the depot at Glendale (a suburb of Los Angeles) to say good-bye, and as the train glided out of the station they sang, "God be with you till we meet again."

On February 6 we arrived in Honolulu about eight o'clock in the morning. We were met at the dock by a number of our O. M. S. friends and after a most delightful luncheon a missionary meeting was arranged at the Y. W. C. A., where Mrs. Rice and I spoke and the Lord graciously blessed the service. Our stay on this beautiful island can best be expressed by a verse of poetry which Mrs. Rice wrote for the occasion:

"And our day at Honolulu
That we never shall forget,
For our kind friends did their utmost
And fond memories linger yet."

En route to Shanghai we stopped off for a day at Yokohama and Tokyo and were met at the dock by Rev. Juji Nakada and Rev. Obara, and were taken to the O. M. S. compound in Tokyo. We visited the Japanese Holiness Church of which Brother Obara is pastor. This is a very thriving and strong holiness church located near the Bible Training School, and Brother Obara has a membership in his church of over six hundred members. We were very glad

to be able to see the first Bible Training Institute of the O. M. S. in Tokyo where there are now 140 students attending and diligently studying the Bible and preparing themselves to go out to win more natives for their Saviour who has done so much for them. In the front of the auditorium the picture of the founder, Rev. Charles E. Cowman, was hanging and we were delighted to see his picture in the assembly room. What God hath wrought through the faithfulness of his servants!

We were taken to Brother and Sister Nakada's home, where we were served our first Japanese dinner. The writer had not been able to eat for seven or eight meals on the boat and the Japanese dishes such as "sukiyaki" and "chawannushai" were very appetizing, as we certainly had our appetite. We had a most delightful time in Brother Nakada's home, he being a co-founder with Brother Cowman of our great work in Japan.

Just as an excellent group of God's children said good-bye to us in Los Angeles so also a very select group of God's chosen ones met us at the dock in Shanghai. The Chinese students had a big banner with the words, "Welcome to Brother and Sister Rice," printed on it. We drew on our imagination and saw behind the word "welcome" many years of hard, faithful work on the part of our missionaries to make this possible. As these Chinese students stood there with shining faces we could see plainly that they gave us a real warm welcome from their hearts. Then again at the evening welcome service which was held in the chapel through the remarks that were made we were so greatly impressed with Brother Yang's genuine welcome to us, which came direct from his heart. It made us feel right at home. Brother Yang in representing the Chinese students and workers stated that in olden times the Shumane woman had fixed up a room with a bed, a table, a stool and a candle and that they too had in their hearts to do this for us but as we were already comfortably housed in Brother Kilbourne's home that all they could say was that they would like to have done it for us themselves. Mrs. Rice and I were both wonderfully impressed with the fine Chinese student body and the excellent work of our missionaries.

Our splendid group of workers here at the Cowman Memorial Bible Institute are as follows: Rev. and Mrs. Edwin L. Kilbourne, Rev. and Mrs. Fred Briggs, Rev. and Mrs. Roy Adams, Mr. and Mrs. Lee Jeffries, Mr. and Mrs. Lawrence Grant and Misses Clara Nelson, Esther Helsby and Rosalind Rinker. What a royal welcome they gave us and how we were so delighted to see all of their smiling faces at the dock, and personally I was glad to leave the boat and get my feet back on to land. Mrs. Rice proved to be a better sailor than her husband as I was sick twice and she was not seasick at all.

We have already attended several meetings but we wish to speak especially of one which was held Sunday afternoon in the O. M. S. Chapel Mission, which has been made possible by the faithfulness of one of God's men who has heard the cry of China's millions. Mrs. Rice sang and spoke a few words and the writer spoke from John 6:28, 29, "Then said they unto him, what shall we do that we might work the works of God. Jesus answered and said unto them, this is the work of God that ye might believe on him whom he hath sent." This was our first experience of speaking through an interpreter. How we thank God that fourteen souls bowed at the altar at the close of the service seeking for pardon and purity. How thankful we are that in the city of Detroit we ever stepped out by faith and left our banking connections and business associations and took up salvation work with The Oriental Missionary Society. After all the real and lasting values of life consist in doing the will of God.

Rev. and Mrs. Edwin L. Kilbourne and Mrs. Rice and I will leave soon to visit our work at Peking, and from there on to Seoul, Korea to meet Rev. Harry Woods and attend the O. M. S. convention at Seoul on March 18. And from there we go to Tokyo to be with Brother Nakada at the great Japanese convention, April 1-15. We will then return to Shanghai for a day or two and then go on to Canton to meet Brother E. R. Munroe and our other workers there in Southern China and to attend the convention April 15 to 19. Then we return to Shanghai for the spring convention here, April 29 to May 3. The Lord willing, we expect to sail for Los Angeles, leaving here the first part of May in order that we may attend the camp meetings in the United States during the summer months. Mrs. Rice and I solicit a special interest in your prayers that we may prove to be a blessing and encouragement to these faithful missionaries and native workers. How we thank God for a safe voyage and for kind friends and their prayers.

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 needed.

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. Paul S. Rees. | Rev. L. R. Akers, D.D., LL.D. |
| Rev. Percy F. Asher. | Rev. O. G. Mingledorff, D.D. |
| Rev. W. S. Bowden. | Rev. Geo. Whitefield Simonson, D.D. |
| Rev. T. C. Henderson. | Rev. Richard W. Lewis, D.D. |
| Rev. A. H. M. Zahniser. | Rev. G. W. Ridout, D.D. |
| Rev. I. M. Hargett, D.D. | Rev. C. W. Ruth. |
| Rev. Henry Ostrom, D.D. | Rev. Joseph H. Smith. |
| Rev. C. F. Wimberly, D.D. | Rev. E. E. Shelhamer. |
| Rev. Andrew Johnson, D.D. | |
| Commissioner S. L. Brengle, D. D. | |

(Continued from page 1)

Had we space we could give you ample proof of the above statement. We call attention to the following gleaned from a book recently published by Rev. G. H. Betts, of Northwestern University. He sent out a questionnaire to some 700 ministers in the various churches in order to ascertain their beliefs with reference to the fundamental teachings of the Bible. We wish to give you a few figures published in this book. Out of 95 preachers, 48 replied that they did not believe the creation of the world occurred in the manner and time recorded in Genesis. Out of 93 preachers, 55 did not believe that the Bible is wholly free from legend and myth. Out of 94 preachers, 24 did not believe that the death of Jesus on the cross was the one act which makes possible the remission of a man's sins. Out of 96 preachers, 43 did not believe that man is born wholly sinful and depraved. Out of 96 preachers, 50 did not believe that, in order to be a Christian, it was necessary and essential to believe in the virgin birth, therefore, the Deity of the Lord Jesus Christ. We note in this book that only 42 per cent of Methodist ministers believe in the resurrection of the body, as set forth in the Apostles' Creed.

The above statements refer to pastors in charge of churches. We now turn to some of the unbeliefs of theological students. Out of 94 theological students, 80 do not believe the world was created as taught in Genesis. Out of 84 theological students, 60 do not believe that God sometimes sets aside the regular laws of nature and performs miracles. These sixty preachers will seek to do away with a large per cent of the New Testament. I suppose they believe that the writers of the New Testament were either so stupidly ignorant, or was such a bunch of liars that they wilfully wrote into this book an account of miracles that never occurred. Think of the pulpits in the country filled with that sort of skeptics! Out of 91 students, 82 do not believe that the devil exists as an actual person or being. Out of 100 theological students, 69 do not believe that the New Testament is a final revelation of the will of God to men. Out of 100, 66 of these students do not believe that the Old Testament prophets had divinely inspired knowledge by which they were able to predict the future. Out of 100 students in the theological school, 95 do not believe that the Bible is free from legend and

myth. Out of 100 of these theologues, 51 do not believe in the virgin birth of Christ. Out of 100, 61 do not believe that the death of Christ on the cross was essential to our salvation. Out of 100, 76 do not believe that hell exists as a place of torment. 69 out of 100 do not believe in the resurrection of the body; 77 out of 100 do not believe in a day of judgment; 79 out of 100 do not believe that suffering was brought into the world by the disobedience of Adam and Eve. Only 8 out of 100 believe in the coming of Christ to reign over a redeemed world. Out of 100, 92 do not believe it is necessary to believe in the virgin born Christ in order to salvation.

Only think what havoc these young skeptics will make of the church when they come into the public ministry almost entirely without a single essential doctrine of salvation in Christ. If we are not coming into a great apostasy in our pulpits, then figures certainly may lie. Can God's believing children be indifferent to these conditions!

I could fill a large volume with proofs of the great need of just such a Theological Seminary as we are building up at Asbury College, where every young man going out to preach has an unshaken faith in the Holy Scriptures and every fundamental doctrine taught therein.

SHALL WE SIT STILL? CAN NOTHING BE DONE?

It is because of this condition of things that I am praying to God day and night, and appealing to his people to help us build up a strong Theological Seminary at Wilmore, Kentucky. The work has been well begun. We have a splendid faculty of educated, thoroughly trained men, who are Wesleyan in doctrine, experience and teaching. There is not a man on our Seminary Faculty who does not claim the gracious experience of entire sanctification. Many of the young men in the Theological Seminary are regular students in Asbury College, but taking their Bible study and theological training under the instruction of the professors in the Asbury Seminary. Apart from them we have a regular three years' Seminary course, giving the B. D. degree, and sending out into the world men who believe the Bible; who believe in the virgin birth of Christ; who believe that his precious blood cleanses from all sin. Men who have received the baptism of the Holy Ghost and will go out with a great passion for souls.

From Old Testament times God has largely found and called his prophets and preachers from among the poor. From the earliest days of the Church of Christ it has been necessary for those who loved the Lord and believed in the saving power of the Gospel to assist in the education of the ministry.

We are offering you an opportunity to help in this great work. There are those who could give hundreds and thousands without any difficulty. We are making this call upon those who are claiming the sanctifying power of Christ's precious blood. Of course, we would welcome assistance from any child of God who is a full believer in the Christ of the prophecies and the gospels. But this appeal is especially to the Lord's sanctified children, and we are making a proposition that can be accepted by almost any and every one who sympathizes with the great work in which we are engaged.

It is this: that you promise to pay ten dollars, five dollars, or one dollar per year, for five years, to establish and build up the Theological Seminary at Wilmore, Ky. As you know, the Seminary is in existence and doing a great work, but it needs enlargement; it ought to be doing five or ten times the work it is doing. If the Lord's sanctified people will help us, in a few years it will have the largest number of students of any seminary in the world. Look at the bottom of page 9, clip out the pledge slip, sign it with the amount you are willing to give the Lord for this work and send it to Mrs. H. C. Morrison, Louisville, Ky., by May 20, if possible.

Things We Ought to Think About No. 1.

In our Bill of Fare for 1931 we have the above head. We suggest under this head, among other things to think about, is the Fulfilling of Prophecy, and the probable ending of the age with the Coming of the Lord. We are about to begin the publication of a series of nine chapters on the Second Coming of Christ. The head of the chapters will read, "If Christ Should Come to Jerusalem."

HEARST'S PAPERS.

There are other things near at hand that are quite worth thinking about. For instance, what is the attitude of William Hearst, with his twenty-seven newspapers and various magazines, toward Bolshevik Russia? Brisbane, his main correspondent, has written enough of favorable stuff toward Russia within the last twelve months, under the head of "Today," to make quite a good sized pamphlet. If the Russian government is not making a liberal contribution for this propaganda the Hearst papers are wonderfully generous. If I were a member of congress I would set on foot an investigation to find out why it is that Brisbane is using the Hearst papers to make favorable impressions for Russian Communism in these United States.

SENATOR ROBINSON.

The position that Senator Robinson, of Arkansas, has taken against wet domination in the democratic party, is well worth consideration, and Senator Robinson deserves great credit for his courageous stand and outspoken denunciation of Raskobism. No man of any party, or any section of our country, has a right to claim to be a prohibitionist and, at the same time, follow the leadership of Raskob or any of his ilk. Think about this!

OUR CHILDREN.

It matters not how carefully you rear your children, how much of the Bible catechism you train into them, how earnestly you pray for them, when you place them for years under the teaching and influence of godless evolutionists who will teach them to believe that they have evolved from apes, that they are animals, without any real responsibility for their moral actions, they are bound to become skeptical with reference to the existence of a personal God, the inspiration of the Scriptures, or Christ as a Redeemer from sin, and they will grow up full of conceit and unbelief; in whatever grade of society they may find their place, and exercise their activities, they will not be good God-fearing citizens, but will be a menace to the best interests of the country, live in sin, die in sin, and go into hell. You might think about this!

A VULGARLY DRESSED CHURCH CHOIR.

With short skirts, no sleeves, labors under two disadvantages. The moment they appear in choir loft to the rear of the pulpit, their appearance and actions are such as to disgust devout people who have come to worship; on the other hand, they are quite naked enough to attract the higher elements of the underworld who live in a realm where vulgarity is supreme. So these half-naked, giggling, worldly choirs are "neither flesh nor fish"; they might be called "foul." There is one thing absolutely certain—no church will be able to promote revivals of pure religion and develop a deeply spiritual life under the leadership and domination of a godless, vulgarly dressed choir. You might sometimes think about this!

IT DOES LOOK LIKE A PITY.

To pay out one's money, and to give one's time and labor and longings of soul to a congregation where a modernistic preacher and a combination of worldly churchmembers make the salvation of a soul most improb-

able, if not impossible. Under such circumstances one hardly knows just what to do. One can at least think the matter over at odd times.
H. C. MORRISON.

The Ascension of a Saint.

On January 15, 1931, Mrs. Elisha P. Vaught, of Harrodsburg, Ky., passed from earth to heaven. I have seldom known any one in more than half a century of my ministry who lived closer to our Lord Jesus than this saintly woman. She was converted in early life; I am not positive, but think she was a member of the Baptist Church. She married Mr. E. P. Vaught in 1872. He was a brother of James Vaught, for many years one of the most beloved members of the Kentucky Conference. He died several years ago in California.

Many years ago, I cannot recall the date, I think something like thirty or thirty-five years ago, I assisted Brother James Vaught in a revival meeting in Harrodsburg. Sister Vaught, his sister-in-law, attended the meeting, was an earnest Christian woman and by the Word and Spirit was brought into a hungering and thirsting after entire sanctification. After days of earnest seeking she was powerfully sanctified. I shall never forget her testimony. She was filled with great courage and spoke with wisdom. Day after day she told of the marvelous work that had been wrought in her by the coming and indwelling of the Holy Spirit. Her testimonies stirred many hearts to seek the Lord. From that time until her departure to be with the Lord in Paradise, she was a living witness to the power of Christ to save and keep from sin. It has been my privilege to be in her home frequently, and have met her sometimes in travel; always with wisdom and grace and shining face, she has been testifying to the saving, sanctifying power of our blessed Lord.

When E. Stanley Jones was a student in Asbury College he came in touch with this intelligent and saintly woman. He was a young man of remarkable attractiveness, and she greatly loved him and made him a special subject of her prayer. If I am not mistaken, he has frequently said that her prayers largely influenced his going to India as a missionary. Her holy life was like a stream flowing through the land refreshing and blessing every one she touched. She has gone up to join that mighty host washed from all sin in the precious blood of our crucified and risen Lord.

She was one of many hundreds of thousands who have been touched by the revivals of the great old Bible, Wesleyan, Methodist doctrine of entire sanctification, who met the conditions, stood the tests, bore any ridicule or opposition with a cheerful grace and steadfastness, endured unto the end, and has gone entirely beyond the reach of all the enemies of human souls.

If she was a Baptist—and I think she was at the time of her sanctification—she afterward united with the Methodist Church. The camp meetings for the promotion of holiness, and the holiness conventions where the scattered sanctified people meet with such joy and holy love for each other, often make me think of what a meeting it will be as they come up from the wide world and meet together at the feet of the Master. I am looking forward to that time when I shall join them. Their names and faces come up before me, a host of them, with whom I have sojourned, and among whom I have labored in many parts of the earth. A tinge of sorrow comes to me when I realize they are gone and I shall see them no more in the flesh, but a great joy thrills my heart as I remember that through the redeeming love of the blessed Trinity, I shall join them on the other side. May the blessing of God, the love of Christ, and the comfort of the Holy Ghost abide graciously with the loved ones Sister Vaught has left behind.

H. C. MORRISON.

A SPIRITUAL AWAKENING.

MRS. H. C. MORRISON.



HE spiritual dearth that has fallen upon the church is so apparent that it is keenly felt by all who have any spiritual life. There seems to be a strange power settled down upon us that makes it difficult for even those who long to do the Master's will, to be at their best.

It is appalling how rapidly the tide of modernism is rising and how generally saturated our schools are becoming with Darwinian teaching. Even our little six-year-olds are being taught that their ancestors were apes, and that through the years to come the race will continue to improve until the present one will be a great discredit to those who are then living. When our churches and schools are being controlled by those who have such perverted views of our beginning, and try to account for everything on a scientific basis, we can hardly expect to reap a harvest of faith from such unscriptural sowing. It is still true that, "Whatsoever a man soweth, that shall he also reap." Sow the seeds of doubt and you will have a harvest of infidels. Sow the seeds of truth and you have a harvest of God-fearing men and women.

This tide of unbelief and skepticism is too strong for human effort to curb or restrain. It will take a supernatural power to check the stream of poison that is flowing from our nation's seats of learning and many pulpits. The boys and girls who sit in the desks of the schoolroom today will be the men and women who will frame our laws, govern our cities, make our homes and guide the future destiny of our great country. How important, then, that they be taught the principles laid down in Holy Writ, instead of being taught that the Word of God is unreliable, full of mistakes, and is not to be taken for what it says about man's beginning, the divine program for his life, and the hereafter that awaits us all. We need to cry out in the language of one of old when he said, "Wilt thou not revive us again: that thy people may rejoice in thee?"

Speaking of the need of a revival, we are giving some reflections along this line from Rev. W. B. Woodrow, which are very opportune at this time. He says:

"The tide of modernism (so called) that is sweeping in and threatening to engulf the Church of Jesus Christ, of every name, has been permitted if not invited, by the apathy of the Church, in recent years, and its willingness to permit the essential doctrines and teachings to be set aside, in many instances, without even a word of protest.

"The tide will not be turned backward by legislation; that may help to curb it. Dismissal from places of trust, in which men have betrayed the Church into the hands of unscrupulous, if not sinful men, will turn the tide backward. Appeals in the name of past glory, achievement and experience fall upon deaf ears. The successful process must change the heart and move outward through the ramifications of the Church.

"Holiness practiced, preached, patronized and pushed, until a church-wide revival of pure and undefiled religion is kindled, is the

need of the hour. A red-hot church, aflame with the fire of the Holy Ghost, living testimonies and aggressive spiritual conquest will solve the problem; these modern leeches who are sapping the life blood of the church, spiritually and in many instances financially, would be burned loose, fall off and go to their place. The church thus on fire for God and the salvation of souls would shed them as the duck sheds the water. God's word declares 'All things are possible.'

"How then can such a revival come? It will not come through ecclesiastical 'Nuncio.' Would God that it might. It will not come through perfectly organized forces, programs and drives; these have produced many things, but have failed to produce a revival. It will not come through efforts to silence criticism, which may have ample basis for existence. Nor through efforts to befog the mind of the church as to real conditions. The average Lay-mind, while not versed in the profundities of theology, philosophy, etc., may and does know life from death, and the real from the venerated. The revival will come, and come through the faith and prayer of the Remnant that has held on to God through the lowering clouds of modern infidel teaching; have kept themselves unspotted from the world, with their windows open toward Jerusalem, looking for the first grey fingers of a dawning day of hope and promise and victory.

"Shall we make such a revival the theme of incessant and insistent prayer until it really comes—A spiritual awakening, a Church-wide revival?"

A DEPARTURE FROM THE FAITH.

(Continued from page 5)

lieve that something is "wrong in Denmark," there are multitudes innumerable, as the following conversation, which is one of many heard by the writer, and which took place on a railroad train in Canada, will have a tendency to prove:—

Gentleman:—Are you a church member?

Lady:—Yes, I belong to a church.

Gentleman:—Of what church are you a member?

Lady:—I am a Methodist.

Gentleman:—Were you ever converted?

Lady:—Pardon me. I do not know what you mean by being converted. I joined the church because my parents were members of it. But we have no Methodist Church in Canada now. We have the United Church.

Gentleman:—Oh yes, I now call to mind that some denominations did unite a few years ago. Can you tell me why these churches united?

Lady:—As near as I am able to determine, a waning interest in church matters and a gradual decrease in attendance—small congregations.

Gentleman:—What changes, beneficial to the churches, has unification brought?

Lady:—None seemingly. There is no change in the preaching, and no apparent increase in interest. They do not seem to draw the people outside, nor hold those within, the church. It appears to me that union has only postponed the inevitable day, if it has done even this, when the united churches will have no congregations.

In the opinion of this lady, not much was to be expected of a wedding, the high contracting parties to which were so near the point of dissolution.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for 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 September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

OUR BOYS AND GIRLS

SAUL'S REIGN ENDS.

Mrs. Geneva Mendenhall.

David lived peaceably in the city of Ziklag for a year when Achish prepared to make war on Saul and the land of Israel. Achish commanded David with his army of six hundred men to join the fight against the Israelites. But when some of the Philistine lords saw the army of David in their midst they said that they would not fight with him lest he should make his peace with Saul by turning against them in battle. So David and his men were sent back to their own city.

But when they reached Ziklag they found that their enemies the Amalekites had taken and destroyed the city and led the women and children away to become slaves. David hastened in pursuit of his enemies but part of his army could not endure the forced march, so he left them beside the brook Besor, some two hundred men.

He and the remaining soldiers fell on the Amalekites suddenly as they feasted and drank, killing most of them and driving the others away into the desert.

Meanwhile, to the north, King Saul had called his army together and pitched his camp on the side of Mt. Gilboa, while the Philistine army filled the whole valley below. Saul had killed all the priests, Samuel was dead. David was gone, leaving Saul very much alone and afraid.

One night, after taking off his kingly robes and changing to those of a common man, Saul took one or two of his closest guards with him to visit an old witch who lived in a cave in Mt. Moreh. He asked the witch to call the spirit of Samuel up where he could speak with it. But the old woman became terribly frightened when she saw an old man like a god and covered with a long robe. Samuel told Saul that God was no longer with him and that he would soon die and the kingdom would pass on to David.

The Philistines did not wait for Saul to strike but attacked his army early the next day, killing all who did not flee for their lives. After Saul's three sons were killed and the enemy was pressing him very close he drew his own sword and threw himself on it.

The Philistines took his body and those of his three sons and fastened them on the wall of the city Bethshan. But the men of Jabesh-gilead remembering the kindness and courage of Saul when he first became king, slipped down in the night and brought them back to Jabesh where they burned them and buried the ashes under a tree.

Saul had reigned forty years but his reign ended in failure and ruin because he forsook God.

Questions.

1. What was the first sin that crept into Saul's life?
2. Why did Saul turn to an old woman for help in trouble?
3. How were the people of Israel governed before Saul was made king?

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band? I am seventeen years old, have (long) brown hair and brown eyes, medium complexion, weigh 117 pounds and am five feet, four inches tall. I do not go to school this winter but take music lessons. I have been trying hard to learn to play the piano. I belong to the Methodist Church at Lake Ford and attend church and Sunday school every Sunday I can. I haven't any brothers or sisters, so I would like to hear from some of the cousins. Hope Mr. W. B. is gone when this letter arrives.

Jennie A. Miller.

Rt. 1, Terra Alta, W. Va.

Dear Aunt Bettie: I certainly do enjoy reading page ten. I am glad so many are Christians. I enjoy seeing the young people take their stand for Christ. It certainly means a lot in this day and age. I made my start for my Master about two years ago.

I shall never regret the step I took. Since that time, I've seen other young people make the start for him. One of the greatest desires of my heart is that I may not be a stumblingblock to any one, but that I may always be ready to lift up Christ to them. I corresponded with a girl in California for a while, but I guess she has forgotten me. I certainly did enjoy the letters I received from her. I have seen two letters from her in *The Herald*. I wonder what is the matter with Iowa? I very seldom see a letter from my state. I am a Senior in high school, and am seventeen years of age. I am five feet, four inches tall. I have brown eyes and long, light brown hair. As this is my first letter, maybe I ought not take up too much time. I sure hope I see my letter in print.

A Reader.

Dear Aunt Bettie: Would you let me in with your boys and girls? I live with my grandmother. My daddy is pastor of a Methodist church in Baltimore, Md. My grandmother is a member of a Nazarene church. My mother is dead and that is why we live with our grandmother. I have a brother nine years old and I am ten. I go to a Methodist church. I am in the sixth grade at school. This is my second letter. My grandmother takes *The Pentecostal Herald*. I read the Boys and Girls' Page. I hope Mr. Waste Basket is gone riding in his car when my letter arrives.

Jack Esaiias.
Morrilton, Ark.

Dear Aunt Bettie: Please let a Missouri girl join your happy band of boys and girls. This is my first letter to *The Herald*, although we have taken it for several years. I enjoy reading it each week from cover to cover. I wish we had more preachers like Dr. Morrison, who would preach the old-time religion. I go to the M. E. Sunday school every Sunday and teach a class of boys eleven and twelve years of age. I want Aunt Bettie and the cousins to pray for me that I may always live like Jesus would have me live and that I may help win each one to him. I am the oldest of ten children, five sisters and four brothers. My age is between eighteen and twenty-five. Can anyone guess it? I would love to hear from boys and girls near my age. I hope Mr. W. B. has gone visiting when this letter arrives.

Bertha Heffron.
515 Jefferson St., DeSoto, Mo.

Dear Aunt Bettie: Would you let a little orphan child join your happy band of boys and girls? I am eleven years old and in the fourth grade. I love to go to school. My teacher's name is Miss Oland Putnam. I love my teacher. I go to Sunday school and preaching. My father is dead; he died when I was seven months old. I have two sisters and brothers. My oldest brother is twenty-four; he is the superintendent of Sunday school at the M. P. Church in this town. I am the baby. My hair is brown, my eyes are brown and I have fair complexion. I live in North Carolina. My middle name starts with B and ends with E, it has six letters in it. My pastor's name is J. D. Cranford. I love the Lord. My brother takes *The Herald* and I love to read page ten. I hope Mr. Waste Basket doesn't get this. I hope to see this letter in *The Herald*. This is the first I have written. I will answer all letters that I receive.

Pauline Carpenter.
Rt. 5, Lincolnton, N. C.

Dear Aunt Bettie: Here comes a Kentucky girl to join your happy band of boys and girls. This is my first letter. My father takes *The Herald* and I like to read it, especially page ten. I am fourteen years old, have blue eyes, black hair, weigh one hundred and ten pounds, and am about five feet high. My school is out now. My teacher's name is Miss Elizabeth Mae Noe. She is a fine teacher. I read a chapter out of the Bible every day, and I say the Lord's prayer every night. I am

not a Christian but I hope to be some day. Who can guess my middle name? It begins with E and ends with S, and it has five letters in it. I hope Mr. W. B. has gone a fishing when this letter arrives.

Katherine E. Hogan.
Bradfordville, Ky.

Dear Aunt Bettie: I would be glad for you to move over and let a Florida girl join your happy band of boys and girls. We take *The Pentecostal Herald* and I enjoy reading it, especially page ten. As this is my first time to write to you I will tell you about myself. I live on a large farm and enjoy farm life very much. I have two sisters and one brother at home now. Who can guess my age? It is between thirteen and nineteen. I have heard Dr. Morrison preach; he is a wonderful preacher. I hope his health is improving rapidly. I will be glad to correspond with any of the cousins so let the letters fly to

Era Smith.
Graham, Florida.

Dear Aunt Bettie: May a little Henry County boy join your band of boys and girls? My mother takes *The Herald* and we can hardly wait for it to come to read page ten. I sold post cards for *The Herald* in December and got me a new Bible, which I like fine. I have dark hair and eyes, and am in the fourth grade. I was ten years old Feb. 15. Have I a twin? Would like to hear from some little boys and girls near my age. Will answer their letters. I go to Sunday school every Sunday. I sell the Louisville Herald-Post in the afternoon after school. Aunt Bettie, don't let Mr. W. B. get my first letter.

Paul Malin.
Pleasureville, Ky.

Dear Aunt Bettie: Would you mind for me to join your happy band of boys and girls? I am a little Georgia girl. Wake up, Georgia girls and boys, and try to make something out of yourselves. Elizabeth Wade, I guessed your middle letter in your name, so keep your promises. I would like for some of you boys and girls to write to me. I will answer all letters I receive. I have gray eyes, sandy hair and fair complexion. I am in the fifth grade at school. I go to Sibley school. My teacher's name is Mrs. Lois Phelps. She married about four weeks ago. I like her fine. I hope Mr. W. B. is making up his cornbread for supper when this letter arrives because I am anxious to see it in print. Who can answer my riddle: Out of the earth came forth meat, and out of the strong came forth sweet. Who writes back to me when they see this riddle I will also write back to them a great long letter. I will close and go to work.

Etta Mae Johnson.
Rt. 2, Greensboro, Ga.

Dear Aunt Bettie: Here comes a girl from Virginia. I have written to *The Herald* several times and I thank Aunt Bettie for printing them. Our house got burned down about four weeks ago, and we are living in town now. I am fifteen years of age, have blue eyes, blonde hair and fair complexion, am five feet, five inches tall and weigh one hundred and twenty-five pounds. It sure is lonesome since the house burned down. I hope to receive letters from all the boys and girls. I am glad so many are Christians. My birthday is April 28. Have I a twin? I am writing a little poem. I hope you all will enjoy it.

"Remember me as you pass by;
As you are now so once was I,
As I am now you soon must be.
Prepare for death to follow me.

"He listen'd for awhile to hear
Our mortal griefs, then tun'd his ear
To angel harps and songs and cried
To join their notes celestial, sighed
and died."

Hazel Cain.
Galax, Va.

Dear Aunt Bettie: Will you move over a little bit and let a South Dakota boy join your band of jolly cousins? I was saved January 30, and I am so happy in Jesus. I felt I must tell you boys and girls about the joy it is to have Jesus in our hearts. We children had gathered together to have a Junior meeting and our Junior

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
34 Years in Business

teacher, Rosa Engbrecht, made an altar call as we began Junior and I got under deep conviction and I got on my knees and after an hour of praying and confessing to my playmates, teachers and parents, Jesus forgave my sins and wrote my name in the Lamb's book of life. I mean to stay true to Jesus and please pray for me. I beg all you cousins to give your hearts to Jesus before it is too late. I attend Sunnyside Bible and Graded School and enjoy it fine. We are sixteen in our room. I am eleven years old. I would like to receive letters from those who too are saved and could be a help to me. This is my first letter and I hope to see it in print. With love to Aunt Bettie and the cousins.

Le Roy Tieszen.
Freeman, So. Dak.

Dear Aunt Bettie: Will you let a little South Dakota girl join your happy band of boys and girls? My father takes *The Herald*. I always try to read the letters. I am a little girl nine years old. My birthday is March 31. I attend school at the Sunnyside Bible and Graded School, and am in the fourth grade and like it fine. I enjoy to sing and read my Bible. Jesus saved me when four years old and has kept me till this day. I am so glad I gave my heart to Jesus when I was so young. It is so much joy to feel ready if Jesus should come. Children, who read this letter, won't you give your hearts to Jesus also? It surely pays to live for Jesus. I have long light brown hair and have never had it bobbed. I wear long dresses and long sleeves. I cover my knees. I think it is a big shame to show your knees, don't you? My middle name begins with A and ends with A, and has four letters in it. Who ever guesses my middle name and writes to me I will try to send each one a picture of myself. This is my first letter to *The Herald* and hope Mr. W. B. is out walking when it arrives. Now I must close, wishing all the cousins God's blessing. I am your new cousin, Sarah Engbrecht.

Box 356, Freeman, So. Dak.

SPRINGTIME AND EASTER.

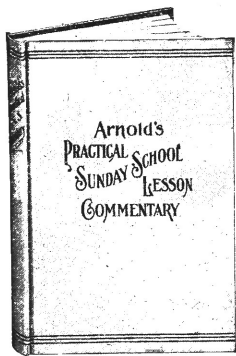
W. M. Young, D. D.

'Mid the beauty of the lilies, angels
flitted by the cross,
Where sorrow-stricken women be-
moaned their awful loss;
The sepulchre was opened by unseen
hand of power;
Then sprang from out the darkness
the world's benignest Flower;
The Lily of the Valley, the Bright and
Morning Star;
The budding Root of Jesse, had broken
every bar,
And from the tomb of Joseph the Son
of God arose,
And Conqueror of Death and Hell,
and Victor o'er His foes.

And now we sing together, Hosanna
to His Name!
While holy men and angels conspire
to spread His fame,
And myriads of children the resurrec-
tion tell,
And throngs unite in worship, at the
ringing of the bell.
Fast, fast, the day is coming, when all
shall bow the knee,
To own Him King and Lord of all,
who sets the nations free;
While men of every kindred and lan-
guage join in one,
Proclaiming Jesus King of kings,
God's well beloved Son.

The flowers appear on the earth;
the time of the singing of birds is
come. S. Sol. 2:12.

ARNOLD'S COMMENTARY



A very practical aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday school lesson.

The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary at a popular price 75c.

Peloubet's Select Notes for 1931

By Amos R. Wells. Fifty-seventh Annual Volume.

To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume.

The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book.

This book is invaluable for the study of the Uniform Lessons. Price \$2.00.

Sunday School Rewards

We have been successful in buying an attractive series of Reward Cards, size 4 1/4 x 3 1/4, printed in colors at an unusually low price. They are very attractive and make delightful Sunday School Rewards. The regular price of these cards is 15c package of 10.

Our Special Price is 10c package of 10.

Each card has a Scripture verse on the front, and a Scripture passage on the back. There are 5 series as follows:

- 4291—Texts That Teach Prayers For and Promises of Divine Guidance.
- 4283—Helpful Decision Texts.
- 4286—Texts That Teach the Missionary Command.
- 4287—Texts That Teach Courage.
- 4288—Texts That Teach Abstinence.

12 Packages Assorted for \$1.00.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

A PITCHER OF CREAM

By BUD ROBINSON

Rev. C. F. Wimberly says: "It is fresh, juicy, unctious and witty. He has given us the cream of his thought, feelings and imagination under the tuition of the Holy Spirit. There is not a dull or uninteresting page or paragraph in the book. The book will enrich the soul of every one who reads it. It should be in ten thousand homes that love full salvation. It is toothsome."

160 pages. Price \$1.00

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

**THE WORKS OF
CHARLES G. FINNEY**

FINNEYS

Autobiography Revival Lectures
Nothing more awakening and
inspiring in religious literature
—is the estimate of all who read
these perennial books.

Each, cloth, \$2.00
The Two Volumes for
\$3.00 Postpaid

PENTECOSTAL PUB. CO.
Louisville, - - - Kentucky

FALLEN ASLEEP

EZELL.

A large circle of relatives and friends were saddened by the passing of Mrs. A. M. Ezell, on March 26, 1931. She was born May 22, 1853, and lived her entire life in Giles Co., Tenn. She was a member of the M. E. Church, South, from early girlhood. Married to Rev. A. M. Ezell, of the Tennessee Conference, on Aug. 27, 1871. She was the mother of eight children, four of whom preceded her to the grave. Four, three sons and one daughter, survive, as follows: Franklin L. and Kelley A. Ezell, of Leesburg, Fla., Rev. Will S. Ezell of West Texas Conference, Miss Sue Ezell, who has lived with her mother all the while. These children are all members of the M. E. Church, South. Her husband died Nov. 17, 1914, and she remained a widow until death. She was a true and faithful wife and mother, a benevolent neighbor, a loyal friend and a Christian. "She hath done what she could."

J. T. Carter.

REQUESTS FOR PRAYER.

Please to pray for a daughter who is sorely afflicted.

Pray for a sister that she may be divinely healed, if it is God's will; also for another party to be restored to health.

A. J.: "Pray for the salvation of my loved ones. Pray for a man who is very ill that he may be saved."

Mrs. G. W. M.: "Pray for a dear woman who has lost her mother; also for my sons who have lost the way."

Will The Herald readers pray for my brother-in-law who is very ill, that he may be healed; also pray for the salvation of his wife, and that she may be healed of deafness.

W. G. F.: "Please to pray that I may be healed of rheumatism, and that my soul may be refreshed."

Mrs. W. E. F.: "Please to pray for my son who has been elected superintendent of the Sunday school, that he may have God's blessing upon him, and that we may have a revival in our church, our homes and hearts."

PAUL'S SUPERLATIVE.

The Baptist and Reflector, says of "Paul's Superlative," by Dr. M. P. Hunt: "In this volume he has preserved some of his choicest and most fruitful sermons. The arrangement of the sermons is good, the interpretations, dependable, and the illustrations superb."

Sold by Pentecostal Publishing Co., Louisville, Ky., for \$1.00.

NOTICE.

Many of the wide-extended Pentecostal Herald family who, in the heyday of the Holiness Movement in the Auburn, Miss., section, shared the inspiring and happy associations with Mrs. Courtney A. Badon, will be pleased to know that she tarries in the flesh, that her perennial youth abides, that her faith of the best things of God is steadfast and that she yet abounds in the work of the Lord.

On February 17 her eighty-fifth birthday anniversary was appropriately observed in the home that has afforded repose and encouragement to untold numbers of faithful Christian messengers down through the decades.

Her radiant evening of life is not entirely spent in happy reflections and hopeful anticipations; but the unassuming fruitful labors in the Kingdom are continued. When an anonymous kind deed is conferred upon a

neighbor—such as a complimentary subscription to The Pentecostal Herald for instance—suspicion at once rests upon Grandmother Badon. The supreme value of an uttermost salvation is exemplified in the life and character of this mother in Israel.

S. E. Carruth.

\$30.00 Value for \$5.00

We have still quite a supply of Scripture Calendars. We are offering these while they last at a special price of \$5.00 a hundred, or \$3.00 for 50.

What an investment! Hand them to your friends. Hang them in Hospitals, Prisons, Home for the Aged—anywhere. The pictures will attract and the Scripture will do good. Don't wait. Order today.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

TULLAHOMA, TENNESSEE.

I am a Methodist preacher, a member of the Central Tennessee Conference of the M. E. Church, in which conference I have served for a number of years as an active itinerant, taking a superannuated relation to that conference in 1922.

I was born Feb. 8, 1857 and, of course, am now in my seventy-fifth year. I have read of another Methodist preacher whom it has never been my good fortune to meet, who is just thirty days behind me in the calendar. I have known of that preacher since back in the nineties, and am glad to say that his writings have been a great means of grace to my religious and ministerial life. I have been taking The Pentecostal Herald for a number of years, and would say that outside of the Bible, nothing, perhaps, has contributed more to the strengthening and establishing of my faith.

I like The Herald because it opposes sin in all of its forms and phases, because it does not compromise with the world, the flesh, and the devil; because it does not advocate the idea that science (falsely so-called) is a panacea for all human ills, because it does not give favorable publication to the religion of Einstein; and again, because it repudiates such "stuff" as is being belched out over some pulpits into the "itching ears" of the godless multitudes, by the exponents of modernism. I like The Herald because it is orthodox in its teachings: According to my understanding it is a true exponent of such fundamental doctrines of the Bible as "the depravity of man," the "necessity of repentance," "justification by faith," "regeneration," "entire sanctification," and "growth in grace," all of which I steadfastly believe, and realize in my own experience.

Yours in His service,
D. J. Proctor.

MY GREATEST NEED.

Master, Thou knowest what I need:
Not fame, nor friends, nor foes to bleed,
Not pelf, nor pleasure, worldly rest;
But O! I need my soul well-blest!

Others may pray for great success,
And 'tis a proper thing, I guess;
But Lord—here is my heart-request:
Please daily keep my soul well-blest!

Without thy presence I am poor,
And trivial trials cannot endure;
But—I can weather every test;
If Thou dost only keep me blest!

O,—let the criticisms come,
Let friends deprive me of my home,
And let me be nobody's guest
But Spirit—kindly keep me blest!

Everett Shelhamer.
Written in Kobe, Japan.

\$\$ Boys and Girls \$\$



Act quickly and earn one dollar in cash. Sell only 10 Beautiful Wall Motives. Prices plainly marked. Full selling instructions furnished.

You may also get an eversharp Rite-Rite pencil with clip, FREE.

Thousands of boys and girls and even grown folks are making good money this pleasant, easy way.

Clip and mail this notice today carefully stating your name, age and address.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

Books On Pentecost

"Tarry Ye."

Studies of Pentecost. Edited by Dr. L. R. Akers.

Sermons by fourteen outstanding men on this vital theme. Before each sermon there is a short biographical sketch of the author. It would be hard to find in one volume a series of sermons that more clearly set forth the full meaning of Pentecost than Dr. Akers' book "Tarry Ye."

155 pages. Price \$1.00.

The Christ of Every Road.

A Study in Pentecost, by E. Stanley Jones.

The truth of Pentecost so clearly and practically explained that it is inescapable. A book written by a man who is himself living everything that he teaches.

271 pages. Price \$1.50.

A Feast of Good Things.

By J. M. HAMES

Contents.

The Mind of Jesus, The Spirit of Jesus, A Sweet Spirit, The Sealing of the Spirit, The Indwelling Christ, The Sunrise Experience, The Risen Life, The Fragrance of Holiness, Abounding Life, Power From On High, The Blood of Jesus, Progress in the Spiritual Life, We Would See Jesus, The Loss of the Spirit, The Ark of the Covenant, The Glory Departed, The Spirit Does Not Always Strive With Men.

Each of these chapters is complete in itself. The book is, as its title suggests, truly "A Feast of Good Things."

127 pages. Price \$1.00

The Beauty of Holiness.

By G. W. RIDOUT.

Dr. Ridout is particularly gifted in culling from various sources the richest cream from the pens of the greatest Christian saints. This book contains an unusually fine collection. The author contends that The Beauty of Holiness is the Beauty of Purity, of Divine Union, of Humility, of Christlikeness, of Consecration, of Love, of Perfection.

A devotional book that will enrich your Christian experience.

104 pages. Price 75c.

Fragrance, Sweetness, and Power.

An appeal to the Church of today to take time to return to the upper room. The author says that past failure has been due to reversing Christ's commands of "Tarry Ye," and "Go Up."

There are four chapters, "Pentecostal Power," "The Sweetness of Holiness," "The Beauty of Holiness," "A Princely Character." Bound in attractive leatherette paper.

Price 25c each, 5 for \$1.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson V.—May 3, 1931.

Subject.—Jesus in the Home of Zacchaeus. Luke 19:1-10.

Golden Text.—The Son of man is come to seek and to save that which was lost. Luke 19:10.

Time.—March A. D. 30.

Place.—Jericho.

Introduction.—There were several Jerichos that occupied different sites in the same neighborhood. The first Jericho, the one overthrown by the Israelites under Joshua, is supposed to have been situated in the region known as "the Mountain of Elisha." At a later date the city was rebuilt at the beginning of the brook Cherith, known as the Wady Kelt. Almost nothing seems to be left of the ancient city; and only a miserable village marks the former site of what was once the habitation of great wealth.

A few incidents will always keep Jericho in the minds of Bible students. It was the home of Rahab who concealed the spies sent out by Joshua, and thereby preserved her own life and the lives of her family when the Jews destroyed the city. Its destruction was spectacular, the walls falling down in answer to the shouting and trumpeting of the besieging Israelites. It was the home of Zacchaeus and the scene of his conversion to Jesus Christ. There it was that the Master restored sight to blind Bartimaeus.

As Jesus had sent out seventy disciples to visit the cities and villages whither he himself would go, they had doubtless passed through Jericho and notified the people of his coming. Multitudes of traders were also passing through the city, who paid custom dues at the tax office of Zacchaeus. They would surely tell of the wonderful news that was circulating through the land concerning the mighty deeds of the Christ. Interest was at high pitch; and Zacchaeus determined to see the Wonder-worker. But he was "little of stature, and the multitude thronged him so that his view was absolutely shut off. Wherefore the little man put his wits to work and did what boys sometimes do at a baseball game—went up a tree. We shall not blame him, for that climbing was worth more to him than all the tax-money he ever collected.

Comments on the Lesson.

1. **Jesus entered and passed through Jericho.**—Jericho was some twenty miles northeast of Jerusalem, and was the largest and the richest city in all that region; but Jesus seemed to have no intention of tarrying in it until he met Zacchaeus under the tree. "His face was set toward Jerusalem" for the last time.

2. **Zacchaeus.**—This name is frequently mispronounced by persons who place the accent on the first syllable, when it should be on the second. We know but little about this man, but what we do know is very interesting. He was the chief tax collector, or publican, as they are commonly known. The city was rich, and being situated on an important highway of trade between Perea and Egypt, the custom duties were heavy. Zacchaeus had grown very rich; and the indications are that some of his wealth had been gained unjustly. In modern words, he was a "grafter."

3. The word **sought** is very strong in the original. It has the idea of

striving after a thing with earnestness and anxiety. I note also that it is in the imperfect tense, indicating continuous action—was seeking: "He was seeking to see Jesus." He had heard so much about the Master, that he was determined to see him for himself; but there were two difficulties in the way: The crowd was great, and he was "little of stature." But Zacchaeus was not to be out-witted by such minor circumstances; and they proved to be a rich blessing to him that day.

4. **He ran before.**—Ran around the multitude by some other way. Would that some in our day might become as anxious to see Jesus. Climbed up into a sycamore tree to see him.—Commentators tell us that this was what was known as a fig-mulberry, a tree that is now extinct. It was a low tree with a broad, bushy top, and for that reason not difficult to climb. The interesting part of it is the zeal of Zacchaeus in finding his perch above the heads of the big multitude. He had watched the moving throng, and selected this vantage place along the route it was traveling.

5. **When Jesus came to the place.**—The tree must have stood very near the road-side. He looked up and saw him.—I think Jesus knew he was up in that tree before he saw him, just as he saw Nathanael under the fig tree. Zacchaeus, make haste, and come down.—Some have overworked their imaginations to find out how Jesus came into possession of this man's name. He did not need to be told. He is God, and knows all our names; and what is more, he knows us. But he wished Zacchaeus to make haste; and he desires every being on earth to rush to him for salvation. Come at once, just as you are; for "if you tarry till you are better, you will never come at all." Today I must abide at thy house.—There now! Did you notice the snarl on the face of that Pharisee? "Just as I expected. He is going to eat dinner with a sinner, and he a contemptible publican. The man has no respect for himself." But Jesus will change that sinner into a saint before dinner is served. As Dwight Moody used to say, "Zacchaeus was converted somewhere between the limbs of that sycamore tree and the ground." That was a sudden conversion.

6. **He made haste, and came down.**—He obeyed orders. Some persons never find Christ because they never come down from the tree. Received him joyfully.—Every one should begin shouting as soon as the Holy Ghost convicts him of sins. I shall never forget the case of a young lady in a meeting I was holding. At the altar call she came down the aisle laughing and shouting, and knelt at the rail with her face turned toward heaven. When I asked her what she wanted, she said, "O, I was converted some weeks ago, and it has made me so happy that I wanted to be sanctified." I have thought from that day to this that she was acting with good sense.

7. **They all murmured.**—The hatred against publicans must have consumed the population. They, of course, were too holy to enter the home of such a man. It reminds one of a Primitive Baptist man in Southern

Georgia who had his house scoured and scalded, floor and inside walls, because a Methodist preacher entered it. Some folk are too holy, in their own estimation, to live in a land like this. Maybe they will learn better some day. I wonder why that multitude was so concerned because Jesus became the guest of a publican, seeing they cared so little for him.

8. **Zacchaeus stood.**—That was an attitude of respect on his part. He would give attention to what the Master had to say. The half of my goods I give to the poor.—Zacchaeus had found salvation. Skin-deep conversions never produce that sort of fruit. I restore him fourfold.—Zacchaeus does not say that he was guilty of having overcharged any one; but the language used indicates that he had. Roman law required the return of fourfold in cases where tax gatherers oppressed the people by overcharging. That was severer than Jewish law. We find in Numbers 5:7 that in such cases the offender must restore the goods, "and add unto it the fifth part thereof." No one had accused Zacchaeus; but I fear he was guilty. However, his manner of repentance met the case fully.

9. **This day is salvation come to this house.**—How often we hear persons in public prayer ask God to save us when we die. They are sincere, but mistaken. What we need is salvation from all sin now. Zacchaeus was saved on the spot; and we judge from the words of Jesus that his family also entered into salvation. Forso-much as he also is a son of Abraham.—The meaning here is not clear. Some one has said that he was a son of Abraham by nature, and that his salvation by faith made him a child of Abraham by grace. That is true; but it does not explain his clause fully; nor have I been able to find any comment that does make it perfectly clear.

10. **For the Son of man is come to seek and to save that which was lost.**—I am glad that he does not wait for us to seek him, but that he follows us in our sins, and endeavors to call us back. He leaves the ninety and nine in the fold, and goes after the one that has strayed away. Thank God! We have a gracious Savior.

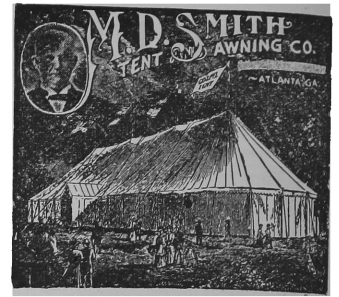
A SURVEY OF THE PROHIBITION SITUATION.

Rev. W. N. Briney, Pastor Broadway Christian Church, Louisville, Ky., says of Dr. M. P. Hunt's pamphlet, "A Survey of the Prohibition Situation": "I think it contains in brief form facts that should be in the possession of every friend of Prohibition. It should be of special service to ministers, who wish to get before their congregations the facts concerning this important matter."

May be had from Pentecostal Publishing Co., Louisville, Ky., for 5 cents.

DRY LAW JAILS ONLY ELEVEN IN SIX YEARS AT ASHBURN.

Prohibition enforcement in Ashburn, Ga., is one thing the city fathers and courts don't have to bother about. Ashburn, by the way, is the home of the Ashburn Wiregrass Farmer, a weekly newspaper, of which Joe Lawrence is editor, and which helped many years ago to introduce the famous Turner County Plan of diversified farming, which attracted national attention. Now a study of the criminal docket of Ashburn shows that since December, 1924, only 11 arrests have been made on prohibition charges. Six of the arrests involved youth between the ages of 15 and 25, while the other five were men above 25; all were charged with drunkenness, but as indicated this is a rare thing in this section.



Mothers.

ON THE AIR—AN ADDRESS—
REV. B. C. GAMBLE.

Subject:—"Mothers."

From far and near they write for a copy.

One said: "Never heard anything like it."

Another: "I will pay any price for it."

Another: "I want two copies to frame for my boys."

Another: "I want to be a better mother."

Another: "I have a higher conception of motherhood."

Order a copy today, read it and tell your friend about the good you received. 25c per copy, 5 for \$1.00. Order from Pentecostal Publishing Company, Louisville, Ky.

Bread of life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a "first course" at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verses suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

PERSONALS.

Rev. C. R. Crowe, who has been ill for some time, wishes to thank his many friends for their substantial interest in him. He is improving, but it will be some time before he is able to be out.

Rev. Samuel Thomas, a converted Jew, has a few open dates for revivals, camp meetings or conventions. His terms are freewill offering and entertainment. He may be reached until May 3, at 635 S. Third St., Camden, N. J. His home address is 17 Eagle Drive, Indianapolis, Ind.

Rev. Otis W. Spinks, whose address is Box 344, Cedar Grove Station, Shreveport, La., is available for camp meetings. Brother Spinks has had wide experience and is a splendid evangelist.

Rev. Jim Green has been given a leave of absence from his pastorate in St. Louis, for two months this summer to hold revivals where needed. Any one desiring his assistance may address him 1226 Tower Grove Ave., St. Louis, Mo.

Frank Hopkins, Conference Evangelist, Norman, Okla.: "I am available for meetings in the immediate future, or later in the year. I am

fairly well known to The Herald readers, especially in Illinois, Missouri, Arkansas, and Oklahoma, and they know the gospel I preach. I have been in the evangelistic work a number of years (also pastor), and have held more than 150 revivals in eleven states. Wire me at Norman, Okla., or write me there, Box 893."

Rev. Samuel Thomas, converted Jew, preached at the all-day meeting, Good Friday in Wiley M. E. Church, 635 S. Third St., Camden, N. J. Rev. Thomas, before his conversion, was a widely known lawyer and a leader in the Zionist Movement. He preaches the old-time gospel with the power which comes from full knowledge and conviction. Services will be conducted at Wiley M. E. Church, April 19 to May 3, inclusive, by Mr. Thomas and his wife. You will always hear the best at Wiley M. E. Church in Camden under the direction of Rev. J. S. Hackett. We have an all-day meeting each Thursday. Come and join us when in our vicinity. Listen to the Wiley broadcast each Thursday afternoon 4 to 5 o'clock, over WCAM, 1280 kilocycles, beginning May 7. Let us have your comments.

Guy W. Green, Kansas City, Mo., held special services for the First Presbyterian Church of Fairfax, Mo., March 15 to April 5, as a result of which eleven persons entered the church, all by confession of faith. Numerous delegations of local societies attended the meeting during its progress, and all local churches co-operated sympathetically. On the last Sunday of the series, Mr. Green taught a Bible class on "Loyalty," when an attendance record which had stood fifty years, was broken by sixty-nine. After the visiting layman spoke to the high school the superintendent told his classes in history and social science that all members who would turn in to him three acceptable outlines of Mr. Green's addresses would be excused from their next test. As a result an average of 25 young people were on hand each night making outlines of what they heard.

Lawrence A. Stahl: "I want to thank you for your monthly sermon in The Herald of April 8th. Every word of it is true. I know from experience that Mass Evangelism is the only kind of Evangelism that will stir the conscience of the community. We had a glorious revival in our church from Feb. 8 to March 8, 250 persons being at the altar for pardon or cleansing. The community was stirred for miles around. Folks came for thirty miles to be in the services. On Sunday evening the church was filled so that we could start our song service as early as 6:55 P. M. I preached to 800 women on a Sunday afternoon; had 600 men in men's meeting; turned people away that could not get into the church because it was filled to the doors. Cards were burned, men threw away their tobacco, drinkers were converted. One man drank a gallon of whiskey on Saturday to kill conviction but couldn't kill it and was saved Sunday in his own home. It takes Mass Evangelism for the church to take a solid front against sin. The revival is still on. People are coming to the altar in our evening services. We are having full houses, though the special meetings have closed. May God bless you and keep you well for many years, or until he comes."

"OLD RUGGED CROSS" REVIVALS AT TABERNACLE, ALIQUIP- PA., GREAT SUCCESS.

"The Old Rugged Cross" revival campaign now in progress at the Christian and Missionary Alliance Tabernacle, Irwin and Maratta Sts., under the leadership of the Rev. Geo. Bennard, author of "The Old Rugged Cross," of Hermosa Beach, Calif., is meeting with great success. It is thought that some 200 seekers have been to the altar for pardon of sins, purity of heart, or to be reinstated in justifying grace, during the two weeks the services have been held. Boys and girls in the morning of life, as well as old folks with the evening shadows gathering on their brows, have been among the seekers. But in addition to this, there has been several scores of strong young men and women bowing at the foot of "The Old Rugged Cross" giving their hearts and lives to the great white captain of their salvation. It has been a wonderful sight to witness the altars and front seats crowded with immortal souls pressing their way into the Kingdom of God and offering themselves for service as he shall choose. Yes, old-time revivals are still popular.

Rev. Bennard is preaching the gospel in the power of the Holy Spirit and without any wildfire or abuse. Members of all churches that accept the whole Bible as the Word of God, are delighted to hear the strong sermons that he is delivering from night to night. His work of evangelism takes him into practically all parts of the United States and Canada. Be sure to hear him before these great services close.

Tonight the male quartet from Beaver Falls will bring a beautiful message in song. On Wednesday evening the Lindsays from Coraopolis will favor the congregation with at least one number. Special singers and visitors from Pittsburgh, New Castle and all the towns and cities round about are expected this week.

Every night this week is a special night. Wednesday night is "men's night, and "The Old Rugged Cross night." Thursday night is "family night." Friday night is "young people's night." Saturday night is a great "free and easy" meeting, song, testimony, and prayer. Sunday is to be the "great day of the feast," with five great services. All are invited to come and enjoy this spiritual feast.

"Mother" A Sermon for Mother's Day.

BY REV. H. E. CORBIN.
A little book to put in the hands of boys and girls who are away from home. It will remind them anew of Mother and Mother's God. Neatly bound in attractive paper cover. Price, 20c each, or 6 for \$1.00.
PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky

NOTICE.

To Whom It May Concern:

It was the writer's blessed privilege to have been associated in a three-weeks' revival campaign with the Rev. R. J. Smeltzer, pastor of the Wesleyan Methodist Church, at Falconer, N. Y., and he wishes to say that in his twenty years' work of evangelism he has never worked with a more brotherly man. His life and beautiful spirit not only won the esteem of his own people during the three years he has been pastor of that church, but also the love and esteem of the pastors and people of the

other churches of that city. Perhaps no other man could have gotten such a spirit of co-operation in the campaign there. He is now feeling the call to the work of evangelism and is ready to answer calls to any place or church that is anxious to go in for a genuine revival of Bible religion. We are very sure that no pastor or people will ever regret having called him to assist them in the work of winning souls. We are writing this word of commendation of our own accord.

George Bennard, Evangelist.

TO DR. H. C. MORRISON.

When vices of the flesh were strong,
And modern disbelief held sway;
When men confused the right and wrong
And found it hard to keep their way;
God called a man with holy fire
To preach the gospel of his Son;
The church on wings of faith rose higher
And felt the strength of Morrison.

The printing press could well be used
To tell the word of grace to men;
With truth that message so infused
Might well employ both tongue and pen;

At Louisville a place was found
To publish truth for souls imperiled;

That paper now the world around
Is called The Pentecostal Herald.

When learning's cause required aid
Against a system miscalled science;
And asked that scholars unafraid
Withhold from error their compli-

ance;
A school at once sprang into being
Well planned God's wisdom to ac-

knowledge;
And showed to men the Eye all seeing
Was watching o'er Asbury College.

The Bible says to render honor
To those to whom the honor's due;
We have a right to e'er remember
The one whose faith continues true:
The voice that gave the proclamation
Of grace held out to every one;
The plans that in their vast fruition
Reveal the mind of Morrison.

The might of Alexander faded,
The pomp of Caesar's hosts passed by;

But school and church with strength pervaded
Reveal the power from on high.

They live when empires are forgotten
And help to uplift struggling men;
Their worth shows forth the wealth of vision
Of pioneers like Morrison.

The Southland has its genial sunshine,
Its gentle winds and skies of blue;
It also has the steady purpose
Upheld in lives of heroes true;
Its faith in God means true devotion
To everything the heart holds dear;
Its songs of praise and adoration
Make life more fruitful and sincere.

And of its sons, there's one we'll mention
Whose words and actions will not die;

A man well worthy of affection,
With purpose lofty as the sky;
As victor in the ancient races
Received upon his brow a crown,
Of tender words and worthy praises
We'll twine a wreath to Morrison.

O. Wright,
Christopher, Ill.

Oh how great is thy goodness,
which thou hast laid up for them that
fear thee. Psalm 31:19.

A BOOK FOR THE Mother's Day Season

MOTHERS OF
FAMOUS MEN

by Archer Wallace

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power—stories which describe beautiful relationships, recall many happy incidents, and show the wisdom as well as the affection of real motherhood. The range of the book runs from the delicate, sensitive mother of Goethe to the slave-mother of Booker T. Washington. Not only will the book give boys a new appreciation of life and success; it will grip the attention of readers of all ages. Among the sixteen mothers in the books are those of Augustine, Wesley, Washington, Edward VII, Goethe, Benjamin West, John Quincy Adams, Lincoln, Lord Haldane, Sir James Barrie, and Booker T. Washington.

PRICE \$1.00
PENTECOSTAL PUB. CO.
LOUISVILLE, - - - KY.

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 high, low and medium voices. They are being 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. Pentecostal Publishing Company.

STOCK-REDUCING SALE

Old Folk's Large Type Red Letter Testament

Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

Regular price \$1.50.
Stock-reducing sale price 80c

The Self Explanatory New Testament

This special Testament has a commentary in the way of an exposition of difficult passages of Scripture. It is self-pronouncing, has a good, clear, black face type, illustrated, size 5½x7¼, bound in beautiful cloth, with inlaid illustration. Regular net price \$1.00. Stock-reducing sale price 60c

Vest Pocket India Paper Illustrated Testament and Psalms

Bound in the finest small grained leather, leather lined to edge, overlapping edges, silk sewed, printed on fine India paper, has the Psalms, silk headband and marker, gold edges, size 2½x4½x¾ inches thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50. Stock-reducing sale price \$1.50

21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

17 copies same as above, bound in the moroccolat binding, limp, a good 60c value, that we are offering in our Stock-reducing sale, each 40c.

900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

See page 16 for Bible Offer.

EVANGELISTS' SLATES

AYCOCK, JARRETTE AND DELL
Landale, Pa., April 21-May 3.
New Bedford, Mass., May 6-17.

BABCOCK, C. H.
Detroit, Mich., April 12-26.
Johnstown, Pa., May 1-10.

BLACK, HARRY
(529 E. Central Ave., Redlands, Calif.)
Colorado Springs, Colo., April 30-May 10.
Durango, Colo., May 12-24.
Osakis, Minn., July 2-12.
Tyrone, Pa., July 16-26.

BUSSEY, M. M.
Lansing, Mich., May 3-17.

CALLIS, O. H.
Delanco, N. J., April 12-26.
Corbin, Ky., May 3-17.
Wilmore, Ky., May 18-31.
Bristol, Tenn., June 3-21.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
South Portland Methodist Church, April 5-19.

CHOATE, CALVIN R.
Woonsocket, R. I., April 15-26.

COCHRAN, H. L.
(Gospel Singer and Young People's Evangelist, Sherman, Texas)
Murphy, N. C., April 15-May 3.
Henderson, Texas, May 4-17.
Sanderson, Tex., May 31-June 14.

COLLIER, J. A.
(1415 Forrest Ave., Nashville, Tenn.)
Manchester, Ga., April 19-May 12.

CRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Lansing, Mich., April 19-26.
Adrian, Mich., April 26-May 10.

DAVIDSON, OTTO AND WIFE.
(Bladensburg, Ohio)
Frasenburg, Ohio, April 12-May 3.

DICKERSON, M. N.
(Ashland, Ky.)
Collinsdale, Pa., April 26-May 10.
Bicknell, Ind., May 31-June 14.
Auburn, Ind., June 14-28.

EDWARDS, J. R.
(Sebring, Ohio, Gen. Del.)
Open dates, April 12-26.
Canton, Ohio, May 17-31.
Sebring, Ohio, Oct. 4-25.
Lima, Ohio, Sept. 6-27.

EITELGEORGE, W. J.
(1107 Lawrence Rd., N. E., Canton, Ohio)
Abbeville, Ga., April 20-29.
Palmetto, Fla., May 3-17.

FAGAN, HARRY L.
(Blind Song Evangelist and Pianist,
52½ Walnut St., Shelby, Ohio.)
Waynesburg, Pa., April 5-26.

FLEMING, JOHN
Wichita, Kan., April 13-26.
Dayton, Ohio, April 29-May 10.
Sapulpa, Okla., May 12-24.
Cincinnati, Ohio, May 29-June 7.
Bentonville, Ark., June 12-21.

FLEMING, BONA.
(2952 Hackworth, Ashland, Ky.)
Evansville, Ind., April 24-May 3.
Kanawha City, W. Va., May 8-17.
Abilene, Ky., May 22-31.
Longford, Kan., June 1-14.

FLEXON, R. G.
(Shackelfords, Va.)
Vestal, N. Y., April 26-May 10.
Mineral, Va., May 17-31.
Donora, Pa., June 4-28.

FUGITT, C. B.
(4512 Williams Ave., Ashland, Ky.)
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.

GADDIS-MOSER EVANGELISTIC PARTY.
(4905 Ravenna St., Cincinnati, Ohio)
China and Japan, April.
Sault Ste. Marie, Ont., May 31-June 14.
Sault Ste. Marie, Mich., June 16-28.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio)
Middleburg, Pa., May 6-20.

GREGORY, LOIS V.
(Young People's Worker, Waterford, Pa.)
Kane, Pa., April 6-27.
Columbus, Pa., April 28-May 10.
Ashville, N. Y., May 10-24.

HENDERSON, REV. AND MRS. T. C.
(221 N. Fessenden St., Oberlin, Ohio)
Collingswood, N. J., April 12-May 3.
Oberlin, Ohio, May 14-31.
Alton, Kan., June 4-14.
Haynes, N. D., June 19-28.

HENRICKS, A. O.
(Toronto, Ohio)
Bellevue, Pa., April 23-May 3.
Washington, Pa., May 4-10.
Pittsburgh, Pa., May 10-24.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Indianapolis, Ind., March, April.
Lisbon, N. Y., May 3-18.

HOOVER, L. S.
(Tionesta, Pa.)
Arcola, Ill., May 31-June 15.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Indianapolis, Ind., April 26-May 10.
El Paso, Texas, May 17-27.
Phoenix, Ariz., May 28-June 7.
Portales, N. Mex., June 11-22.

JOHNSON, HAROLD C.
(401 W. Wash. St., Springfield, Ill.)
Flint, Mich., April 13-26.

Cumberland, Ky., April 27-May 10.
Frankfort, Ky., May 11-24.

JONES, T. HOWARD.
(Sheffield, Mass.)
Greensboro, N. C., April 25-May 10.
Burlington, N. C., May 11-26.
Franklinton, N. C., May 26-June 1.
Graham, N. C., June 1-16.

KENDALL, J. R.
(Lexington, Ky.)
Strand, Okla., April 14-26.

LEWIS, M. V.
(Wilmore, Ky.)
Greenville, S. C., April 20-May 3.
Slaughter, S. C., May 4-18.

LINN, C. H. JACK.
(Oregon, Wis.)
Japan, China, Korea, February, March
and April. (Address care Oriental Missionary Society, Shanghai, China.)

LINCICOME, F.
(Gary, Ind.)
Owosso, Mich., April 5-26.
Chicago, Ill., April 29-May 11.
Fargo, N. D., May 17-25.

LOWMAN, J. WARREN.
(1039 Clinton Ave., Carthage, Mo.)
San Benito, Tex., April 12-26.
New Rockford, N. D., May 4-17.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Freemans, S. D., May 3-17.
Corsica, S. D., May 18-31.
Centerville, Ill., June 4-21.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Wichita, Kan., April 13-26.
Oklahoma City, Okla., April 27-May 10.
Bentonville, Ark., June 11-21.
Kent, Ind., July 23-August 2.

MINGLEDORFF, O. G.
(Blackshear, Ga.)
Society Hill, S. C., April 12-26.
Lanham, Md., May 3-17.
Columbus, Ga., May 24-June 7.

OWEN, JOHN F.
(262 E. 13th Ave., Columbus, Ohio)
Irvington, Ill., April 21-24.
Rome, Ga., April 26-May 10.

REID, JAMES V.
(2912 Meadowbrook Drive, Ft. Worth, Tex.)
Kingsville, Tex., April 12-26.

RICE, LEWIS J.
(2623 Troost Ave., Kansas City, Mo.)
Dewey, Okla., April 27-May 10.
Ada, Okla., May 24-June 7.
Heavener, Okla., June 11-July 2.
Okmulgee, Okla., July 5-19.

ROOD, PERRY.
(Box 268, Chesapeake, Ohio)
London, Tenn., August 6-23.
Open dates.

SHADE, N. B.
(561 N. W. Eighth, Miami, Fla.)
Tampa, Fla., May 17.
Plant City, Fla., May 24.
Jasper, Fla., May 31.
Charleston, S. C., June 7.
Roanoke, Va., June 14.
Richmond, Va., June 28.
Downings, Va., July 19.
Park Lane, Va., July 30.
Open dates after July 10.

SHANK, MR. AND MRS. R. A.
(1539 East Howard St., Pasadena, Calif.)
Mendon, Ohio, July 9-19.
Monroe, Ind., July 23-Aug. 9.
Wichita, Kan., Aug. 9-19.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park,
Detroit, Mich.)
High Point, N. C., April 17-26.
Ramseur, N. C., May 1-17.

THOMAS, SAMUEL.
(Converted Jew, 117 Eagle Drive, Indianapolis, Ind.)
Pittsburgh, Pa., April 19-May 3.

THOMAS, JOHN
Cincinnati, Ohio, May 29-June 7.
Wilmot, S. D., June 12-21.
Red Rock, Minn., June 22-July 5.
Mendon, Ohio, July 9-19.

VAYHANGER, M.
(Upland, Ind.)
Stone Bluff, Ind., April 13-May 3.
Chicago, Ill., May 10-26.
Cincinnati, O., June 1-4.
Upland, Ind., June 5-13.

WHITE, PAUL.
(Box 204, Highland Park, Ill.)
Peoria, Illinois, April.

WILSON, D. E.
(General Evangelist, 557 State St., Binghamton, N. Y.)
Salisbury, N. C., April 30-May 10.
Lake Placid, N. Y., May 17-31.
Arcanum, Ohio, June 11-21.
Thomasville, N. C., June 26-July 5.

WOODRUM, LON R.
(633 Chestnut St., Abilene, Texas.)
Tulsa, Okla., April 2-26.
Poteau, Okla., May 3-17.

Camp Meeting Calendar

MINNESOTA.
Red Rock, Minn., June 25-July 5. Workers:
Rev. Paul S. Rees, Rev. John Thomas.
Rev. Harry W. Blackburn, song leader.
Write Mrs. A. P. Atkins, Newport, Minn.

OHIO.
Coshocton, Ohio, June 11-21. Workers:
Dr. John F. Owen and Rev. Jarrette Aycock, evangelists; Dell and Mariel Aycock, song and music directors; Anna E. McGhie, young people and children's evangelist. Address R. K. Gamersfelder, 338 N. 8th St., Coshocton, Ohio.

FREE TO BOYS AND GIRLS
Egermeier's Bible Story Book

First of all—Here is what Christian people have asked for—an up-to-date book of Bible stories written according to modern methods of story telling.
Your children will eagerly await "story hour" when you get your copy of Egermeier's Bible Story Book. They will always clamor for "just one more."

THERE ARE 233 STORIES—FINE FOR TEACHERS

Quite frequently teachers tell how much they appreciate the Bible Story Book in helping teach and explain the Bible to others. The arrangement of the stories makes the book very usable. The Bible stories are divided into periods of Bible history and arranged chronologically. There are 233 stories, each complete, yet linked in such a way as to make one continuous, beautiful narrative of the Bible.

PICTURES ARE FOR CHILDREN FROM 1 TO 99

That is why so much attention has been given to pictures in this book. There are three kinds—drawings, actual photographs, and beautiful color reproductions, nearly 200 of them. They tell stories in themselves. Children will study them by the hour. The little tots who are too young to read will get the story so well impressed by the pictures that they can retell the story almost in detail from seeing the pictures. The colored pictures are exceptional pieces of art.

There Are 64 Pages of Helps Especially Adapted for Home Study

48 Pages of These Contain Questions on the Stories
In the back of the book are 48 pages of interesting and thought-provoking questions. There are five or six questions covering each story in the book. These have been carefully and studiously prepared. The test questions will be found valuable to teachers.

16 Pages of These Give Outstanding Facts About the Bible

1. How We Got Our Bible. Tells the story in a few words.
2. The Books of the Bible. A few concise, illuminating words about each Book of the Bible and the authors. Very helpful.
3. Interesting Facts About the Bible.
4. Great Prayers of the Bible.
5. Our Lord's Parables.

Most of these features are not contained in any other Bible-story book.

STYLE B—THE "HOME STUDY" EDITION

This has an attractive and strong cloth cover with oriental design in colors. Gold stamped titles. \$73 pages. Size 6½x9 inches. PRICE \$2.75.
All you have to do is to sell \$5.00 worth of our beautiful Velvet Mottos, return the money to us and the Bible Story Book will be sent you by return mail. Fill in the coupon right now and mail it to us.

COUPON

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

Gentlemen: I want one of the beautiful BIBLE STORY BOOKS as described above. Please send me a \$5.00 assortment of your Scripture Text Mottos. I will sell them and return the money to you within ten days. As soon as you receive the \$5.00 you are to send the Bible Story Book to me by return Parcel Post.
If for any reason I am unable to sell the Mottos I will return them to you promptly, and carefully wrapped.

NAME

ADDRESS

DATE

Note If you will send cash with the order, we will send you the mottoes, the Bible Story Book, and a handsome small star to the Eversharp style, complete with clip, a four inch lead and a changeable eraser.

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.

The Days of His Flesh:

The Earthly Life of Our Lord and Savior Jesus Christ.

By REV. DAVID SMITH

The leading Bible scholars, ministers, and editors throughout the English-speaking world proclaim this great work as the one outstanding Life of Christ for every man today. It offers a biography of the Master, elaborate in detail and extending through fifty masterful chapters and more than 500 pages, tracing every phase of our Saviour's earthly career. The author rests his case solidly upon the evangelical records. He adduces abundant evidence to show the historicity of Jesus and to confute those theories which would make Him a mere myth arising out of a haze of reverence and superstition. He is equally sound on the deity of Jesus and he shows conclusively that the acceptance of Christ as the Lord of Heaven must be regarded as the cornerstone of the Church.

The Master Life of Christ for Every Man

596 pages. Original price \$3.50
We have 150 copies that we offer at \$1.00 each postpaid.

PENTECOSTAL PUBLISHING CO.,
Louisville - - - - - Kentucky

THE NIGHTINGALE OF
THE PSALMS

BY
EVANGELIST J. E. AYCOCK
An Exposition of the
23rd Psalm

A beautiful and touching explanation of this Psalm. By linking it with many other tender and comforting passages in both the OLD AND NEW TESTAMENTS the evangelist gives this best beloved Psalm a new richness and depth of meaning in its application to life here and hereafter.
More than 40,000 sold. Hundreds of people have ordered it to give away.

Price 25c, 5 for \$1.00

PENTECOSTAL PUB. CO.
Louisville, - - - - - Ky.

Use Them In Place
of Tracts

Tracts are read and sometimes thrown away, but these beautiful Calendars will be kept on account of their attractiveness.

At the Special Sale Price you can give away beautiful Scripture Text Calendars that will carry a message each day throughout the year. The pictures continually attract. What better work could your Missionary Society do?

Sale Price While They Last

| | |
|---------------|--------|
| 1 for | 10c |
| 25 for | \$2.00 |
| 50 for | 3.00 |
| 100 for | 5.00 |

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

Beacon Lights of Faith

by C. F. WIMBERLY.

This book makes it possible for one to have at his finger-tips a short biographical sketch of 26 outstanding men and women of Protestantism.

Who is there who does not at some time need a brief statement of the lives of such saints as Tyn-dal, Knox, Cranmer, Madame Guy-on, Calvin, Finney, Muller, Hudson Taylor, Spurgeon and others.

Price, postpaid, \$1.50.

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

The Ever Open Door

by GEORGE H. MORRISON.

The last book from the pen of this gifted author and preacher. A series of sixty-two addresses. Geo. H. Morrison is well known for his freshness both in thought and ex-pression.

A few of the subjects treated are "The Illusions of Life," "The Sur-prises of God," "When Everyone Is Against Us," "What To Do With Our Cares," "The Cry For Com-panionship."

Perhaps one reason for the fasci-nation of this book is the unusual texts that the author uses for his subjects. They are so different and yet so appropriate. The reader continually finds his mind follow-ing new trails.

286 pages. Price \$2.00.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky

The Expositor's Treasury of Children's Sermons

Edited by W. ROBERTSON
NICHOLL and JANE T. STOD-
DART.

This treasury has been so care-fully arranged that it offers to the Pastor, Christian Worker and Sun-day School teacher a veritable mine of stories, ideas, morals, anecdotes, historic events, and hero tales which can be used to remarkable effect in teaching children.

And there isn't a dull sermon in the lot. Each is brimful of human interest and action; each is vivid, interesting, instructive, and each carries the divine message win-somely to the child.

782 pages, original price \$6.00. Our special price \$2.00.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky

A Fuller Understanding

of the book of Job can be had by reading James McKechnie's book entitled "Job, Moral Hero; Religious Egoist and Mystic." Its pages are filled with helpful max-ims. The author's writing throbs with life, and lifts the reader into the most sensitive appreciation of Job the character, and the whole problem of human suffering.

The regular price of this book is \$1.50. We are offering a limited number at a special postpaid price of 75c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky

Meeting Rationalists on Their Own Ground

A Christian lawyer faces the evidence. He finds the claims of "the Bible and its Christ" legally justified.

"A Lawyer and the Bible," by I. H. Lynton, is a book that will be welcomed by evangelical Christians everywhere. Trained in the law, the author has put forth the argu-ments for Biblical infallibility with legal precision. Here is a book to be read, and given to one's friends as a faith-building service.

Price, postpaid, \$1.50.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky

Jesus Christ and The People

by Mark Guy Pearse.

A delightful little devotional book, helpful for quiet meditation or suggestive for a series of prayer meeting talks.

Mr. Pearse commences the book with a discussion on "What Christ Did For The People" and "What He Commands Us To Do." Then follows a series of chapters on Christ and Nicodemus, the Woman at the Well, In the Home of the Pharisee, the Leper, the Woman who Had Spent All, the Friend of the Sorrowful, etc., etc.

The book is a handy size, bound in cloth, price 50c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky

A CLOSE CALL.

Mrs. Julia A. Shelhamer.

Listen! the phone is ringing and a sad voice comes over the wire, "Mrs. Shelhamer, will you please come and pray for my father? I think he is dying."

It is the voice of an unsaved daugh-ter. We hasten and find a gentleman lying unconscious. His power of speech is gone but he is breathing. His sweet daughter sits by his bed weeping. She has sat there all night long, watching, loving, and longing to help. But in spite of all her efforts he is slowly and surely slipping away.

"Is he ready to die?" I whispered. "I am not sure," she answered, and broke into a flood of tears. She was a Catholic, and the ladies who were with me belonged to various other churches. But here we were around a dying man, and were all praying for his salvation.

Why had they not called us sooner? Why wait until the man was crossing into eternity? This was the reason: they feared our prayers would excite him; but here we were in the presence of death, and this old gentleman had lived eighty-six years in sin! What could we do?

I stepped to his bed, laid my hand gently on the dying one's forehead, then knelt in prayer. Would it do any good? We feared it was too late but would do our best. We petitioned Heaven to bring the man back long enough to seek God. Then I anointed him with oil in the Name of the Lord, according to James 5:14.

Instantly he aroused and called for water. His daughter was astonished. After he had taken several spoonfuls, I asked him if he wanted God to for-give his sins. He said, "Yes, that's it, that's it."

"Now you pray," said I. He did not know how, so he prayed after me just as a child would do.

"O God, I am so sorry for my sins. Please forgive me and make me ready for Heaven. Wash my heart clean in Thy Blood. I believe Thou wilt do it."

This was all he was able to say. Jesus came very near. The room was filled with light and glory. Angels seemed to flutter about. The unsaved daughter wept with mingled joy and sorrow. At my request she too prayed audibly for her father and for her-self. Just then another unsaved daughter came in, knelt, and prayed not only for her father, but for the forgiveness of her own sins.

Then taking the sick man's hand, I held it up gently, while we sang:

"Pass me not O gentle Savior,
Hear my humble cry;
While on others Thou art calling
Do not pass me by."

"Will you please pray for mother?" said the nurse. We stepped to the other bed where lay the wife of the old gentleman, unable to be up, even in an hour of this kind. I anointed her and she was instantly healed. Thank God! the day of miracles is not past! In an hour she was up and dressed.

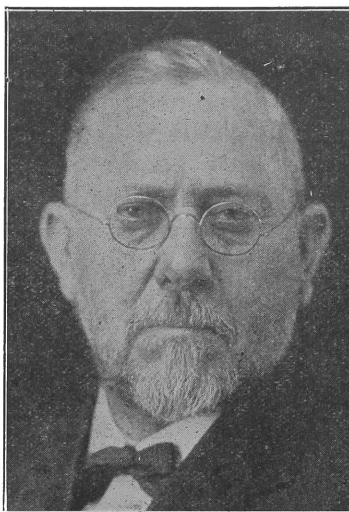
The next day we made another visit. The daughter met us with a smiling face. "Oh," she said, "I am so glad. Father is so much brighter and mother is well." It will take her a little time to get strong, but she is all right." We prayed again. The old gentleman prayed and said he had no doubts about his salvation.

God had revived him only that he

MY LIFE'S STORY

NEW EDITION—JUST ISSUED.

The Autobiography of Bud Robinson

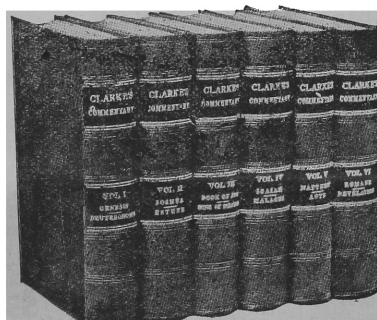


This is the book for which thousands have been waiting. It is years since "Uncle Bud- dy" has written a book deal- ing with his life and experi- ences. Now we have this vol- ume, his autobiography, giv- ing an intimate recital of his experiences from early child- hood to the present time. Pathos, humor, optimism, scathing rebuke, with an amazing memory of detail unite to give this volume the peculiar charm that charac- terizes 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 por- trait of author; attractive cloth binding. Price, \$1.00.

Pentecostal Publishing Company, Louisville, Ky.

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 Scrip- tures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, pru- dence, 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 doc- trines of revelation, and applies the whole to the great concerns of hu- man 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 expo- sitions 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 lit- erature. 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

might save his soul. It was not long before we were called again to his bedside. A crowd of relatives had gathered, for he was dying. He left a testimony behind to his salvation and in a few hours was gone.

O how happy we were to know that he made it through, but it was a close call. I hope none of our readers will run the risk he ran by having to be

called back almost from the grave to prepare for Eternity.

"Seek ye the Lord while he may be found; call ye upon him while he is near." Isa. 55:6.

Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song. Isaiah 12:2.

Great Stock-reducing Sale of Bibles!

We list below about 30 different styles of Bibles and Testaments which we are discontinuing, and in order to sell them quickly we offer them at about one-half the retail price. They are all good stock and in good condition

Every Bible in This List is The Old King James Version

Comfort Edition Handy Old Folk's Bible

Extra large type, very thin white paper, Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and moneys, silk headbands and marker, gold edges.

Bound in genuine leather, overlapping edges, stamped in gold on side and backbone, size only 5½x8½x1 in. thick, weight 25 ozs.

This is the smallest large type Bible for old people, or persons with weak eyes, that we know of in the market. The net retail price is \$7.00. Stock-reducing sale price **\$3.50**

6 copies same as the above, bound in a beautifully grained flexible morocotal. Regular \$5.00 value. Stock-reducing sale price, \$2.50.

Ideal India Paper Bible

The binding is the prettiest and finest used in Bible making, will always wear black, and you will be delighted with this fine grained Morocco.

It has the large, easy-to-read, open face burgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

It is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size 5½x8½ inch thick and weighs 24 ozs.

No better Bible on the market for wear, convenience, attractiveness or easiness of reading. Guaranteed not to break in the back. The publisher's net price is \$11.85. Stock-reducing sale price **\$7.50**

Precious Promise Bible

About one-tenth of the Bible is precious promises, and in this Bible they are all underscored in red, carefully indexed.

It has the large, long primer type with a complete line of most excellent teacher's helps, including references and concordance.

It is bound in genuine Morocco with overlapping edges, size 5½x8½x1¼ in. thick. Has red under gold edges. Sells through agents at \$7.50. Stock-reducing sale price **\$4.00**

Veri-Thin Pocket Bible

Bound in genuine leather, overlapping edges, stamped in gold.

It has a small, very readable, self-pronouncing type, with more than 40,000 center column references, maps, printed on fine India paper, red under gold edges. Size 4x6x½ in. thick.

A convenient Bible for pocket use or for a lady's handbag. Regular net price \$3.00. Stock-reducing sale price **\$1.50**

Child's Bible

It is beautifully bound in small grained flexible morocotal, very durable. Has a large, clear, minion type, red under gold edges, silk headbands and marker, colored maps. Stamped in gold on back and backbone.

Stock-reducing sale price **\$1.00**

Regular price \$2.00, or one dozen for \$10.00.

Big Type Easy-Reading Bible

Just the Bible to keep on your table for study. It has the largest type that we know of on the market and it is self-pronouncing. The type is so large you will get real pleasure in reading this.

It has the Family Record and some beautiful full-page colored illustrations.

Bound in flexible morocotal, stamped in gold, size 6x8x1½ inch thick.

The regular net price is \$6.00. Stock-reducing sale price **\$3.00**

A Bible similar to the above, with large pica type and references, size 6½x9¼x1 in. thick, bound in very fine leather, red under gold edges, regular net price \$5.00. Stock-reducing sale price, \$3.00.

Complete Red Letter Bible

We have sold at least 5,000 copies of this Bible. It has the large, clear, self-pronouncing long primer type, several hundred pages of the best Bible helps to be had on the market, including concordance and 4,000 questions and answers.

The words of Christ are printed in red. It has a large number of full-page illustrations, bound in genuine leather with overlapping edges, stamped in gold. The size is 5½x8½. The regular net price is \$6.50.

Stock-reducing sale price **\$3.25**

Sunday School Class Bible

A good, clear, self-pronouncing ruby type, maps in colors, beautifully bound in black cloth, stamped in gold on back and backbone, size 3½x5½x1 inch thick.

A small attractive Bible that anyone will appreciate. Regular price 90c. Stock-reducing sale price **50c**

One dozen for \$5.50

Scholar's Index Bible

Bound in genuine leather with overlapping edges, good clear, self-pronouncing type, fine white Bible paper, splendid concordance, red under gold edges, stamped in gold.

It has the patent thumb index. An ideal scholar's Bible in size, weight and thickness. Regular price \$3.00. Stock-reducing sale price **\$2.00**

Same Bible as described above, with additional features of illustrations, Family Record, 4,000 questions and answers. The regular net price is \$4.00. Stock-reducing sale price \$2.50.

Big Type Testament and Psalms

Has extra large bold black face type, is neat and convenient in size, light in weight, flexible Morocco grained binding, stamped in gold—a good value at \$2.00.

Stock-reducing sale price **\$1.00**

47 copies same as the above, words of Christ in red, at \$1.20 per copy.

The Smallest Teacher's Bible

The size is only 3¼x5¼x1 in. thick; weight, 12 ozs. Good clear readable nonpareil type, references, concordance, maps, Bible Gazetteer and some other special helps.

It is printed on fine India paper, red under gold edges, bound in genuine leather, overlapping edges, stamped in gold on back and backbone.

You will be delighted with this beautiful pocket edition of a complete Bible. The regular net price is \$4.00. Stock-reducing sale price **\$2.90**

Large Type India Paper Concordance Bible

A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance and patent thumb index.

It is bound in genuine Morocco with overlapping edges, red under gold edges, printed on extra fine India paper, neat in size, light in weight. Size 4¾x6¾, only 15-16 of an inch thick.

This is one of the newest and most attractive Bibles on the market. The publisher's regular net price, \$7.25. Stock-reducing sale price **\$4.50**

Black Face Type Text Bible

The type is large, clear and black, it is self-pronouncing, printed on fine white Bible paper, 64 pages of excellent helps, a large number of colored illustrations, red under gold edges.

It is bound in very fine genuine leather with overlapping edges, linen lined to edge, stamped in gold on back and backbone, size 4¾x6¾. Regular net price \$3.50.

Stock-reducing sale price **\$2.00**

90 copies same as the above, without illustrations. Stock-reducing sale price \$1.80.

Loose Leaf Bible

This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is 6x7½x1 in. thick. This includes the blank sheets as well as the Bible. The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

The mechanism is substantially made and the sheets will not pull out or tear; no rings or springs to get out of order.

The regular agent's price is \$12.00. Stock-reducing sale price **\$8.00**

Young People's Reference Bible

The very Bible you want for a young man or young woman, or for a business man. It is only ½ in. thick, size 4¾x7, weight 11 ozs. Beautiful clear minion type, references and maps.

Fine white India paper, silk headband and marker, red under gold edges, bound in a beautiful and durable grained morocotal, overlapping edges, titles stamped in gold. Guaranteed not to break in the back. Regular agent's price \$4.00.

Stock-reducing sale price **\$2.00**

Red Letter Prophetic Bible

Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

A complete line of most excellent teacher's helps, including a combination concordance, a clear, readable, self-pronouncing minion type, printed on Bible paper.

Bound in genuine leather with overlapping edges, stamped in gold, size 5x7x1 in. thick. Red under gold edges. Regular net price \$5.00.

Stock-reducing sale price **\$2.50**

A few copies same as the above, bound in an extra fine leather and leather lined to edge. Stock-reducing sale price \$2.90.

Scofield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black brevier type, and with the very complete Scofield references.

The size is 5½x8½, less than 1 inch thick and very light. This is acknowledged to be the prettiest edition of the Scofield Bible published. It is a regular \$12.00 value.

Stock-reducing sale price **\$8.00**

Same style as above, in the smaller type, size 4¾x7. Regular \$10.00 value. Stock-reducing sale price \$6.00.

Signal Bible

There is a * at each Old Testament scripture referring to Christ, and the Old Testament scriptures quoted by our Lord, as well as his sayings in the New Testament, are all printed in bold type.

It has the revised version in footnotes. Family Record, presentation page, a large number of full-page illustrations, concordance, good, clear, readable, self-pronouncing minion type. Red under gold edges, bound in genuine leather with overlapping edges, size 5x8. Regular price \$4.00. Stock-reducing sale price **\$2.00**

Large Type Testament and Psalms Red Letter Edition

Has the large, self-pronouncing burgeois type, with references and with revised version in foot notes; the words of Christ in red, illustrated, index atlas to the Holy Bible and maps. Bound in black cloth, stamped in gold, size 5½x8x½ inch thick. Regular price \$1.50. Stock-reducing sale price **60c**

10 copies same as above in leather binding. Stock-reducing price \$1.00.

See page 13 for other Testaments offered in this great stock-reducing sale.

PENTECOSTAL PUB. CO.,
Louisville, Ky.

Enclosed \$..... for which send Bible marked above.

Name

Address

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, April 29, 1931.
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.
Vol. 43, No. 17.

A SEARCHING TIME. By The Editor.

THE Scriptures repeatedly and plainly teach that there is a coming day of judgment; a period of time, no doubt, sufficient to search out the life and heart of each individual. This searching can be transacted very rapidly, and with startling accuracy.

That will be an interesting day for us ministers of the gospel when the motives, desires and passions that have actuated us in our preaching, and what we have preached, and the effect of the same upon those who have heard us, shall be revealed.

The Scriptures teach that the Lord's preachers will be held responsible, to a certain extent, for the souls to whom they have ministered. If men are not properly warned, and die in their sins, woe be to the preacher who has failed to warn them. God's word says their blood shall be required at the preacher's hands. This is ample to give the preacher cause for serious thought and should drive him to his knees and to honesty and earnestness in the delivery of his message.

The Scriptures are very emphatic with reference to personal holiness, and gracious in the promise of the cleansing power of the blood of Christ; the fulness and sufficiency of the atonement the Lord Jesus made upon the cross, when he, by the grace of God, tasted death for every man, and shed the blood which cleanseth from all sin. We can hardly see how the preacher is going to get by in the day of judgment who has failed to offer a Saviour able to save to the uttermost.

We can but believe that all of the ministers who have opposed the doctrine of full salvation from sin, here and now, by faith in Christ, are going to meet a serious situation when they stand, with the people who have heard and been influenced by them, at the final judgment. There has been a tremendous opposition to the whole teaching of a pure heart; that is, a heart sanctified and cleansed from all sin in this life by the blood of Christ. Well do I remember after preaching most earnestly to a certain congregation, the fulness of salvation in Christ, hungering and thirsting after righteousness, the cleansing blood, the clean heart, the holy life, and seeing most blessed results, I was followed by a jolly pastor who, in his message laughingly said, "We hear people talking about their sanctification, but I must confess I have never seen any one who was saved from all sin. We are all sinful creatures." The poor brother comforted the carnally-minded, rebuked the glad witnesses, and stumbled the feet of some poor souls longing and praying for the cleansing blood. He died suddenly, and I can but ask myself, how will he appear in judgment, when he stands before the Christ who hung in agony on the cross, shedding the blood, not to forgive some sins, or to cleanse from a part of the carnal nature, but

ISAIAH MEDDLING IN POLITICS.

"How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it, but now murderers.

"Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves: every one loveth gifts, and follow after rewards, neither doth the cause of the widow come unto them." Isa. 1:21-23.

Isaiah is a bit severe on the corrupt city officials. He is speaking for God. It is a big part of the business of every preacher to cry out against the sin about him.

to forgive *all sin*, and to cleanse from *all* spiritual defilement of every kind; to make those red as crimson with defilement, white as the driven snow.

The Lord Jesus knows that he is mighty to save from all sin, the stain and defilement of sin, the love of sin, the desire for sin, and to grant the gift and baptism and indwelling of the Holy Spirit to keep, to guide, to empower and to live saved from sin, in a sinful world, as a living witness to any and all who will hear, that there is a Christ who can save the people from their sins. What is written is written. What men have done is stamped and sealed and laid away for that great day. But I tremble for those men, men I have known and loved, who became bitter antagonists against the Holiness Movement; who spoke disrespectfully of John Wesley; who discounted the teaching of Adam Clarke, Richard Watson, and discouraged the use of certain hymns by Charles Wesley, and used their influence in every possible way to oppose the revival of the old Methodist doctrine and experience of sanctification; men who were vicious in their attitude, and who sought to humiliate pastors and evangelists who preached and witnessed to the fulness of salvation in Christ. They made the expression, "Second blessing," a subject of ridicule, laughter, amusement, debate and strife. I knew them, numbers of them. They did not claim to be holy men by the power of the cleansing blood. No one believed them to be holy men. Those who were in sympathy with them, and joined with them in their opposition to a great revival, did not believe them to be holy men. None of them I ever knew died shouting the praises of Christ. I do not remember to have heard that any of them, in their dying hour, testified that they were thankful to God that they had always opposed the Holiness Movement, that they had never believed that Jesus' blood could cleanse and make men holy in this life, and that if they had life to live over, they would be more energetic in their opposition to holiness camp meetings, schools, evangelists, pastors, and revivals of all kinds for the promotion of scriptural holiness. If they ever gave such testimony I never heard of it. They have made their record and gone out and will meet it at the judgment. One can but ask if, in that great day, God will say to those men who have written and preached and opposed entire sanctification through the

blood of Christ, as a definite and gracious work of the Holy Spirit, "Well done, good and faithful servants." We shall see what we shall see. May God help us to remember that we must give an account at the judgment.

Without Holiness No Man Shall
See the Lord.
No. 3.

MEN BELIEVE WHAT THEY ARE TAUGHT.

NO, I am not writing too much on this subject. Nothing is more important than that those of us who claim to have received the sanctifying power of the Lord Jesus Christ, should seek by every proper means to spread throughout the world the good news of full salvation. Many of us are approaching the evening of life, and we certainly should feel an intense interest in giving the rising generations and all of our fellowbeings who come into the world, the blessed gospel of full redemption by faith in our mighty, all-powerful Lord Jesus.

It is hardly reasonable for any one of us to claim to be fully saved and, at the same time, be indifferent to the state of those about us who are not fully saved. One of the features of entire sanctification is the fact that it puts within us an intense longing, a holy passion, for the salvation of others. To find Jesus and know him as our Saviour from all sin, stirs our souls to bring others to know him in the fulness of his power to save from sin.

The Bible plainly declares that we are not our own. That we have been bought with a price; not with silver and gold, but with the precious blood of Christ. Among the true Christian followers of our Lord, rich or poor, we are simply his stewards. And we must give an account in that great day for our stewardship. O my brothers and sisters who believe the Bible, who love the Lord Jesus Christ, who long to see the lost brought to salvation, will you not join us in the upbuilding of this Seminary? In the preparing of an army of young men to go out with a consuming passion for the salvation of the lost? Our race will soon be run. Our account must soon be rendered. What could we do better than to help prepare a Spirit-filled, holy ministry, to seek after the lost sheep that have gone astray from the Father's fold.

There is one thing that comforts me in this effort. It is this—I know that it has the approval of the blessed Trinity. It must have! The God who loved a lost and sinful world enough to give his Son to die for its redemption wants the message of his love and redemption to go out over this nation and around the world. Think of our blessed Lord hanging upon the Cross, dying for the

(Continued on page 8)

SOME VITAL QUESTIONS CONSIDERED.

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



I have been asked many questions about the Holy Land since our visit there on our way back from India. Many have strange ideas of Jerusalem and the Jewish invasion of Palestine since the War. Let me here put down a few important facts and figures regarding the Holy Land:

Population is as follows: Jews 154,330 (before the War 57,900); Moslems 572,443; Christians 80,225; Bedouins 100,000; making a total of over 900,000 people. The Jews own about sixty-five per cent of the industries and they pay over forty per cent of the revenue.

Prior to the War the Jews held 5,000 acres of land. In 1930 they held 75,000 acres. 700,000 trees of various kinds have been planted in the past few years. The Jews have 227 schools with 790 teachers and 19,419 pupils. The Moslems have very few schools.

The Arabs oppose bitterly Zionism as they see in it a tendency to dispossess them of their country which they have held for thirteen centuries. They hold that they are of the seed of Abraham through Ishmael. The Balfour declaration favoring a National Home for the Jewish people and pledging the British government to use their best endeavors to facilitate the achievement of this object had a twofold effect; upon the Jews it had the effect of stimulating greatly the idea of Zionism and vastly increasing immigration of the Jews to Palestine. Upon the Arabs it had the effect of bitterness; they would prefer remaining under the Turks, of course. They resented the idea of the Jews coming in and securing, by purchase, all the best arable land in the country. Out of this bitterness grew the rioting and killing of a few years ago. To those of us who believe in prophecy we see in the events of the past decade and more some wonderful fulfillment of prophecy. In these later days many things are happening which throw wonderful light upon prophecy, particularly upon the doctrine of the Second Coming. The other day the Pope of Rome, using the Radio, spoke to all the world nearly. When Christ comes to rule from Jerusalem it seems as though science is already preparing the way by which his voice will be heard throughout the whole world. Dr. A. B. Simpson wrote the following lines:

"The air is full of party strife
And conflicts loud and long;
Each leader has some new device
To remedy the wrong.
Men vainly strive from age to age
Earth's golden age to bring,
But tell me why is there never a word
Of bringing back the King?"

II.

I see by the church papers that some strange things are happening these days. Over in Hartford, Conn., they had a conference on the subject of "Are we on the verge of a spiritual awakening?" One of the principal speakers was an out-and-out infidel, Dr. Harry Elmer Barnes. This man has bowed God out of the universe and thrown the Christian theology on the scrap-heap. It seemed a shame that they had not invited Clarence Darrow as one of the speakers also. Some months ago Barnes shocked the Christian thinking world by his bold and blatant blasphemies in which he avowed there was no God, and the whole business of religion was nothing but a sham and superstition. Now it passeth comprehension how a body of ministers and leaders of the church will insult the Christian people of the land by put-

ting an Atheist and a scoffer on a program to consider such a vital question as a spiritual awakening. Other speakers were Dr. Harry Ward, whose conception of socialized Christianity is an income of ten thousand a year. Another speaker, Dr. Gilkey, wants all denominationalism wiped out and the obliteration of the traditional system of Christian theology and a new (20th century) conception of God.

Dr. Lynn Hough raised the Conference (almost) to a shouting point by declaring that "personality is upon the throne." We might stop to ask what personality? Mussolini, Al Capone, Clarence Darrow or Fosdick?

Dr. Hough said, "Archimedes set sail in a bath tub and discovered a new, intellectual continent." Which moves me to say that a great crowd of present-day thinkers and leaders (so called) are sailing in a bath tub—it gets them nowhere—they go round and round and if they should strike a continent it is cold and bleak and icy. Their bathtubs are borne by the currents of their unregenerated thinking which carry them off to the North pole of Modernism where they freeze to death, spiritually, and they in turn freeze the people and the churches they come into contact with.

III.

How are we to account for the loss of vision, the lack of power and the almost total failure of some missionaries, so called? Who is to blame for the changed emphasis upon missions by which those are admitted into the ranks of missionaries and sent abroad on missionary work and, at the same time, fail to bear the marks of any true conversion, have no spiritual mind, no message and no witness to saving grace? Are we sending people out to the mission fields just to teach school? Are we sending them just to do a work of social uplift? Is this the New Testament view of missions? Is it the Pauline view? Imagine a young man sent to the mission field and he cared so little about the spiritual aspect of his work that he failed to bring a Bible with him—this happened in South America!

Recently I attended a meeting where a missionary (?) was to give a report on his field. After three years' labor he reported six members and a Masonic Lodge; he reminded his hearers if the work was closed up the Masonic Lodge would go also. It was pitiable and tragic to think that this field has been operating for seventeen years at a cost of over \$25,000 and only six members to show for it, and a Masonic Lodge. When one looks a bit into the history of that work one finds that one modernist after another had been sent there, and as a general thing modernists on the mission fields are failures in making converts to Jesus Christ and his regenerating grace.

In those Latin American countries missionaries need a deep, glowing religious experience—they need to be sanctified people. Romanism is entrenched here, priests are corrupt and intolerant. The Catholics are often fanatical. Nothing but real holy fire burning in a missionary's heart for the salvation of souls will effect anything.

I heard a very prominent official of the New York Missionary hierarchy which aims to run the whole missionary program throughout the world, say recently in a meeting, speaking about those Latin American Catholic countries that "We are not here to make Protestants of those Catholic people. We are here to enlighten and elevate and show the spirit of the Sermon on the Mount and the love of Jesus to them." Now there is some truth in what he said and a lot of error. If we send missionaries to South America with no certain objective about get-

ting the people saved we are sending them to be failures. The real heaven-sent missionary is never satisfied unless he sees people turn from their idols and wicked works to serve the living God. If our missionaries to Catholic countries do not get people saved they are not doing the work they ought to do. Any amount of education and social uplift will not meet the New Testament ideal of Missions. Thank God, thus far in our travels in Latin America, we have been in meetings where souls were convicted of sin, converted and sanctified in the old-fashioned way. The gospel works the same results in every land and among every nation and race.

IV.

Dr. Dinsdale T. Young, speaking about Types of Prayers enumerates them as follows:

"1. The Ignorant Prayer. 'Ye know not what ye ask.' Matt. 20:20.

"2. The Arrested Prayer. 'Speak no more unto me of this matter.' Deut. 3:26.

"3. The Happy Prayer. 'Making request with joy.' Phil. 1:4.

"4. The Sorrowful Prayer. 'Being in an agony he prayed more earnestly.' Luke 22:44.

"5. The Private Prayer. 'Shut thy door—Pray in Secret.' Matt. 6:6."

V.

Faith and reason can get along fine together when linked together by genuine piety; but reason unharnessed and divorced from faith becomes a dangerous proposition. Many there are who permit reason, unattended by faith, to carry them over the precipice and they plunge into infidelity—then peace goes and fellowship with God is lost and materialism fills the horizon.

Some one has put real truth about faith and reason in the following lines:

"Reason unstrings the harp to see
Wherein the music dwells,
Faith pours a hallelujah song
And heavenly rapture swells.

"By reason's alchemy in vain
Is golden treasure planned;
Faith meekly takes a priceless crown
Won by no mortal hand.

"While reason is the laboring oar
That smites the wrathful seas,
Faith is the snowy sail spread out
To catch the freshening breeze."

HOW OFTEN IN READING

do you encounter a word with which you are not familiar? To understand the meaning of a word helps one to more fully appreciate what one reads.

The New Universal Graphic Dictionary is distinguished by such outstanding features that it adapts itself for general use. It contains hundreds of new words that have recently come into use. The entry words are printed in large bold face type, two lines high, while the definitions are in a smaller, but easily-read type.

There isn't anything which so enlarges and varies the vocabulary of the school boy or girl as a good dictionary handy where they may find definitions that will enable them to thoroughly understand a word and its proper use.

Just a few copies left. Don't fail to get one. Clip this ad, for convenience, sign your name and attach \$1.00 in any form it is convenient to send it, mail it to The Pentecostal Publishing Company, Louisville, Ky., and a copy will be sent you by return mail.

The Bible is God's chart for you to steer by, to keep you from the bottom of the sea and to show you where the harbor is, and how to reach it without running on rocks or bars.—H. W. Beecher.

A HEART OF COMPASSION OR OF INDIFFERENCE.

Clarence R. Ries, A. M.



OD, through the Apostle Paul, caused the following words to be penned: "Put on therefore, as God's elect, holy and beloved, a heart of compassion." R. V.

Very few of the injunctions or exhortations of God's Word are so little heeded by those called by his name as this command, "Put on a heart of compassion." Perhaps it is because we so little understand the real essence of the word compassion or, perchance knowing its true meaning, we shun to perform because of what it costs. Only as we understand the heart of compassion in the bosom of the Father in his dealings with Israel can we understand the Old Testament. Only as we grasp the significance of the heart of compassion that mightily surged in the soul of the God-man, Jesus Christ, as he bore the sins of the world on Calvary can we truly sense the real message of the New Testament. May I go a step further and say that the world today will never know the true meaning of the Old and New Testament if God's people are devoid of a heart of compassion? Then, in truth, will our lives be a savour of life unto life and not of death unto death. Do we, in unison with the God of Israel and the Christ of Calvary, have a heart of compassion for lost, sin-cursed men or is ours a heart of indifference? Surely no true revival will come to our land until God's own people become possessed of the broken, compassionate heart of the Father and his Son Jesus Christ.

The basis of Israel's faith was in the compassion of God, for had he not out of compassion called them to be his people and delivered them out of bondage? Their forgiveness, their leadership, their provisions were all due to Jehovah's compassion, and "God full of compassion forgave their iniquity (Psalm 78:38) and was ever mindful of his covenant (Psalm 3:4, 5). When Israel became headstrong and would walk in none of God's ways we read that God repented. What does this mean? The Hebrew word is *naham* implying a difficulty in breathing; hence to pant, to sigh, to groan, meaning to grieve as one grieves when disaster or loss has come to a dear friend. What a revelation of the heart of the Father! "And they were not consumed because his compassions failed not." (Lam. 3:22). Because their God was inherently a God of compassion, Israel's prophets declared that his people should likewise be men and women of compassion.

How wonderfully significant is that Hebrew word compassion! Hebrew verbs have seven stems. One of these is known as the intensive stem. To have compassion comes from the intensive stem of the Hebrew word *raham* meaning to love. Hence, to be compassionate is to love intensely, love passionately, love vehemently. "And God loving vehemently forgave their iniquity." It has its counterpart in the New Testament in the words "have fervent—red hot, intense-love for one another." This is the compassion of the Old Testament. There is no word in Hebrew more pregnant with meaning than the noun compassion. It originally means "brotherhood, brotherly feeling of those born from the same womb" or "motherly feeling." How tender the word becomes as we note the true love of a brother in the flesh for a sick or stricken brother of his own kin, or the love of the mother as she sits by the bedside of her sick child,—her whole being going out for the child. The one who has passed through such an experience begins to approximate the compassion of God for his sin-blighted, dying people.

This helps us to understand the compassion of Jesus as portrayed in the New Testament for "He was God manifested in the flesh." That we may truly grasp the meaning of his compassion, let us note the mean-

ing of our English word compassion. It is made up of two Latin words, *cum*—with, and *pati*—to suffer; the word meaning then to *suffer with*. "And when Jesus saw the multitudes he was moved with compassion—He *suffered with them*—for they were as sheep without a shepherd." How he must have suffered as he stood above Jerusalem and wept over the city! His heart was broken. Surely there would have been no hope for man if the heart of God the Father and the heart of Jesus had not broken in dynamic compassion for man! Here lies the vital essence of Christianity. Other religions say, "Do." Christianity says, "Be." Other religions say, "Do as I say." Jesus says, "Be what I am,"—a *sufferer with* those without a shepherd, a *sufferer with* those whose house is left unto them void.

Note briefly that strong word *moved*! The Greek signifies the strongest emotion of the affections,—being lovingly constrained—impelled. How he longed to bring harmony, rest and assurance out of the distorted, restless, heart-sick lives of the multitude! In the second verse of Genesis we find the world in a state of chaos and ruin and the Spirit of God *moved*. R. V. He alone could bring harmony out of that chaos. The word *moved* in this passage means an inward, life-giving power rather than a mere mechanical, outward motion. In the Syriac it is the common word for loving, warning, cherishing. Just as the brooding of the Holy Spirit, as seen in the Genesis record, produced harmony by this inward, life-giving power, so the soul dead in sin and distorted in life will be brought into harmony with itself and God by the warming, compassionate heart of Jesus Christ through the instrumentality of his followers today.

Nor do I observe that this compassion of Jesus is a passive, negative somewhat but rather a positive, impelling force in the Saviour's life for true compassion begets action. "And Jesus moved with compassion" fed the multitude, "moved with compassion" he touched the blind man's eyes, "moved with compassion" he raised the widow's son; "moved with compassion" he wept, for alas, his hands were tied by them for "ye would not." Jesus so beautifully portrays his own heart of compassion in the parable of the prodigal son;—for "the father had compassion and *ran* and *fell* on his neck and *kissed* him." Do we have compassion with legs on it like that? He again reveals his compassion in his illustration of the good Samaritan, for "he had compassion on him (the unfortunate man) and *went* and *bound* up his wounds, *pouring* in oil and wine, *set* him on his own beast and *brought* him to an inn and *took care* of him." That's compassion! May God give us that kind of evangelical, personal work begotten of a suffering urge that will constrain us to bring lost men and women to Christ! Paul prayed that he might be accursed for his brethren if thereby he might win them to Christ. That is the language of true compassion. Moses *suffered with* and for his people that he told God to blot out his name from the book of life but spare his people. That is compassion. Why are so few brought to Jesus today? Why is the Church of God so listless? She has lost the essence of vital Christianity—compassion. In compassion there is a living faith that grips the promises of God; in compassion there is fervent, intercessory prayer that prevails with God as did Elijah who "prayed earnestly and it rained not for the space of three years and six months." There is begotten in the life of one possessed with true compassion a humble, Spirit-filled and guided walk in daily fellowship with Jesus Christ.

The great apostle's earnest prayer was that "he might know him and the power of his resurrection and the fellowship of his suf-

ferings." What a prayer! But realizing the mighty issues that are at stake in the lives of men and women all about us, dare we pray, really pray, anything else? There is no fellowship with Jesus without suffering. Peter (1 Pet. 5:10) calls our attention to the fact that our perfection, establishment and strengthening is dependent on *suffering with* Jesus. Paul reminds us that our glorification depends on our *suffering with* Jesus (Romans 8:17). In Second Timothy 2:12 we read, "If we *suffer with* him, we shall also reign with him"; and because of being "partakers of Christ's sufferings" we shall come to the grand, final rejoicing (1 Pet. 4:13) to sing the song of Moses and the Lamb through him who washed us through his own precious blood "and counted us worthy of the Kingdom of God for which we suffered." (2 Thess. 1:5).

"Put on therefore as God's elect, holy and beloved, a heart of compassion." Do we want to be like Jesus? Do we crave to see men brought to Jesus? Do we desire our lives to be as a well-watered garden? Then, let us pray earnestly for a heart of compassion,—ready to *suffer with* Christ with a broken heart over lost men, "ready to go, ready to stay, ready to do his will." "I have chosen you and appointed you that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you." "For even hereunto were ye called because Christ also suffered for us leaving us an example that we should follow in his steps." "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake."

Dear reader, will you not enter into this blessed fellowship with Jesus that as he *suffers with* lost men and women, you too, in seeing the multitudes without God and hope in the world, might be moved with compassion for the glory of our Saviour and the salvation of men?

ONE MINUTE SERMON.

BETHEL COOK.

A PARABLE.

Text.—*They think they shall be heard for their much speaking.* Matt. 6:7.

Once upon a time there was a man who spake much and loud in meeting, and upon every occasion. This man could make long and eloquent prayers, and those who met him believed him to be very religious. Now there lived in the same country with this man many poor and destitute people.

His church also presented, from time to time, many worthy appeals for the work of the Kingdom of God.

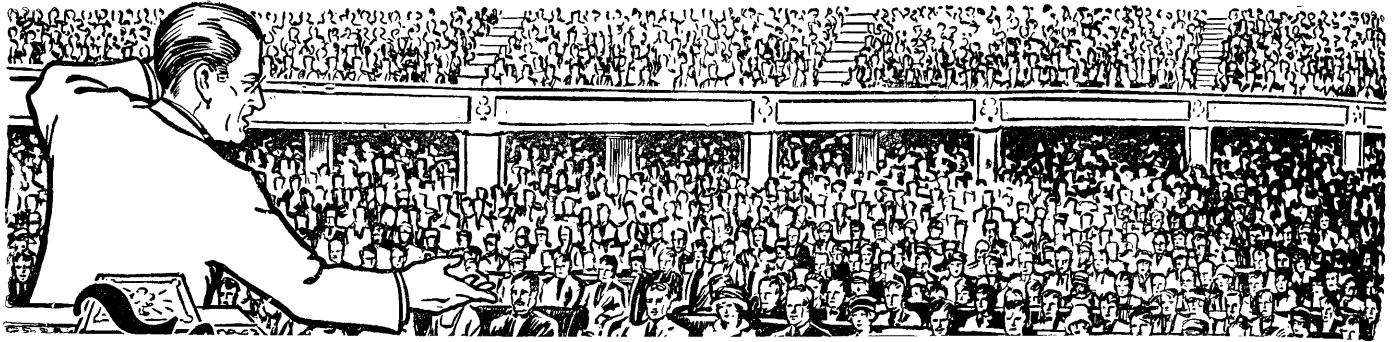
But when the offering was taken for the poor, and when the interests of the church were presented he never let his left hand know what his right hand did because it never did anything.

IN THIS BUSY AGE

young women who are struggling, trying to live Christian lives, need a message of encouragement—a message that really creates in one a desire and determination to find time for the deep devotional life.

The little book, "Mary of Bethany," is one of the fullest, richest messages on the devotional life we have read. She had nothing too precious for Jesus and to read this wonderful little book will encourage, inspire and enrich any heart.

The price is only 25c, or 5 copies for \$1.00. Order some to hand out just for the good they will do. It will be doing good preaching. Pentecostal Publishing Company, Louisville, Ky.



THREE TYPES OF MEN.

Rev. E. E. Shelhamer.

First: Those who displease God.
Second: Those who please him.
Third: Those who are well pleasing to him.

I am to preach to you as God may help, on these three types of men, those in the basement, those on the ground floor, and those who are up stairs.

First: Those who are the farthest from God. Turn with me to Deut. 9:11-19. "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant.

"And the Lord said unto me, 'Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are *quickly turned aside* out of the way which I commanded them; they have made them a molten image.'

"Furthermore the Lord spake unto me, saying, 'I have seen this people, and, behold, it is a stiffnecked people:

"Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.'

"So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

"And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had *turned aside quickly* out of the way which the Lord had commanded you.

"And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

"And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

"For I was afraid of the anger and *hot displeasure*, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also."

Dear friends, this is a sad picture; this shows the fickleness of humanity. Have you ever counted how many times God in a miraculous way raised up deliverers for his chosen people? But after about one generation, or forty years, we read, "And the children of Israel again did evil in the sight of the Lord." After all, it looks as though we do not have very much to boast of, except that we are a fearful disappointment to God. Did you notice in this Scripture lesson, how it says at least twice that "They are *quickly turned aside* out of the way which I commanded them," and because of this Moses said, "I was afraid of the anger and *hot displeasure* wherewith the Lord was wroth against you to destroy you." Here we find God's displeasure at its height and it is called "*hot displeasure*."

But let us not be too severe on the fickleness of Israel. Just look around and see how "*quickly*" we likewise have turned aside;

for instance, how "*quickly*" we fall in with the general custom of Sabbath desecration; how "*quickly*" we forget our former conscientious scruples and do like others—buy milk, buy newspapers, buy gasoline and oil, on the Lord's day. How "*quickly*" and easily preachers and others can take the train on Sunday, when, if they planned and prayed they could do otherwise. I live in California and know many good people, who at one time were very conscientious along this line. But now, they can leave the coast Friday or Saturday and know they will be traveling all day Sunday in order to attend General Conference or some other gathering. How "*quickly*" have they turned aside from former convictions.

Again, how "*quickly*" we and our children become worldly in appearance. Back there we were so humble and plain that we were a constant rebuke to worldliness and compromisers, but now it is different. Many of us and our children could hardly be distinguished from theater-goers. We dress like the world; we talk like the world; we have worldly music on our pianos; we have foolish phonograph records; we listen over the radio to foolish and unprofitable things; yea, we "*quickly*" cave in and do like the nations around about us.

Put me down as a fanatic if you will, but wait a moment until I quote John Wesley; you will accept him, will you not? In the General Rules of the Methodist Church, written by Wesley, he said that it was expected of all who desired to continue in those early societies that they should evidence that desire to "flee from the wrath to come," by avoiding evil of every kind, such as the "wearing of gold"; such as the "singing of those songs and reading those books which do not tend to the knowledge or love of God"; brother going to law with brother; "speaking evil of magistrates or ministers"; taking up goods without paying the duty. Again he says, that they should not only avoid evil of every kind, but that they should do good of every kind, such as "Searching the Scriptures"; family and private prayer; fasting and abstinence; attending upon all the means of grace, etc., etc. After he has mentioned these and many other things, he concludes by saying, "All these things we know the Holy Spirit writes on *truly awakened hearts*." Mark the language! He did not say on sanctified or even regenerated hearts, but those who were "*truly awakened*." Now friends, we must conclude that John Wesley was either too strong or we are not strong enough; John Wesley had the standard too high or we have it too low.

Oh, that God would so save us and our young people that they would not "*quickly*" cool off and compromise. I wonder if we do not sing and shout converts through too hurriedly. Better let them seek for days if need be, until they get a clear witness from high heaven; get something that will hold them steady for years to come rather than rush them through and have them quickly disappoint God and those who are truly conscientious.

Charles Finney's converts had a stability of character that was not characteristic of the Methodists. Why? Because he did not appeal so much to their emotions as to their wills. He insisted on entering into a covenant with God to please him, *feeling or no feeling*. If great ecstasy came, very well, if not, the principle of righteousness planted in the soul, was worth more than a big shout and then so quickly a big doubt. Brethren, I confess I am humiliated when a sinner comes up and says to me, "I would give the world if I were as happy as you; if I felt as good as this one or that one." Where did he get that standard? Some one is to blame. He has his eyes on a *good feeling*, whereas he ought to say, "I would give the world if I had the consciousness that I was in *right relationship* with God and all mankind." For, remember it is worth infinitely more to be right than to be tickled and feel good.

Do not misunderstand me! I rather enjoy the waving of handkerchiefs, etc., but many times I have been greatly disappointed when some of these same ones "*quickly turned aside*" because of a little money; because of a slight or insult; because of the customs and fashions of others around them. Oh, that God would give people backbones like iron crowbars instead of those like cotton threads.

Beloveds, if I were compelled to write, not a book, not a page, not even a paragraph, but one sentence, specifying the greatest need of this age, this is what I would write—"Oh, for men and women who have the courage to go against the crowd and follow their God-given convictions."

Second: *Those who please God*. If you will turn to the 11th chapter of Hebrews, you will find there recorded one of the worthies—Enoch. It tells us, "By faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony that he *pleased God*." If you will turn back to Genesis 5:21, you will read, "He walked with God three hundred years." It also tells us that he begat sons and daughters, one of which was Methuselah, the oldest man on record—969 years. According to this account, if Enoch could please God three hundred years, why can we not have the same testimony for three or thirty years? God is the same yesterday, today, and forever. If Enoch pleased God and yet raised a large family, this puts into oblivion that old Roman notion that in order to be holy a priest or preacher must live in celibacy. Some of us do not go quite that far, but make excuses for our failures and irritability by saying that it is hard to live for God and have so many domestic cares.

Oh, the multitudes of women who are scolding and fighting, then excusing it all by saying they are mismated or cannot live religion because of domestic troubles. No doubt Enoch had his share of perplexities, and yet he kept walking with God and pleasing him for these 300 years. We are told that he lived sixty and five years and begat Methuselah. From this I gather that it pays to please God; for a man who walks with God will not

quickly walk with loose characters, nor will he eat, drink and act in any way that will affect his blood; his children will be healthy and bright. Many sinners ought never have been allowed to marry; they are not fit to be parents; their offspring in many instances are either vicious, vile, or idiotic. Parents, you ought to covenant now to walk with God and please him in self-defense, if nothing more.

I am not preaching Holiness, but old-fashioned regeneration. The soundly converted man will please God in his intentions and behavior. In justification we get something we never had before; we get all the nine graces of the Spirit. In entire sanctification we get rid of something we always had—the carnal nature. In justification the tree is cut down; in the work of Holiness the root is taken out. In justification we get peace that passeth understanding; while in sanctification we get the peace that passeth by misunderstanding. Oh friends, let us magnify the grace of God in enabling even a convert to please him.

Third: *Those who are well pleasing to God.* Do not let it take your breath away when I refer to Matthew 3:16, 17. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Have you ever noticed that nearly every passage of Scripture that refers to Jesus Christ, (except in his Messianic office) can be applied to us? Let me read one in Isaiah 42:1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles." This ought to be said of you and me in a limited sense. "He shall not cry nor lift up, or cause his voice to be heard in the street"; no boisterous talking, no railing and clamoring for this or that. This ought to be said of us. "A bruised reed shall he not break." In short, he will not bear down hard upon others. He will be sympathetic, nor say in a light manner, "Well, he or she deserves it, they brought it upon themselves."

Brother, when your ways are well pleasing to God you will not needlessly grieve others. We read, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." That is, your enemies will not be able to say truthfully that you showed an unchristlike spirit. They may find fault with your singing or shouting, but brother, it is a serious thing when they can charge you with a failure to show the right spirit.

John Alexander Dowie and a few others from time to time have declared that they were Elijah, or at least had the spirit of Elijah. They based their claim on Malachi 4:5, 6. But friends, we profess to go a step further; we profess to be the *sons of God*. "And because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying Abba Father." If this be true, if we are sons of God, it is to be expected that we should act more or less as did his only begotten Son. For, are we not made partakers of the Divine nature? If so, we should look and act like our Father.

Brethren, personally I am not satisfied to simply please God, but I want to be well pleasing in his sight. Shall I illustrate? Here are two boys. The father says, "Boys, I am going to town and will be back in a half day. Willie, you chop up this tree top. Charlie, you rake up the leaves and trash on the yard." When the father returns he finds that both of the boys did as he commanded; but one of them went farther, and not only did his part and then resorted to play, but he did something else that *needed* to be done. The father commends this lad and says, "You not only pleased me, but you *pleased me well*, for you looked around and helped me bear burdens voluntarily without an iron-rule command.

Oh friends, be no longer content to live in the basement of your natures, where you simply enjoy that which appeals to the senses. Look around and find that staircase leading to a higher plane of living, and live where you can at the close of each day lay down without guilt and condemnation, feeling clear that you have pleased your Lord. But do not stop here on the ground floor; look around and you will find another staircase leading to a higher plane of life; where you live in the spiritual realm of communion with God; where you live at least one story higher than the generality of men.

There is a beautiful picture in the 11th chapter of Mark. What do we see? We see the Christ, the Divine, on top of a colt, animal, we see a triumphant march. We also hear "Hosannas in the highest, peace on earth, good will toward men." But suppose we reverse the picture and let the animal get upon the Divine. Let the animal ride the humanity of Jesus. Then what? There is a breakdown; the march ceases; there is a blockade, and likewise no hosannas. Brother, sister, this picture is reproduced in your life and mine every day. God grant that from henceforth the Divine in us will be on top; that the same Christ may triumph in our lives; that his Spirit will so permeate and control our thoughts, words, and actions, that we in return may be well pleasing to the Father.

Is this too strong? Listen to Paul, and what Paul could testify through grace, can we not do the same? He said, "For to me to live is Christ, and to die is gain." What did he mean? He meant that as Christ had died for sin, he died to sin; that Christ had disembodied himself in order to re-embody himself in the life of the apostle; that Christ was now living his life out the second time on earth in the life of St. Paul. How different from the generality of men! Most men, if they told the truth, would say, "For me to live is to scold and find fault around home; for me to live is to grasp and scheme for the almighty dollar; for me to live is to be beastly and licentious; for me to live is to seek the praise of men; for me to live is to feel sore when slighted or unnoticed." Oh friends, let us here and now give ourselves up so fully to the operations of Divinity, that others seeing our good works, our holy lives, may be led to glorify our Father which is in heaven.

"Jesus plant and root in me
All the mind that was in Thee;
Settled peace I then shall have
Jesus is a quiet mind.

"Anger I no more shall feel,
Always even always still;
Meekly on my God recline
Jesus is a patient mind."

—C. Wesley.

The Christian's Hope of Immortality,

H. H. SMITH.

Before me lies a very large, old volume containing a compilation from "historians, philosophers, sages, scientists, poets, preachers, orators, and statesmen of all ages on every phase of the future life." After reading these very interesting selections, with their arguments for the credibility of belief in a future existence, this question suggests itself: What are the arguments of the Bible for belief in the immortality of the soul? Perhaps the best answer is: There are none. The Bible does not "argue." That is not the way of the Book in such matters,—it has a better way. Men argue for or against belief in the existence of a Supreme Being, but the Bible nowhere undertakes to prove the existence of God. That is taken for granted in the first sentence of the Book: "In the beginning God. . . ." Men argue about the origin of evil, the problem of prayer, the mystery of providence. But see how Jesus dealt with such matters. He does not give us any fine-spun definitions of sin and its origin, he

simply points it out. "See that prodigal, sin brought him to that. See that demoniac, that is the work of sin." And then we are told that the only remedy for such evils is the One who stands in their midst to restore and forgive. That's enough to know about sin.

And in this wise and practical way the Master dealt with all the problems of life. He entered into no argument about the soul's being immaterial and therefore immortal, nor did he give any of the plausible arguments for the survival of the soul after death. Briefly, the Master taught that he was the source of all life, and to be in fellowship with him, by trustful obedience and consecrated service, was to possess a life that is deathless. "In him was life; and the life was the light of men." John 1:4. "Because I live, ye shall live also." John 14:19. "If a man keep my word, he shall never taste of death." John 8:52. "He that believeth on the Son hath eternal life." John 3:36. To believe on him is to have the true life, the life of God within the soul, bringing a "richness and fullness of being" which death cannot disturb. This is the Christian's hope of life beyond the grave. Phillips Brooks was not given to speaking of his religious experience, but one day he "lifted the veil of the most secret prisons of his soul" in conversation with a young preacher and spoke of the peace and joy which an indwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." To have that experience is to have eternal life in this world and all worlds. "Christ in you, the hope of glory," was Paul's word to the Colossians. "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," were the Master's words to the weeping sisters of Bethany. Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John 6:54. This highly figurative language means that if we live in fellowship with him here, we shall live forever with him in glory. This is the Christian's hope of immortality.

The Best Offer We've Ever Made.

Among the many splendid offers we have made to our HERALD readers there has been none that equals the one The Pentecostal Publishing Company is making at this time when it offers Farrar's Life of Christ to any one sending in one new subscription for THE HERALD, enclosing \$1.50, plus postage of 20 cents. This book contains 710 pages, and is a standard work on the Life of Christ. It is beautifully bound in cloth, has good print, and is a most valuable asset to one's library. I suggest that any minister or Sunday school teacher, Christian worker or student who does not possess this wonderful Life of Christ get busy, and by soliciting one new subscriber to THE HERALD, secure this excellent book. Your library is incomplete without it. The regular price of this book is \$3.00, but our offer makes it a real bargain for a little effort plus 20 cents.

MRS. H. C. MORRISON.

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 needed.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.

THE BEST INVESTMENT.

E. O. RICE.



FOR years the writer travelled over the United States as a commercial paper broker representing a New York financial concern with our headquarters in Chicago. This particular line of business is better known as note brokerage. In other words our firm was a go-between with the bank on one side and the large borrower on the other. Our firm did a business of something like \$70,000,000.00 a year, and it was the writer's observation that the bankers who bought our notes wanted to be as secure as possible. In other words the concern who borrowed the money must have a high grade rating. Individuals, as well as bankers, when they are investing their money want the best security possible with as large a rate of interest as they can secure. Two things I have noticed about investments and these are security with convertibility. During the past three years there have been millions of dollars lost by investors who thought they were secure, but because of circumstances over which they had no control they have lost their money.

For several years the writer has been out of the money business and engaged in missionary work. There are literally hundreds of places that have come under our observation where investments can be made that will yield greater returns than any we have seen in the business world. When, according to Revelation, the books are opened, as they will be some day, money wisely invested in bringing the Gospel to the needy millions of the Orient will bring great returns, and in this way the principal will never be lost and there will also be compound and accumulative interest because the money invested to bring even one soul to Christ may mean literally hundreds of souls brought into the Kingdom because of the faithfulness of that one soul.

The president of a large trust company at one time made this frank statement to me. He said, "Rice, you must be a good beggar." I immediately told him that I did not put my work on that level, as all the money that I had ever saved was the money that I had invested in the cause of Christ. What is the Christian Church going to do with the words of Jesus as recorded in Matt. 6:19, 20, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven." If the thousands of individuals who have lost money in the stock market and because of the depreciation in real estate values had had the vision of the Cross and had taken the money which they have lost, and backed up the existing missionary agencies, literally millions would have received the Gospel who are now deprived of it.

Jesus has further stated that we brought nothing into this world and that certainly we can take nothing out, so that the real rich man after all is the one who literally lays up treasure in heaven. This does not mean depositing actual money in the bank of heaven but the spiritual application is that we are to be faithful stewards and convert what earthly treasure God has entrusted us with into soul-saving work.

Mrs. Rice and I landed in the Orient Feb. 20, and have been busy visiting the various fields of labor of The Oriental Missionary Society. We are greatly impressed with the tremendous need and opportunity that faces the Christian Church. Our Society already has a lot of faithful workers who are busy in our various fields, Tokyo, Shanghai, Seoul and Canton, but after days of consultation with our trustees we are certain that the Lord would have us as his followers to open up at least one new Bible Training Institute, which will be in Peking, and possibly another

in the near future. The best possible way to reach China is through her own native people, and this can only be done through a trained, native, Bible ministry. This is the policy that the founders, Brothers Cowman and Kilbourne, fixed upon thirty years ago at the time the work was started. The 1700 graduates that have completed their Bible Training in these various Bible Training Institutes have proven that the policy which the founders inaugurated was the correct one.

Since the Holy Spirit has come to our own heart he has quickened our mind and heart so that as we visit our fields and see the need we feel that if we had \$5,000,000.00 placed in our hands we would invest every cent of it in bringing the Gospel to the millions of the Orient. However, there is not an individual in our Society sitting around waiting for these gifts, but every one of them is busy and working with all their might, and with their activities all are praying for an enlarged work, not that we want a *bigger work* but simply because of the *tremendous* need.

It has been my observation in business circles that when the business of some of our large corporations increases they immediately increase their capital stock and working

FACTS FROM THE FIRING LINE.

"My people are destroyed for lack of knowledge."—Hos. 4:6.

Prohibition has wrought miracles of moral, social and economic redemption, but thousands of dries do not know it. Every pastor is urged to reprint the following Fact in the Church Calendar, or read it from the pulpit to offset the destructive wet propaganda which appears in many of the secular newspapers. A new Fact appears in this place in each issue.

Wets claim that youth has been more criminal under Prohibition. "On the contrary," says the Federal Children's Bureau, "only 9.4% of commitments in 1923 were between ages 18 and 20 as against 11.8 in 1880 and 12.1 in 1890."

funds, so our prayer today is for more working capital. There was a time when our Society only needed \$100,000 a year, but today the need is actually \$300,000.00 a year, and we are praying that the day will soon come when God's faithful children will entrust the Society with \$500,000.00 a year, for if any of our good friends and supporters were to visit the fields for themselves as we now are they would feel the same as we do at this writing, and that is, we would invest not only what funds God has entrusted us with but also our lives. The commission, "Go ye into all the world and preach the Gospel," is just as binding today as it was when Jesus said it.

Some years ago the writer met a very remarkable Christian woman, and after she prayed for me I told my father that I would rather have that woman's prayers back of me than a million dollars. Just so we have the assurance as we are writing these lines that the prayers of God's people are worth more than money, for real intercessory prayer will bring to our Society and the work of God all that it actually needs. Phil. 4:19, "My God shall supply all of your needs according to his riches in glory by Christ Jesus." Praise the Lord.

Soliciting an interest in your prayers toward the enlarging of our work because of the tremendous need, I am,

Your brother in Christ.

If there were a pest-detention camp for the church, which class would be detained in it—the duty-doers, or the booty-doers?

John Paul Re-enters Field of Evangelism.

Dr. John Paul has retired from the presidency of Taylor University and will give himself to editorial and evangelistic work. His address is 1754 Washington Blvd., Chicago, Ill. The following resolution was passed by the Legal Hundred of Taylor University on the occasion of Dr. Paul's retirement from the school:

"Be it resolved by the Board of Directors of the Legal Hundred of Taylor University on the occasion of the acceptance of the resignation of Dr. John Paul as President of the University, that we highly appreciate the splendid achievements during his nine years as President, especially in his reorganization of the University and the formation of the Legal Hundred; in the marked improvement of building equipment and facilities; in the wider recognition given to the school in church and in educational circles; and in bringing the University to a higher scholastic standard than it has ever enjoyed.

"Be it further resolved, that the Board hereby express its high appreciation of the fine Christian graces displayed by Dr. Paul in all his dealings with the same, and extend to him its best wishes for many years of happy and effective service in the work of the Kingdom."

Dr. Paul is succeeded by Dr. Robert Lee Stuart.

Graduation Time is Near,

and no matter how many presents a boy or girl receives, we believe it is rare that they appreciate anything more than an attractive Bible. It is a gift, that if properly taken care of, will last almost a lifetime, serving as "a lamp unto the feet and a light unto the pathway."

Just at this time we have a limited number of copies of one of the lightest, thinnest, most convenient sized Bibles for a young person it has been our privilege to obtain. The size is about 4 3/4 x 7 inches, a fraction over 1/2 inch thick, bound in genuine leather, overlapping edges, silk sewed, India paper, a clear, readable type, chapter numbers in figures, references, maps, red under gold edges, and has the nonbreakable back feature. It also has the silk marker. Net price was \$4.25. The Pentecostal Publishing Company is closing out these copies at a special price of \$2.40 each. Don't miss the opportunity of being a lifetime blessing to some boy or girl.

Putting God's will first never narrows a life. It broadens any life. God's kingdom lays hold of everything that can enrich one's nature. Many things that would be nothing but hindrances, if we let them take first place, are helps when they are put in the second place, and God's will is put in the first place and directs them.—Selected.

IT IS UNFAIR

for a Sunday school teacher or pupil to go to Sunday school with an unprepared lesson. In this busy age both the teacher and pupil need something brief and to the point,—something that stresses and brings out the richest spiritual thoughts on the lesson.

All this may be had in Arnold's Commentary. In this book will be found the very best helps for the Adult Class, the Young People, the Primary and the Beginner.

We have a few copies left and are closing them out at 75c per copy, postpaid. Don't fail to avail yourself of this opportunity to secure a book that will give you spiritual help every week in the year, and then when the year is finished, it is an attractive volume to place in your library for future reference. Send coin, money order, check, or if more convenient, stamps, to the Pentecostal Publishing Company, Louisville, Ky., and a copy will be mailed you at once. We have only a limited number to offer at this price.

GLEANINGS FROM THE EVANGELISTIC FIELD

ASBURY COLLEGE FOREIGN MISSIONARY TEAM.

Dear Friends of The Herald Family:

After finishing our campaign in Peking, the ancient capital of China, we took a train bound for Nanking. In 1927 when the Nationalist Party came into power the seat of government was transferred from Peking and Nanking became the new capital of China.

This trip usually takes thirty-six hours but all along the way we were delayed and by the time we reached Nanking we were eight hours late, but we found Rev. Mattie and Miss Roberta Naylor, both of the Friends Missionary Society, patiently waiting for us. After the greetings were over we managed to gather our numerous and sundry pieces of luggage and what a load we had. With the help of some coolies we managed to transfer our baggage to the ferry boat which took us across the river to the city. Then we hired two old-fashioned horse-drawn vehicles to convey us to our destination. These carriages reminded one of pre-motor car days in America when speed limits were unknown and people seemed to have plenty of time to travel in this slow manner. After an hour's jog we found ourselves at the gate of the Friends Mission compound and soon we were comfortably settled around the table enjoying the good meal prepared for us by Mrs. Mattie.

The next morning we left the compound to view some of the sights of the city. We saw the remains of many fine buildings which were totally destroyed during the anti-foreign uprising in 1927 when all the foreigners were forced to flee the city and made their escape by the aid of several warships which were stationed in the harbor. A few foreigners were killed during this uprising.

We were greatly disappointed in the city of Nanking. After visiting Peking, a city bristling with things of interest and Oriental beauty, we found Nanking a very dull and uninteresting capital void of beauty and historical interest. We saw the tombs of the Ming Dynasty rulers and the new tomb of former President Sun Yat Sun who is worshipped in China by millions who consider him well-nigh a god. Outside of these two things we saw nothing outstanding or impressive about this city upon which the eyes of the world have been focused for the past few years.

Our schedule only permitted us to stop here for three days. The afternoon and evening services were held in the comely and attractive chapel of the Friends Mission which is located just a little ways from their compound. The pastor of this church is Chinese and is doing good work as the shepherd of this flock. One afternoon we had a young people's rally for the students of the various schools in the city. The church was well filled with a splendid group of keen and interested young people eager to hear the gospel. They were disappointed, as were we, that we could not stay for several days longer. The evening meetings were well attended and proved times of real blessing and victory.

We held two morning services, one at the Bible Training School for women, and the other at the Union Theological Seminary. In both of these schools young people are being trained to go out to be preachers and workers in the kingdom. We appreciated the opportunity of bringing messages to these two groups.

The Friends Mission now has seven missionaries on the field in China, and also have a group working in India whom we hope to visit while there. They are supported by the Ohio Yearly Conference of the Friends Church at home. They stand for the whole Bible and an evangelistic program. They preach holiness and God is prospering their work. We praise God for the privilege of meeting this Spirit-filled group of laborers, and pray God may continually pour out his Spirit upon their work.

After leaving Nanking we went to Shanghai, where we remained for a few days and then took a ship for South China. Ma Cao is our next stopping point. God has given us a gracious time in China and we praise him for answering your prayers.

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

COVINGTON, VIRGINIA.

We have just closed a revival near Covington, Va., with Rev. R. L. Reiter, pastor. The meeting began with small crowds but increased in numbers and interest as we continued. On account of the heavy snow fall the writer did not get to the meeting on time so it was shorter than we anticipated. However God was with us in conviction on the people which resulted in the conversion and reclamation of many. The break came when several boys and girls knelt at the altar, which caused the older people to be moved by God's spirit.

On the closing Sunday night of the meeting the house was crowded and people answered the call of the Lord as conviction seemed to move the entire congregation. The altar was filled with seekers and when some prayed through others came to take their place and then it kept up until many young men and women found God. There were between fifty and sixty knelt at the altar during the entire meeting and most all of them prayed through. We are grateful to the pastor for his co-operation, and thank our Christ for what was accomplished. Over twenty-three joined the church.
J. R. Parker.

PORTLAND, OREGON.

We have just closed one of the greatest revivals ever seen here in this city. We began ten weeks ago in a prayer meeting in the home of Mr. Jack Nagel, with seven persons present and continued for six weeks. After the third week of cottage prayer meetings we had to go to different churches to accommodate the crowds. The last week there were over three hundred at prayer meeting. Such praying as scarcely one ever hears—Germans, Norwegians, Swedes and English; and then we began Feb. 22 in Central Methodist Church. Much opposition was also with us, especially among many pastors, but as God was with us we were in the majority.

I have never seen people so hungry for the old truth as they were. The church was practically filled every night and on Sundays turned away. A gambler came the first night and was converted, and a man who has been a drunkard was also saved the first night he came. One of Portland's foremost educators was at the altar, and also a doctor of divinity. Such singing I have never heard, until the whole world seemed in tune with heaven. The altar was crowded for three solid weeks—about six hundred as near as we could figure. I have seen many revivals but this eclipses any I have ever seen. Whole families were saved from Presbyterian churches, Congregational, Lutheran, Methodist and Norwegians and all others, and when Jesus saved them they all acted about the same way.

The churches are in a pitiable condition spiritually—no Christ, no life; nothing but pageants and plays and many other things that do not belong to the church of Jesus.

The singing was in both English and German. They made the welkin ring. We had as singers—soloists, Mr. Fred Becker, a baritone of Centenary Wilbur M. E. Church, and also Miss Barbara Jane Thorne, the young lady who won the State prize in Atwater Kent Audition. Barbara was a great blessing and she also received a great experience during the meeting. While we had two pianists, Mrs. Ida Ford Chaney, wife of the late Will Chaney, was the leading pianist and she certainly knows how to play the gospel and is fine as accompanist, also in helping those seeking Christ. The writer was song leader and preacher, and had full charge of the ten weeks' work—six of prayer and four of revivals.

I agree with the letter received from Dr. Morrison given as a statement by a presiding elder in the South that the ministry is practically backslidden, but thanks be to God for a few men who have the fire and also a deep concern for the lost. Will mention a letter brought to me, or rather written to me from a pastor in a Methodist Church in Illinois, saying he did not know where he was, had lost Christ out of his life through modernistic teaching and ungodly church programs, and asking for prayer that he might get back to Christ again. No doubt church play has practically killed it, and the whole world frowns on those things and know they should not be. We thank God that he is still on the throne and Jesus can save and sanctify as ever he could.

Oh! to hear the crowd at this revival testify was marvelous, and scores of young people were filled with the Spirit. Tears of joy mingled with shouts of praise, and agonizing groans of seekers were music to some of us who know God. It takes lots of grace and grit to dig up sin that folk will know they are sinners and then to have a Christ big enough to save them.

We are holding a night of praise and prayer each week since the closing, and as last night was the set time, we had hundreds at that service. God will have a few who love and believe the truth. We are indebted also to the faithful service of many others, especially to Mrs. John Hinkle and Miss Kate Yost, who were untiring in their efforts to bring many to the church and to Christ. Pray for us.

Fred Canaday.
1518 Killingsworth Ave., Portland, Ore.

A GRACIOUS REVIVAL AT WESSINGTON SPRINGS, SOUTH DAKOTA.

Our revival meetings came to a glorious and triumphant close on Palm Sunday. For two weeks good crowds attended the evening services and the large auditorium was filled on Sundays. It was a time of great blessing to the entire church and community. Many blessed seasons of prayer and reconnection were had about the mercy seat, and the spiritual life of our church was deepened and enriched. Numbers of penitents came forward in response to the invitations and bowed at the altar confessing their sins and finding forgiveness and pardon in Christ, and accepting him as their personal Saviour. Others came seeking their Pentecost, and tarried in prayer and consecration until the blessed Comforter, the Holy Spirit, came in to abide. There were 42 conversions and 9 sanctifications.

The closing Sunday was a great and glorious day. The first thirty minutes of the morning worship was turned into an old-fashioned love feast. Numbers were on their feet at once, awaiting their opportunity to witness for Christ, and tell of his love for them. At the close of the love feast the pastor presented the claims of World Service, and took up an offering. Though we are in the midst of hard times, and our folks have just raised \$2,700.00 for a new heating plant for our church, they responded magnanimously, and in about twenty minutes he had raised an offering which amounted to \$750.00.

Dr. J. S. Hoagland, our District Superintendent, was our evangelist. Without doubt Dr. Hoagland is one of the outstanding Christian leaders of our state. He is a man of ripened experience and chaste thought. It was a great blessing to this writer to be associated with him in these meetings. He is a great preacher with a pleasing personality and attractive mannerisms. He brings a spiritual message and delivers it with such unction, fervor and power that he grips his audience and carries them with him. He is a man of faith and spends no time injecting question marks into the minds of his hearers, but in a most interesting and forceful way he proclaims the great truths of our Holy Christianity which have made it the redeeming "Power of God unto salvation to every one that believeth," through the centuries. The glorious certitudes of our faith were made so very plain and real by his messages. Truly his ministry among us gave to all new vision and inspiration, and we go forth with greater zeal and more earnest endeavor to carry on the work of the Kingdom.

As a result of the meetings 28 persons were received into the membership of our church on Easter Sunday.
Harry William Blackburn.

HAMBURG, ILLINOIS.

Following are the results of a gracious revival meeting recently held in the Methodist Episcopal Church in Hamburg, Calhoun Co., Illinois: the membership helped to higher spiritual life, fifty-three converted and reclaimed, fifty-one accessions to the church on Easter Sunday with more to follow, record attendance of one hundred forty at Sunday school on Easter, about ninety at Easter Sunrise Prayer and Praise and Baptismal Service, fifteen children dedicated to the Lord in Christian baptism, twenty-seven adults baptized, as many as sixty at mid-week prayer meeting in church and fourteen to twenty-one in attendance at cottage prayer meetings in homes of new converts. The evangelist who conducted the revival was Rev. J. B. Kendall, of Lexington, Ky., who preached powerful, convincing sermons, drew the crowds, and stirred the unconverted to repentance. Fifteen men from this charge attended a Methodist Men's meeting at Alton, Ill., recently, one of the largest delegations of any church in the East St. Louis District. An impressive Easter program was presented by the children of the Sunday school who had been trained by the very efficient superintendent of this growing Sunday school, Mrs. Louise Varner, who is an expert at her task. Rev. Earl W. Barrett is the happy and beloved pastor of this spiritually-revived church.

ECHOES OF A SYCHAR LOVE FEAST.

What is more thrilling, or more inspirational than a Spirit-filled testimony meeting? The notes of triumph and victory over sin, Satan, and temptation spur us on to attain greater things in the realm of the Christian life. At Sychar the saints of God meet, being bound together in the unity of Christian love, and exchange their personal experience in Christ. They give their testimonies of praise and honor to God for the work that has been wrought in them by the grace of God.

It is customary at Sychar to hold every morning at 8:30 what is known as the People's Meeting, which is just what it says. The service is given over to the people for a time of joyful praise and testimony. It is a spiritual feast and blessing to hear others praise God for victory over similar circumstances through which one has gone.

Sunday morning at this same hour is held the Love Feast; people from all over the nation and from various parts of the foreign fields gather together to witness for Christ. The Love Feast is a time when one makes good use of "standing grace;" for often times persons have stood for the entire hour and have not been able to give their note of praise.

Here are a few of the testimonies that were given in the service last year.

"I love the Lord and he loves me. My lamp is trimmed and burning."
"He cleanses me from all sin; I am safe in his care."

"Just a blank number, but God saved me; then he sanctified. I want to praise him; I could talk all day about him. Hallelujah! Hallelujah!"
"I know this one thing—He has accepted me and I am an heir to mansions on high."

"I praise God that I'm on Sychar grounds, but most of all that I am on good terms with God."
"A year of great testing but God has kept me."

"Praise God for Sychar, but I'm so glad the Comforter goes home with me."
"God called me to holiness; I threw all the devil's traps overboard."

"I do praise the Lord, he abides within, he saves and sanctifies."

These are typical of all and express the true spirit of Christ and the spirit of the camp. Many of The Herald readers know Sychar and are looking forward to next August for the period of spiritual refreshing at this place that has been set aside and consecrated solely for the purpose of the work of the Lord.

Prepare to come and live on heavenly manna, milk and honey at this camp.

Herbert Shiltz, Camp Reporter.

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. Paul S. Rees. | Rev. L. R. Akers, D.D., LL.D. |
| Rev. Percy F. Asher. | Rev. O. G. Minglehoff, D.D. |
| Rev. W. S. Bowden. | Rev. Geo. Whitefield Simon, |
| Rev. T. C. Henderson. | son, D.D. |
| Rev. A. H. M. Zahner. | Rev. Richard W. Lewis, D.D. |
| Rev. I. M. Hargett, D.D. | Rev. G. W. Ridout, D.D. |
| Rev. Henry Ostrom, D.D. | Rev. C. W. Ruth. |
| Rev. C. F. Wimberly, D.D. | Rev. Joseph H. Smith. |
| Rev. Andrew Johnson, D.D. | Rev. B. E. Shelhamer. |
| Commissioner S. L. Brengle, D.D. | |

(Continued from page 1)

people, praying for those who nailed him there, catching the repenting, trusting thief away from the gates of Hell to the glories of paradise. Shall we claim that this Christ has saved us and be indifferent to the sending of his message to the lost? God forbid. Let each one of us render some service in this good work, according to our

ABILITY.

Remember that in speaking of ability we are thinking of faith, and love, and prayer, and earnest desire to help forward the most important work in the world. There is a holy zeal that counts tremendously in the carrying forward of the gospel and the saving of the lost. If we have within us the essentials above mentioned of course we are willing to make some sacrifice, if sacrifice is necessary, in order to financially assist in this important task of spreading a full gospel.

The Theological Seminary is now in existence and doing splendid work. It has a fine building, an excellent faculty, and a splendid student body, but it has almost no financial foundation. It is almost impossible to build up and run a Theological Seminary without financial assistance for the students. We are praying to God to touch the hearts of his sanctified people to supply the means to make of this Seminary a great school with sufficient income for its entire support and enlargement. It is the only Seminary of its kind in the world. Every teacher on the faculty is well equipped from an educational standpoint, and stands out clearly on the Wesleyan doctrine of regeneration, the witness of the Spirit, entire sanctification and world-wide evangelism. They lay tremendous emphasis upon soul-winning. They believe that the great work of the ministry is to bring lost people to the Lord Jesus Christ. There is not a modernistic note in this Theological School. They stand for the Bible. They are trustworthy. These men are willing to sacrifice; they work for very reasonable financial remuneration, and are glad to do so.

You have already read our proposition. It is very simple, but if the people will respond to it it will make large things for God and humanity possible. Look at the bottom of page 9, place on the slip the amount you are willing to give to the Lord each year, for five years, and forward to my wife, Mrs. H. C. Morrison, Louisville, Ky. Remember I re-

ceive no salary as president of this Seminary, and wife receives not one copper for her book-keeping and correspondence, and everything you give goes direct to the purpose for which it is given. Please let us hear from you before May 20.

Faithfully your brother,
H. C. MORRISON.

Rev. C. M. Humphrey.

It has not been a lack of love and high esteem of our departed Brother C. M. Humphrey that has delayed my writing these lines of appreciation of that excellent Christian man. Since Brother Humphrey's ascension I have been for many weeks, a sick man, much in travel and pressed with many duties; but aside from these things I am never in a hurry to write of my departed friends. I am by no means done with a good man whom I have known intimately and loved as a brother in Christ, when he goes up to be with the Master. I love to keep him in my thought and affection, and hesitate to write of him as dead. I do not think of Brother Humphrey as dead, but as having moved out of his earthly temple into his heavenly eternal home. If memory serves me rightly, he was some twelve years my senior, making him about 86 years of age when he went to be with his Lord.

Brother Humphrey was a member of the Kentucky Conference when I joined that body, and for many years the most intimate friendship existed between us. We were in close fellowship when he was literally groaning after perfect love. It was a most sacred and serious matter with him when, at the bar of the conference, he said he "expected to be made perfect in love in this life, and that he was groaning after it." The humility, earnestness and persistency with which he sought to be cleansed from all sin and filled with perfect love was most interesting. It was a rebuke to those who had taken the same solemn vows and had treated them with indifference.

When the blessing of entire sanctification came to him he treasured it as the crown jewel of Christian experience. He was a faithful witness to the cleansing power of Jesus blood; never loud, but always clear and definite. There was nothing in the least boastful about him, but one of the most courageous, most humble men I have ever known. He was steadfast in a time of ridicule and, some of us thought persecution, but I never heard a word of complaint from his lips. He was a man in whom patience had its perfect work, and a faithful preacher of full salvation in Christ, and a glad witness, both in testimony and life.

Brother Humphrey's superannuated days were spent in Wilmore. He thoroughly enjoyed the association of the church, the college, and camp meeting. His presence, prayers and brotherly love were a great comfort and source of strength to me. He was a cheerful man, but never in the least disposed to be frivolous. He was delightful company, sober in thought, pure in speech and wise in counsel. He stood faithfully for Asbury College in the days of its early struggles for existence.

The evening of his life was extended, calm and beautiful. He ripened graciously; there was nothing sour about him. He reared a fine family of children, one of whom is a minister, one a physician, and a daughter who is the wife of a faithful and beloved Methodist preacher. The last months of his illness were spent in the home of his son-in-law, Rev. F. B. Jones, pastor of the Methodist Church in Carlisle, Ky. He was sick for a few weeks in that place, then taken to the Good Samaritan Hospital, Lexington, Ky., where he passed away in peace to be with his Lord and Master. I cannot recall in all my wide acquaintance, a man of sweeter, more kindly spirit, than Rev. C. M. Humphrey. Blessed be his memory.

H. C. MORRISON.

A GOOD SUGGESTION.



received a letter, recently, from the pastor of one of the smaller holiness churches, in which he suggested the propriety of an annual meeting of committees appointed by the various churches that stand for the Wesleyan interpretation of the Holy Scriptures.

I had been thinking of writing something and this brother's letter stimulated my writing something on the subject. It would be a fine thing to cultivate the very best fraternity among the churches that are clear and pronounced on the Wesleyan interpretation of the word of God.

Let us say, for instance, that the churches to which I refer believe, without hesitation, in the inspiration of the Holy Scriptures, in the fall and natural sinfulness of the human race, the virgin birth and Godhead of the Lord Jesus, his life among men, the miracles he performed, which were a part of the credentials of his Deity, his sacrificial death and the fulness of the atonement he made for mankind.

They believe, without hesitation, in the new birth, the remains of the carnal nature in the regenerated, its removal by a sanctifying baptism with the Holy Spirit, growth in grace, holy living, devoted service, the possibility of apostasy, the necessity of perfect love, the coming of a great day of judgment, heaven for the holy, and hell for the sinner.

It may be that some of the brethren especially referred to, would state these fundamental beliefs in better form, but I am not thinking, now, of the form, but a concrete statement of the underlying facts of our Christian faith. I might have emphasized along with the rest, the witness of the Holy Spirit.

These are the fundamental truths upon which the Nazarene Church is built. If I am not misinformed, the Wesleyan Methodists hold tenaciously to all of these truths. I am quite sure a very large percent of the United Brethren hold strongly to these essential doctrines, as does the Evangelical Church. I think this is true of the Protestant Methodist, and is eminently true of the Free Methodist and the Pilgrim Church. There is a small denomination of excellent people known as the "Church of God," which are in no way connected with tongues movement, but seem to be thoroughly Wesleyan and very consistent and devout people. In this enumeration I may have left out some other denominations that might properly be mentioned.

What is suggested is, that a group of select men from these various denominations meet at some convenient center once each year for the cultivation of the spirit of fraternity and brotherly love, looking forward to the possibility of union.

If there are any modernists connected with these denominations they can find room, and will be welcomed into church organizations well saturated with the modernistic spirit. A union of the churches mentioned, we think, would bring together at least five or six hundred thousand of very devout, zealous people who are holding tenaciously to the evangelical teachings of the Holy Scriptures, and are seeking to bring lost men to Christ, and saved men into the deepest experiences of the love of God.

If such a union should take place, there is no doubt that there would be a large reinforcement of such an organization from some other churches burdened with modernism and anti-evangelism. It is worth thinking about, and might become a subject of prayer.

We can conceive of some very devout men and women who, unfortunately, have become obsessed with a sort of sectarian righteousness.

ness, who would not be friendly to any gathering of representatives looking to the possibility of such union. It is probable, however, that a fresh touch of the holy fire might bring them into perfect harmony with such movement. It would be fortunate, from a human viewpoint, if these consecrated people, zealous of good works, could be united in these perilous times, in this distress of nations and were able to bring tremendous evangelistic contact against the skepticism and wickedness of our age. If the brethren mentioned were not in sympathy with such movement, I trust they will have no ill feeling toward an old brother who loves them all, and wishes them Godspeed in their efforts to save the lost.

H. C. MORRISON.

They Keep Coming Along.

Mrs. Eddy comes along teaching the people that there is no sickness and no sin. Millions follow after her, sicken and die in their sins.

Mr. Russell comes along teaching the people there is no hell. Millions follow him, die in their sins, and go out into that awful place that Jesus describes for the impenitent wicked who fail to come to him for salvation.

The Pope comes along, climbs on to an emperor's throne, claims to speak with the infallible voice of God. Millions follow him, die in their sins, go to purgatory, and their friends pay out millions of dollars to get the priests to pray them out into a state of soul rest and peace.

Einstein comes along, claims to know so much that no one is intellectual enough for him to explain what he knows. Millions follow him. He does not believe in the Bible, the God of the Bible, the Christ of the Bible, or the Church of God.

In five years from now some braying ass of a man can come out of Europe, China, India, or Borneo claiming that Einstein is wrong in everything that he believed and taught, and millions will follow him.

Raskob comes along dripping wet in every pore, pouring out his tens of thousands of money to bring the saloon back to curse the nation, to take its toll of money and health and bread from its laboring poor, to overthrow prohibition and place the liquor demon back upon the throne to rule with its rod of iron. The political life of the nation, and millions of Protestants in the south, who think they are dry, and opposed to the liquor traffic, kotow and lick the salt out of his hand, and if some patriotic Christian man stands up and rebels against his dictation, he is drawn and quartered and dragged about the nation. And thus the modern Nero picks the political banjo, while the nation smokes with burning crime, and prepares to burst into a flame of riot and blood.

In due time the Man of Sin will come along and the same multitudes running after all these false teachers, will run after, obey, and worship him.

When men have no God to worship, cast the Bible and the Christ of the Bible away from them, they are ready to run after almost any antichrist who appears upon the scene.

The years are passing. The end of the age will come. Christ will appear in his glory with the angels and the saints, and then these millions who have been running after false teachers will cry, but cry in vain, for the rocks and the mountains to fall on them and hide them from the face of the Christ they have crucified through the centuries, and before whom they must now appear in judgment.

Let the people of the Lord who know the Christ and the power of his salvation, remember that Jesus has said, "He that endureth unto the end shall be saved."

H. C. MORRISON.

If the church could afford to send some minister's dignity to the hospital, the work might pick up.

TRUE SUCCESS.

MRS. H. C. MORRISON.

EVERYONE who has anything worth while in him, desires to achieve success. There are different ideas, however, of what constitutes true success. As some one said, "A great part of our self-education depends on our ideals—we do not reach them, but they help to mould us."

True success is not a splendid career in the eyes of the world, although most every one is content with this achievement. There are those who have become the *best* in their profession or line of work, whose hearts are at variance with the law of God, and whose moral life has counted for nothing among their fellowbeings. There are those who have become world-known, perhaps for their brilliant thought, or genius in mechanics, invention or financial success, but their life, so to speak, ends with their achievement, and when they leave this world they go out into eternity a pauper—a lost soul!

The success which counts, counts for this world and that which is to come, is *being and doing what God sent us here to be and do*. When we fail to get into the channel of God's ordering, we are out of the way of true and abiding success. There are those whom we consider failures from a worldly standpoint, but when the final reckoning comes their rewards will far exceed that of many who were counted a success in this life. Indeed, the humblest follower of the Lord Jesus who, through temptations and trials has overcome the tempter and made a safe landing on the shores of sweet deliverance, is incomparably more of a success than the man whose millions are left behind to curse his posterity, while his neglected soul cries for the drop of water that never comes.

It would be a great thing if each of us could realize that even our little life is planned of God, and if we would fit into that plan how much better it would be for us and all concerned. Our catechism says that we were created to "glorify God," and if we miss the purpose for which we were created, we have deliberately thwarted God's plan and purpose for our lives, and we shall inevitably fail of that which is highest and best in this life, and that which is to come.

We have been studying the wonderful life of St. Paul, who was *Saul* before he got into the right channel of activity. Imagine what would have been the outcome of his life had he not recognized in that voice which came to him on the Damascus road, the voice of God, and at once surrendered to the Man of Galilee, and asked for orders for his life. We have seen what it has meant to him, and to the world, that he met the defeat of his own plans that day, and fell into the divine order.

We may not have the capacity to become what Saul of Tarsus became, but we may be in the channel of God's will just as truly as was Paul, and our lives may have the smile of God upon them, though in some hidden way that the world may never know. The patient, godly mothers who have trained their children for usefulness in the kingdom of God will, when the rewards are given, receive the "Well done," as truly as the sons or daughters who have wrought more publicly in world affairs.

Believing that a Divinely-called, wholly-sanctified, well-equipped, Spirit-filled ministry is one of the greatest needs of our times, and for 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 September 1, 1931. I will join all who are helping in this good work in prayer for the blessing of the Lord to rest upon it.

NAME

ADDRESS

Graduation Gift.

Search where you will, we do not think you will find a book so appropriate, so helpful and so suggestive as "The Trusteeship of Life," by Wm. George Jordan. It will inspire any young person to live a great and useful life of service to God and man.

THE CONTENTS

| | |
|-----------------------------------|------------------------------------|
| The Finer Spirit of Trusteeship. | Buying at the Store of Life |
| The Joy Note in Life | The spell of the one thing Lacking |
| The Supreme Court of Self-Respect | The Glory of the Common-place |
| What Money Cannot Buy | The Vision of High Ideals |
| Life's Walls and its Open Roads | When We Change the Emphasis |
| The Red Blood of Courage | The Crowning Gift of Life |

Order a copy of this book today, give it to some young person who will graduate and it will speak your best sentiments for them. Beautifully printed and bound. Price \$1.00, postpaid. Pentecostal Publishing Co., Louisville, Kentucky.

Some Slogans for Wet Campaigners.

The essential selfishness of the people at work to bring back the liquor trade is reflected in the following slogans proposed in a letter to a local paper in this city:

"Give me liberty and give him death.

"Liberty benighting the world.

"A bar in every home.

"Help the poor get poorer.

"Millions for repeal, not one cent for enforcement.

"More liquor means safer highways.

"The tax on beer would help the poor little rich corporations.

"Three cheers for the Bars and Stripes.

"The attention of Mr. Atterbury, Du Pont et al:

There is no harm in liquor

As far as we can see,

Let every fellow have it

But the one who works for me."

—Wesleyan Methodist.

A More Excellent Way

Is the title of a new book by Howard W. Sweeten, an evangelist of wide experience and fruitful service. Brother Sweeten has given us a clean, clear-cut, illuminating discussion on the important subject of entire sanctification. The book is well worth thoughtful reading; is neatly bound, good paper, clear print and can be had of The Pentecostal Publishing Co., for \$1.00. We commend it most highly to young ministers who are interested in the subject of Christian Holiness. It furnishes excellent reading for all classes of Christian people.

You Must Not Miss

the opportunity that is yours just now, or in the next few weeks, to put a guide book into the hands of some one or more young persons who will graduate. A blessing all their lives. We suggest

| | |
|--|--------|
| A beautiful, thin, pocket India paper Bible that we are offering special at... | \$2.40 |
| Another with binding not so fine for... | 2.00 |
| The Trusteeship of Life, a wonderful book for young persons just entering into life, by Wm. George Jordan. Special net price | 1.00 |
| Ideals for Earnest Youth | 1.00 |
| Beautiful Girlhood | 1.00 |
| The First Soprano | 1.00 |

We guarantee any of these to please you. Don't let this opportunity pass.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

OUR BOYS AND GIRLS

ANGELA'S HAPPY DAY.

Angela sat on the doorstep holding her baby sister. Poor little Maria fretted and cried, but the mother could not stop her work to care for her just then. She sat by one little window in the one room upstairs in the rickety old house where the family lived. Beside her was a great pile of shirts from a factory, and she was sewing on buttons, buttons, buttons, for which she would receive a small sum of money. Then she could buy some milk and some bread, and little Maria would not cry, and Angela would not look so thin and white.

They had thought that in America they would have a happy home and plenty of work as soon as they came, but they had come across the ocean, away from their old home, only to find that in the strange new land it was not so easy to live, after all.

Angela huddled up close to the open front door and wished sadly that they had never come to America. The narrow street was full of ragged children and rumbling trucks and noise and dust.

Presently she noticed the children stopping their noisy play to crowd around a pleasant-faced woman who seemed to know them all. She came down the street, and when she reached Angela she said, "Good-morning." Angela knew that it was a friendly greeting, but she could not speak the language of America, so she answered in Italian, the language of her country. To her surprise the woman replied to her in Italian, and in a few minutes she knew all about the father who was out of work. "Wait here until I come back," she said, and she hurried away.

Soon she was back with a basket in which there were bread and milk and canned soup and other things to make a dinner quickly. "Take them to your mother," she said, and then she went away.

"That was the missionary lady," said their neighbor in the next room. "She teaches in the little mission church in the next street, and she is always helping some one. She will come back."

Before the tired father reached the door, he smelled the dinner. How hungry they all were, and how they ate and ate! Late in the afternoon the missionary lady did come back to tell the father where he could get some work, and to invite them all to the friendly little church.

"This is a happy day," said Angela. "America is a fine country, after all," said her father.—The Sun Beam.

Dear Aunt Bettie: As it has been some time since I have visited the Cousins' Page, I hope you will welcome me again. I am glad to have several correspondents from among the cousins, but sorry that some who began to write to me have stopped. God is blessing us in the work this cool season and we have had some good conventions in our tent and expect to have at least three more before the hot weather comes on in April. We expect to have Bro. Shelhamer and son with us in our convention in Girga in March. Last winter we had the great privilege of hearing Dr. Ridout, as he was in a convention in Sohag. We were very happy to have him and his wife in our home part of the time. Our three day schools in Sohag, Girga, and Kom Baddar are all doing well. We have one hundred children in our school here in Sohag this year. Six of them are Moslems, among whom is a very black little Sudanese girl. She is very bright and has learned several Bible verses and English Christian songs, as well as learning to read and write. The other Moslem children are all doing well too, as well as most of the Coptic children. They rendered a Christian program on Christmas evening and all spoke and sang very well. The best thing was the recitation by thirty children of several verses in Matt. 1 and 2, Luke 1 and 2, etc. The mothers enjoyed the program much. We had it for women only. On Thanksgiving evening we

had a temperance program for men and women both. A large crowd was present and enjoyed the program much. Our school children and several boys from other schools took part. Our Sunday schools are very well attended and are a great blessing. Some one in South Dakota sent me some charts last spring by parcel post, and as they wanted 85 cents custom, and I was out of money, to my great sorrow, I had to have them returned to the sender. I hope that person will forgive me. May God bless you all much. Remember us and this needy land in much prayer.

Your sister in Jesus,
Beulah Bassett.
Sohag, Upper Egypt.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? This is my first letter to The Herald. I am fourteen years of age and am in the ninth grade of Big Rock High School. I go to Sunday school at the M. E. Church, South, most every Sunday. We have an Epworth League every Sunday night. I am a member of it. I will close with a riddle. What is it that is black and white and red all over? (A newspaper). If anyone wishes to write to me my address is Ova B. Walker, Big Rock, Tenn., Rt. 1.

Dear Aunt Bettie: Will you please let a little Michigan girl join the happy band of boys and girls? I have a father and mother and one brother. I am ten years old and in the fifth grade, and in the Sunbeam Class in Sunday school. Mother takes The Herald. I like to read page ten. Rev. A. G. Kruschmiz is our pastor. I go to the Salem M. E. Church on the Mission Road. I like to go to Sunday school. Mother is my teacher. Who can guess my middle name? It begins with L and ends with Y; it has four letters in it. I love my Savior. I hope Mr. W. B. had a good chicken dinner so he won't get hungry so soon.

Lily Steghen.

Box 128, Rt. 1, Marine City, Mich.

Dear Aunt Bettie: May I join your happy band of boys and girls? I have written two letters before and they were in print. I thank you for printing them. Louriane Turner, you were right about the 119th Psalm. I go to school at Cross Roads, Ark. I am in the sixth grade. My teacher is Miss Lee Aarant. I am glad that so many of the cousins are Christians. I am a Christian and my desire is to do more for Jesus. I have two brothers. Mother and father take The Herald. My mother is the pastor of our church. I go to Discovery Chapel to church. My birthday is Feb. 16. Have I a twin?

Gwendolyn Rybolt.
Rt. 1, Box 43, Louann, Ark.

Dear Aunt Bettie: Will you have another Pennsylvania girl join your band of happy boys and girls? I am twenty years old, I am five feet, five inches tall. I enjoy reading The Herald. I usually read page ten first. It gives me much joy to read the letters from the Christian boys and girls from the different places. I hope to receive letters from the young people of my age. I will answer all the letters I receive.

Alma Yoder.
Rt. 2, Paxinos, Pa.

Dear Aunt Bettie: Please let me in your happy circle once more. I wrote to you just before Christmas. I asked the cousins to write, and I would try to answer all I received, but I got so many letters it was almost impossible to answer them all. We have had lots of trouble. Typhoid fever got in the family and took away one of our loved ones. I have had a very sore right hand and have been unable to write. I thank each and every one for their kindness and hope they will pardon me for not writing. I hope I get more letters this time than I did before. Cousins, I had a strange experience one day last fall while in a meeting. I stopped in a house out of a shower of rain and found out it was one of my old schoolmate's home.

I also found out that he nor his wife belonged to the church. I began to talk to them and try to tell them where they were wrong. Before the meeting was over both of them were baptized. I will always believe I had some influence over them, and I thank the Lord I did. I wish I could be a foreign missionary worker. I received a letter from Mrs. J. J. Davis in Africa. It sure is interesting. If I could go I would be a singer and do personal work. I would love it. I will be glad to get lots of letters from the cousins. Tell me some of your experiences in life.

Alvah E. Hopkins.
Rt. 2, Somerville, Tenn.

Dear Aunt Bettie: As this is my first letter I would like to see it in print. I am fifteen years of age. I have light brown hair, blue eyes and fair complexion. I go to the Holiness Church, and I am a Christian girl. I think The Herald is very interesting. I like to read page ten very much. We have almost a hundred in our Sunday school. My teacher is Mrs. Kamper. Our pastor is Rev. Floyd Williams. We like him very much. Most of the people who go to our Sunday school are Christians. As my letter is getting long I will close. I hope Mr. Waste Basket is out when this letter arrives.

Lennie McDaniel.
Box 335, Barboursville, W. Va.

Dear Aunt Bettie: Wonder if you remember me? I have visited your corner twice before and enjoyed all letters I received, and also tracts. I will appreciate and answer all who care to write. I am nineteen years of age, five feet, eight inches tall, weigh one hundred and forty-six pounds, have long brunette hair. My birthday is September 21. Have never seen anyone's letter who had the same. If you do please write and I'll answer. I am a Methodist, I go to Sunday school, church and Epworth League, also prayer meeting every week. I try to be a Christian and do as I think would please Jesus Christ our Savior every day. Please write, anyone who cares to correspond with a girl my age.

Virginia Wilson.
203 North Center St., Hazel, Ky.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? Evelyn Gibson, I believe your first name is Frances. If so, please write me. I was eleven March 9. I am in the sixth grade. Have I a twin? Who can guess my middle name? It begins with A and ends with N, and has six letters in it. As this is my first letter to The Herald I would like to see it in print.

Margaret A. Horton.
3548 Midland Ave., Memphis, Tenn.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band of boys and girls. I am seven years old, four feet, one inch tall, weigh fifty-seven pounds, have blue eyes, light brown hair and light complexion. My birthday is September 9. Have I a twin? If so, don't forget to write to me. I go to school and am in the fourth grade. I go to Sunday school. I hope Mr. W. B. is asleep for I would like to see this in print. I want all the little cousins to write to me. I will answer all letters I receive. Who can guess my middle name? It begins with D, ends with S, and has five letters in it.

Hazel D. Wilson.
Rt. 3, Box 113, Leitchfield, Ky.

Dear Aunt Bettie: I am a boy eleven years old, five feet, ten inches high. My middle name of five letters begins with L and ends with S—first word of my town. Who ever guesses it send for a picture. I belong to the M. E. Church and have a Bible I love dearly.

John L. Whitson.
Box 156, Lewisburg, Ky.

Dear Aunt Bettie: Will you spare a Kentucky girl room for a few words in your happy corner? I am eleven years old, weigh seventy-five pounds, am four feet and seven inches tall, have black hair, brown eyes and dark complexion. My birthday is November 10. Have I a twin? If so, write to me. I go to school and am in the sixth grade. I go to Sunday school. This is my first letter to The Herald so I hope Mr. W. B. is reading

Gospel Tents

Smith Manufacturing Company
DALTON, GA.
34 Years in Business

the paper when this arrives for I want to see it in print. Who can guess my first name? It begins with E, ends with A, and has four letters in it. Who ever guesses it be sure and write to me. I would like to hear from all the cousins.

E. Kate Wilson.

Dear Aunt Bettie: Will you please let me come in and join your happy band of boys and girls? I'm twelve years old, have dark red hair, blue eyes and dark complexion. I go to school. I have to walk three miles to school. I go to President Hoover's school on Rapidan. I have a nice teacher, Miss Christine Vest. I like her fine. I have four brothers living and three dead. I have one sister living and one dead. I am in the sixth grade in school. Who can guess my middle name? It begins with V and ends with E, and has five letters in it. The one who guesses it I will write to them.

Myrtle Cave.
Stanley, Va.

Dear Aunt Bettie: I am a subscriber of The Pentecostal Herald and enjoy reading it very much. May God bless every writer that fills its pages from week to week. I have a little boy five years old named Robert Louis. I have been sick the most of my life. Please pray that I may get well, if it can be his will. My father is a Methodist (holiness) preacher. I am saved and sanctified. I find happiness, peace and joy in serving him.

I am waiting for that home above,
When I leave this world of sin and woe,
That I may with the angels be,
To shine with them throughout eternity.

As we journey on
To that home-land of love;
I want to gather close beside him,
With the others who are washed in the blood.

Though temptations around us gather,
We can know our sins are gone forever,
And be with him some day.

In our Father's home above,
Let us believe and rejoice evermore;
Looking to him all things to restore.

Why not be ready in service and prayer;
Joyfully meeting him in the air?
Mrs. Bessie Stevenson.
Rt. 2, Hertford, N. C.

Dear Aunt Bettie: I am a little girl ten years old. I enjoy reading page ten. I am in the fourth grade at school, and go to Sunday school every Sunday I can. Mother is dead and I stay with grandmother. I have two sisters older than I. I hope to see this letter in print as this is my first letter.

Ruby C. Perkins.
Rt. 3, Bloomfield, Ky.

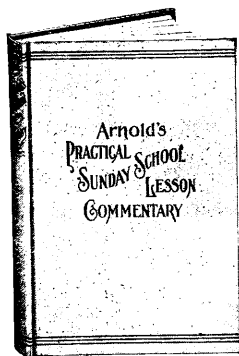
Dear Aunt Bettie: I am a little girl twelve years old. My birthday is October 5. I go to Sunday school at Chaplin, Ky. I love my Sunday school teacher and also the pastor, Bro. Wright. Mother died Jan. 2, 1931, and I am left with my grandmother and grandfather. As this is my first letter, I hope to see it in print.

Alma Huston Perkins.
Rt. 3, Bloomfield, Ky.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. My father is a minister in the M. E. Church. We have been readers of The Herald for several years. I was eleven March 15. I am in the fifth grade. Can anyone guess my middle name? It starts with L and ends with E and has six letters in it. I was saved when I was nine, and sanctified when I was ten, and am happy in Jesus. I play the organ for father at church. I will be glad to hear from any of the cousins and will answer all letters.

Hilda Stever.
Upper Tract, W. Va.

ARNOLD'S COMMENTARY



A very practical aid for the busy teacher. It is rich in suggestions and sets forth the lesson in a very pleasing manner. We consider this the most spiritual exposition of the Sunday school lesson.

The hints to teachers, illustrations, blackboard exercises, questions, maps, etc., make this popular help a good all-round commentary at a popular price 75c.

Peloubet's Select Notes for 1931

By Amos E. Wells. Fifty-seventh Annual Volume.

To the many who are familiar with "PELOUBET'S SELECT NOTES," it would be sufficient to say that the standard of excellence which has characterized the work for more than half a century is fully maintained in the new volume.

The analysis and treatment of the lessons are clear and informing, carrying quotations from great Bible teachers. It is for teachers of all grades and contains the greatest possible wealth of practical help so compiled and tabulated that it can be effectively used. It has maps, pictures, and charts alone worth the price of the book.

This book is invaluable for the study of the Uniform Lessons. Price \$2.00.

Sunday School Rewards

We have been successful in buying an attractive series of Reward Cards, size 4 1/4 x 3 1/4, printed in colors at an unusually low price. They are very attractive and make the delightful Sunday School Rewards. The regular price of these cards is 15c package of 10.

Our Special Price is 10c package of 10.

Each card has a Scripture verse on the front, and a Scripture passage on the back. There are 6 series as follows:

4291—Texts That Teach Prayers For and Promises of Divine Guidance.

4292—Helpful Decision Texts.

4293—Texts That Teach the Missionary Command.

4294—Texts That Teach Courage.

4295—Texts That Teach Abstinence.

12 Packages Assorted for \$1.00.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

THE MILLS OF THE GODS

C. F. WIMBERLY

A thrilling story of tomorrow. Editor of "The State," Columbia, S. C., writes that it is one of the greatest American stories he has ever read. Every one who begins this book will find a compelling urge to go on to the finish. It gives a picture of the present-day drift of educational and social life that sounds a warning—not overdrawn. The book is illustrated and has an attractive jacket printed in three colors.

Price \$1.50.

PENTECOSTAL PUB. CO.
Louisville, - - - - - Ky.

THE WORKS OF
CHARLES G. FINNEY

FINNEYS

Autobiography Revival Lectures
Nothing more awakening and inspiring in religious literature
—is the estimate of all who read these perennial books.

Each, cloth, \$2.00

The Two Volumes for

\$3.00 Postpaid

PENTECOSTAL PUB. CO.
Louisville, - - - - - Kentucky

FALLEN ASLEEP

McCULLOUGH.

Friday evening, March 6, 1931, at 9 o'clock, William Thomas McCullough (better known as Willie) left us to be with Christ. He was twenty years old last April. He was indeed a good boy. He was converted at the age of 13 years under the ministry of Rev. H. H. McAfee, but was hindered in his life by the ghost of doubts and fears until he met Christ face to face and stood for things high and holy. He was Secretary of the Hickory Grove M. E. Sunday school at the time of his death.

He was left an orphan at the age of four years and lived with relatives until nine years before his death, he made his home with his uncle and aunt, Mr. and Mrs. Irwin McCullough, of Lee, Fla. He was married September 21, 1930, to Miss Vera Woodard, daughter of Rev. A. N. Woodard.

Willie was taken with pneumonia and suffered till the end came. On Feb. 18, his uncle, James McCullough, was taken with pneumonia and died March 1. Feb. 24, his father, John McCullough, was taken with the same, and died March 10. All was done that doctors, nurses and loving hands could do, but God said, "It is enough; come up higher."

The funeral services were conducted by his pastor, Rev. Paul S. Anderson. Weep not, friends and loved ones, for Willie. He's now sleeping in the arms of Jesus.

He leaves to mourn his going a wife, two sisters, Mrs. J. S. Collins, of Tampa, Fla., and Miss Ila McCullough, of Lee, Fla. Also a dear uncle and aunt with whom he made his home. His grave was covered with beautiful flowers.

He is gone but not forgotten,

Never will his memory fade.

Sweetest thoughts will ever linger

Round the grave where he was laid.

Mrs. W. I. McCullough.

SELBY.

Our dear mother, Louellen F. Selby, wife of J. B. Selby (deceased) passed peacefully to her reward after a brief illness of only a few days. Ere the gravity of her illness was realized by two of her daughters and sons-in-law she was gone to join her sainted husband and other loved ones.

She was the mother of nine children, six of whom survive her: W. L. (the writer) now of Oregon, R. C. of California, R. A. of Florida, Mary J. of Ohio, Della and Oma of near Marion, Indiana. The greater part of the time (eleven years) since her faithful companion so triumphantly passed to his reward, she lived alone in her little home which he had provided for her after moving from their dear old Kentucky home at Hillsboro, Ky. While both enjoyed the friendly hospitality of their newly acquired friends and neighbors, their hearts ever longed for their old friends and their old Kentucky home. Yet their longing for the home "over there" was always and ever the absorbing one. And now, their children and many friends who knew and loved them, know where to find them.

She attained the ripe old age of 79 years, 5 months and 19 days. In addition to her children, are her sons-in-law and daughters-in-law, her grandchildren and great-grandchildren, numerous other relatives and friends, who mourn their loss, while they rejoice in her gain.

We children keenly realize in the passing of our mother that our best friend is gone. Those near her shall miss her. Those of us in other states shall miss her letters and the visits which we frequently made her, one of which the two of us in the west were with delight looking forward to the coming summer; our visits were always occasions of much mutual joy and comfort.

She was a member of Wesleyan Methodist Church of Marion, Ind., and a devoted follower of Christ. Her devotion to her Saviour and her passion for reading her Bible and the choicest religious literature took much of the sting out of the loneliness of her lot; for she felt and knew she was not alone. We children well realized from her letters and all the more from her conversations that she

was growing old beautifully, in all the Christian graces. For in her later years her love for her Lord and Saviour and her children became more and more a passion. Like passengers of a ship that had weathered many storms, she sensed that the point was near, and at times she seemed eager to reach it; for her faith assured her that the loved ones would be eagerly waiting and watching, and we know they were.

Funeral rites were conducted from Second Friends Church, South Marion, by her pastor Rev. A. C. Billhimer, and her earthly remains tenderly laid to rest 'neath many beautiful floral tributes beside her beloved company in the (L. O. O. F.) cemetery of Marion, Ind., to await the resurrection morn.

Good-bye, mother, we expect to meet you again, to part no more.

W. L. Selby.

PAUL'S SUPERLATIVE.

Baptist Observer says of Dr. M. P. Hunt's book, "Paul's Superlative": "This new book sure burns with fervor and glows with useful, helpful sermons, and each sermon is a soul-stirring message." The book sells for \$1.00 and may be purchased from The Pentecostal Publishing Co., Louisville, Ky.

REQUESTS FOR PRAYER.

Pray that a mother's boy may be restored to health, and that he may give his heart to God.

J. S.: "Please to pray for my boy who is sick in Dayton Hospital, that he may be healed."

Will all who believe in prayer pray that an afflicted mother may be healed and sanctified and become a worker for the Lord; and that her unsaved children may be brought to the Lord.

Will the readers of The Herald earnestly pray for the salvation of the children of a reader of The Herald and save them at any cost.

\$30.00 Value for \$5.00

We have still quite a supply of Scripture Calendars. We are offering these while they last at a special price of \$3.00 a hundred, or \$3.00 for 50.

What an investment! Hand them to your friends. Hang them in Hospitals, Prisons, Home for the Aged—anywhere. The pictures will attract and the Scripture will do good. Don't wait. Order today. PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

DON'T CONTENT WITH THE ALMIGHTY.

John W. Jasper.

Don't compete with the Almighty;

You'll lose;

You'll lose.

Just as sure as God rules rightly.

Don't choose.

Don't choose.

Satan strove with the Almighty;

He lost;

He lost.

Now on waves of Hell, most rightly,

He's tossed;

He's tossed.

Dives strove with the Almighty;

He sunk;

He sunk

Into Hell; for God rules rightly.

Hell's not shrink;

Hell's not shrink.

Many strive, now, with their Maker;

Have falsely charged;

Have falsely charged.

Soon of perdition they're partakers;

Hell's enlarged;

Hell's enlarged.

NOTICE.

The next annual meeting of the National Association for the Promotion of Holiness will be held at University Park, Iowa, June 9 to 15. A splendid corps of workers is engaged and a fine program is in preparation.

\$\$ Boys and Girls \$\$



Act quickly and earn one dollar in cash. Sell only 10 Beautiful Wall Motives. Prices plainly marked. Full selling instructions furnished.

You may also get an eversharp Rite-Rite pencil with clip, FREE.

Thousands of boys and girls and even grown folks are making good money this pleasant, easy way.

Clip and mail this notice today carefully stating your name, age and address.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

Books On Pentecost

"Tarry Ye."

Studies of Pentecost. Edited by Dr. L. R. Akers.

Sermons by fourteen outstanding men on this vital theme. Before each sermon there is a short biographical sketch of the author. It would be hard to find in one volume a series of sermons that more clearly set forth the full meaning of Pentecost than Dr. Akers' book "Tarry Ye."

155 pages. Price \$1.00.

The Christ of Every Road.

A Study in Pentecost, by E. Stanley Jones.

The truth of Pentecost so clearly and practically explained that it is inescapable. A book written by a man who is himself living everything that he teaches.

271 pages. Price \$1.50.

A Feast of Good Things.

By J. M. HAMES

Contents.

The Mind of Jesus, The Spirit of Jesus, A Sweet Spirit, The Sealing of the Spirit, The Indwelling Christ, The Sunrise Experience, The Risen Life, The Fragrance of Holiness, Abounding Life, Power From On High, The Blood of Jesus, Progress in the Spiritual Life, We Would See Jesus, The Loss of the Spirit, The Ark of the Covenant, The Glory Departed, The Spirit Does Not Always Strive With Men.

Each of these chapters is complete in itself. The book is, as its title suggests, truly "A Feast of Good Things."

127 pages. Price \$1.00

The Beauty of Holiness.

By G. W. RIDOUT.

Dr. Ridout is particularly gifted in culling from various sources the richest cream from the pens of the greatest Christian saints. This book contains an unusually fine collection. The author contends that The Beauty of Holiness is the Beauty of Purity, of Divine Union, of Humility, of Christlikeness, of Consecration, of Love, of Perfection.

A devotional book that will enrich your Christian experience.

104 pages. Price 75c.

Fragrance, Sweetness. and Power.

An appeal to the Church of today to take time to return to the upper room. The author says that past failure has been due to reversing Christ's commands of "Tarry Ye," and "Go Up."

There are four chapters, "Pentecostal Power," "The Sweetness of Holiness," "The Beauty of Holiness," "A Princely Character." Bound in attractive leatherette paper.

Price 25c each, 5 for \$1.00.

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

SUNDAY SCHOOL LESSON

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

Lesson VI.—May 16, 1931.

Subject.—The Parable of the Pounds. Luke 19:11-26.

Golden Text.—It is required in stewards that a man be found faithful. 1 Cor. 4:2.

Time.—Last of March, A. D. 30.

Place.—Jericho.

Introduction.—Our lesson for today follows so closely upon the heels of that of last Sunday, that there is hardly room for an introduction. The Master was on his way to Jerusalem, and in passing through Jericho he had restored sight to the blinded eyes of Bartimaeus, and had saved Zachaeus as he came down from the limbs of a sycamore tree. The feast of the passover was approaching; and, as he was going up to Jerusalem, the people thought he would re-establish the throne of David and drive out their Roman enemies. Excitement was running high, because the people were wild with expectation. At that juncture the Lord introduced the lesson of this parable. His purpose must have been twofold: (1) To quiet the agitation of the people by setting before them the spiritual nature of his kingdom; (2) To teach for all time to come the great lesson of stewardship. Picture to yourself the excited, murmuring throng, and then listen to the Master Teacher as he drives home the lesson of the hour.

Comments on the Lesson.

11. As they heard these things.—Turn back and read the text of last Sunday's lesson, especially the last verse. Doubtless the attention of the multitude had been fixed on those wonderful words: "For the Son of Man is come to seek and to save that which was lost"; and while their attention was thus riveted, Jesus gave them this mighty lesson which we study today. Luke brings out very clearly the thought expressed in the introduction as to why Jesus spoke this parable: "Because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." That is, they thought he was going to establish an earthly kingdom.

12. Therefore.—This word marks the turning point in his teaching, his purpose being to call their attention from worldly things to heavenly things. It refers back to what follows the word because in the previous verse. A certain nobleman.—It is supposed that this refers especially to Archelaus who, after the death of his father Herod, went to Rome for the very purpose expressed in this parable. The lesson, however, is in the fact that Jesus himself was to leave the earth for a time, after which he would return to rule over men, heaven being the far country referred to. The word kingdom is sometimes used in the Bible with reference to the Church and salvation; but here it seems to be used in a limited sense as referring to the reign of Christ on earth following his return.

13. His ten servants.—These servants represent those who profess to follow Jesus Christ. I do not suppose that the number ten carries any special significance as applied either to the servants or the pounds. Occupy till I Come.—Go into business with the capital I am entrusting to you. Even from a worldly standpoint God

expects men to be "diligent in business." But the real lesson here is diligence in spiritual matters. No lazy, slothful person can be a genuine follower of Jesus Christ.

14. His citizens hated him.—That was true of Archelaus; and it is no less true of Jesus Christ. Ungodly men do not like him; nor do they wish him to rule over them. His own purity is a constant rebuke to the wicked; and the purity demanded by his government is galling to them. Were it possible, the incorrigibly wicked would drive from the earth every trace of Christianity. They do not want it themselves; nor do they want others to have it.

15. When he was returned, having received the kingdom.—Our Lord is surely coming back to earth to reckon with us. That is taught in this lesson, no less than in many other places in the Bible. Money.—Our Lord uses this word in a broad figurative sense. It seems to represent opportunity for work in his service, with all that is attached thereto. Trading is also used in the broad sense of service. The entire matter of human responsibility is locked up in this verse of Scripture.

16. Thy pound hath gained ten pounds.—Matthew in his twenty-fifth chapter gives a parable very similar to this one, the first servant having received five talents, the second two, and the third one. That may be an utterly different parable, or it may be a different version of the one in the lesson of today. But the great truth taught in both of them is that of stewardship. This first man had been an honest and faithful steward in handling his master's money; and our Lord uses him as an example for Christians to follow after in spiritual things.

17. Well, thou good servant.—Nothing will create greater joy in the soul in meeting Jesus than this sort of plaudit, unless it be the fact of salvation itself. We note that future rewards will be according to the faithfulness of one's service while on earth: "Because thou hast been faithful in a very little, have thou authority over ten cities." Whether this is to be taken figuratively or literally, I know not; but the lesson is clear: God will reward his servants, not for, but according to service rendered; nor will there be anything small about the reward. The same lesson will apply to the punishment of the wicked, some will be beaten with few stripes and some with many. Verses 18 and 19 need no comment. All that the second servant could manage had been committed to his trust; and his judgment was parallel to that of the first servant.

20. Lord, behold, here is thy pound, which I have kept laid up in a napkin.—There are some fearful lessons locked up in this verse. This man is not accused of having done a wicked thing. He had simply done nothing at all with life's opportunities. What multitudes are following in his steps; but the Book says: "Every branch in me that beareth not fruit he taketh away." Poor man, he lost not only his reward, but his soul. There is no place in God's Church for a sluggard.

31. I feared thee.—There was nothing wrong about that; for a true ser-

vant should have a reverential fear of his master. But the reason for this man's was upon a wrong basis, if it could be termed fear at all. Note how he accuses his master of being austere and even dishonest. But his rashness bred trouble for him.

22. Out of thine own mouth will I judge thee.—I have no sort of doubt that this scene is being repeated over and over again among men today. There are not a few who are doing nothing to advance the kingdom of God, but are wasting time accusing God of being a hard Master. Not long ago a preacher told me that he did not keep God's commandments, that nobody could obey them because they were too hard to be kept. Some tell us that no one can keep them. But the Bible says: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

23. Here the master proceeds to pass judgment upon his worthless servant. After repeating in the foregoing verse the mean things the servant had said about him, he plies a burning question: "Wherefore then gavest not thou my money into the bank?" If you were too lazy to do anything with what I put into your hands, why did you not turn it over to some one who would do something? That was severe condemnation; but the master thought he had a right upon his return to receive not only the pound committed to his servant, but usury, interest, in addition thereto. And he proceeds to condemn the servant for his worthlessness.

24. Take from him the pound, and give it to him that hath ten pounds.—I doubt not that many who were once called of God to preach the Gospel, have had their call taken away because they did nothing. Upon others who were faithful God has conferred double honor by increasing both talent and opportunity. The lesson may well apply to all Christians. What are you doing for your Lord with the talent committed to your trust. If you think my comment strange, just read the next verse. Those servants who were commanded to take the pound from the worthless servant and give it to the faithful one, were astonished at the master's command. It may not suit our notions, but it is our Lord's way of doing things. Look out for your pound. You may lose it.

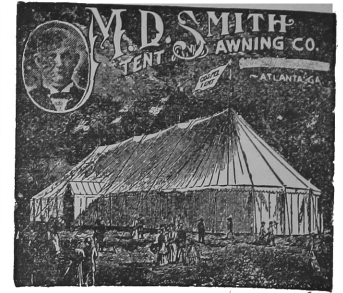
26. A close study of this verse will explain many things that come before us in our study of men and women. It is a revelation of God's manner of dealing with his servants. Many have nothing because they do nothing.

FROM THE NATIONAL W. C. T. U.

American wets, prone to blame prison riots on prohibition, advise us to "look at England" where there is neither prohibition nor prison unrest.

But an English prison expert who has been here for several weeks, visiting seventy American prisons, does not find that prohibition has anything to do with our prison riots. Dr. Alexander Patterson, Commissioner of Prisons for England and Wales, says American prison unrest is due to these three things: long sentences, overcrowding, and uncertainty of parole. Prohibition is not among his reasons.

As for overcrowding, it has already been demonstrated that a third of the state penitentiaries hold fewer inmates than they can accommodate; other penitentiaries are overcrowded



The Gift for MOTHER from you

What better gift could you give her—what gift would she like so well as the handsome, large, clear type, light weight,

Testament

Printed from large, easily read, small pica type, self-pronouncing, size 5 1/4 x 7, less than 1/2 inch thick, weight 10 ounces. Bound in beautiful black leather, stamped in gold on back and backbone.

A beautiful, light, convenient, large type flexible book.

Our Very Special Price \$1.50 Postpaid

PENTECOSTAL PUB. CO. LOUISVILLE, KY.

Bread of life Box.

Contents: 115 slices, made of the finest of wheat, mixed with the Water of Life and enriched with the sincere Milk of the Word, unleavened, buttered on both sides, and richly spread with honey out of the rock. Will not get stale. Good for your spiritual health. Try one.

A box containing 115 small cards, with a choice scripture neatly printed on each side. 230 texts in all. Excellent for a gift box. Used as a "first course" at meals. Excellent for individuals to pass around at gatherings of the Lord's people. Each person takes out a card, reads the verses and then replaces in box. Contains a good assortment of verse: suitable for the unsaved as well as for the saved.

Good to change the conversation in social gatherings and to introduce spiritual subjects.

Price, 50c each; 3 for \$1.00.

We have a very attractive offer to those who wish to purchase the Bread Box to sell again.

PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

PURITY BOOKS

BY THOS. W. SHANNON, M. D.

| | |
|--------------------------------------|--------|
| Perfect Manhood. Cloth | \$1.00 |
| Perfect Manhood. Paper | .50 |
| Perfect Womanhood. Cloth | 1.00 |
| Perfect Womanhood. Paper | .50 |
| Perfect Boyhood. Cloth | .75 |
| Perfect Boyhood. Paper | .40 |
| Perfect Girlhood. Cloth | .75 |
| How Tell the Story of Life. Cloth .. | .75 |
| How Tell the Story of Life. Pa. .. | .40 |
| Life Problems for Parents. | .25 |

These books are so important for young people that one noted minister said you should have them if they cost \$50.00 each and you had to split rails to get the money.

Agents Wanted.

PENTECOSTAL PUBLISHING CO. LOUISVILLE, KENTUCKY

through an increase in forgery, burglary, fraud, and similar crimes. Prohibition offenses cut but a small figure.

The English expert says there is no basis of comparison between crime here and abroad. In foreign countries, he says, a crime is not counted till it comes to trial; here it is reported to swell the crime rate as soon as an arrest is made or a complaint made to the police.

PERSONALS.

Rev. T. C. Henderson and wife are in a good meeting in Collingswood, N. J., in the First M. E. Church.

Rev. George Bennard is in a meeting at Des Moines, Ia., in the tabernacle and will continue until May 3. He then goes to Los Angeles, Calif., from May 10 to June 15. His home address is Hermosa Beach, Calif.

Rev. L. E. Williams, Wilmore, Ky., is available for meetings, as he has some open dates at present. Brother Williams is an earnest preacher and has been very successful in soul winning.

Any one interested in the cigarette traffic and want information regarding same, may address the Home Protective Society of America, Banks, Ala. This Society asks for the co-operation of all who wish to counteract the tide of cigarette smoking that is so rapidly increasing.

Mrs. Rachel Shepherd, Barrenfork, Ky., is in need of clothing for her family. She has two girls and three boys, ages not given. Any one who can help this needy family may address them as above.

Rev. Bona Fleming will hold a meeting in Detroit, Kan., beginning May 22 and continuing until June 1. Let the friends who can attend this meeting do so and help in the battle of God.

The Main Street Presbyterian Church of Madisonville, Ky., of which Rev. William B. Strong has been pastor for seven years, held revival services April 8 to 19 under the leadership of Guy W. Green, layman of Kansas City, Mo. During his stay in Madisonville, Mr. Green made 25 addresses in the local church and in nearby towns. He drew large crowds and saw his efforts result in several accessions to the church.

Kindly announce in your paper the Kanawha Valley Camp Meeting under auspices of Kanawha Valley Holiness Association at Charleston, W. Va., June 11-21. Major John Russell will preach, Mrs. Russell will conduct young people's meetings and Professor Kenneth and Eunice Wells will have charge of the music.

The Annual Camp Meeting of the Whetstone Valley Holiness Association will be held in Wilmot, S. D., June 12 to 21. Workers: Rev. John Thomas, evangelist, Rev. Arthur Calhoun, song leader. Mr. Ed Schwenn, Corona, S. D., President, Mr. James Cameron, Wilmot, S. D., Secretary.

C. D. Arms: "The Woodland Interdenominational Holiness Association held its fifth All-Day Holiness Meeting at Redfield, S. D., April 11, Rev. R. J. Eling, pastor of the Wesleyan Methodist Church of Redfield, acting as host. These meetings are proving to be very helpful in the promotion of holiness, as all who can and are interested, of all denominations, from the surrounding country are attending, some driving eighty miles or more to attend. It is a great get-together holiness meeting, which is owned and blessed of the Lord in the conversion and entire sanctification of souls. The order of the meeting was as follows: Devotional services led by Rev. R. J.

Eling; Testimony meeting, interspersed with special gospel songs, led by Mrs. C. D. Arms; a stirring missionary message by Rev. Jas. R. Bishop, returned missionary of China under the National Holiness Association; basket dinner together; another testimony service; business meeting conducted by Roy Cox, of Carpenter; a helpful sermon by Rev. W. M. Redfield, pastor of the Methodist Episcopal Church of Esmond. A blessed spirit prevailed throughout the day, climaxed by ten souls praying through at the altar."

CHICAGO CENTRAL DISTRICT—Home Mission and Tent Evangelism.

We are now getting ready to put on another aggressive Home Missionary campaign in Illinois, Wisconsin and Chicago, among the eleven million souls in this great territory. There are literally hundreds of cities and towns where they need soul-saving institutions and holiness as preached by John Wesley.

As soon as the weather permits, we will open up campaigns under tents using possibly twenty tents at one time. As in former years our procedure will be to go into a town, secure a lot, get a place for the people to stay, equip the tent, start into preaching the Gospel, and call seekers and if sufficient people are secured we will organize them into a Church of the Nazarene, provide a place of worship, secure a pastor, organize a Sunday school and begin to press the battle for God and a lost world.

It is our humble opinion that the world was never so hungry for Jesus Christ as it is today. Also it is our opinion that the country is not Gospel hardened. If we will go out prayerfully and lovingly preach the plain, simple gospel of the Bible, backed up with a spirit of prayer, we are going to have a hearing and we are going to get some place.

Here are some of the cities in Illinois we hope to enter this summer: Cairo, Harrisburg, Lawrenceville, Centralia, Alton, Litchfield, Hillsboro, Mattoon, Charleston, Pittsfield, Rushville, Monmouth, Kankakee, Princeton, Dixon, DeKalb, Aurora, and many small places. In Wisconsin we hope to enter some of the following cities: Sheboygan, Kenosha, Stevens Point, Wausau, Chippewa Falls, and many smaller places.

Any one interested in starting a church of the Nazarene or having a good tent meeting in their community in Illinois, Wisconsin or Chicago, please address me Danville, Illinois, General Delivery.

E. O. Chalfant, Dist. Supt.

Chicago Central Dist. Church of the Nazarene.

REVIVAL GEMS

No. 2

For use in Evangelistic Meetings, Church Services, Mid-week Meetings, Sabbath Schools, Young People's Meetings. This book contains Great Standard Hymns and Gospel Songs, Invitation Hymns, Congregational Hymns, Devotional Hymns, Hymns for Youth, Special Service Songs, Chorus Choir Selections, Solos, Duets, and Mixed Quartets. Just a few of the 38 songs are as follows: All Hail the Power, All the Way my Savior, How Firm a Foundation, I Love to Tell the Story, Jesus Lover of my Soul, Just as I Am, My Faith Looks Up, Nearer my God to Thee, Nothing but the Blood, Oh, How I Love Jesus, On Jordan's Stormy, Softly and Tenderly, Someone's Last Call, There is a Fountain, When They Ring the Golden Bells, Whosoever Meaneth Me, Wonderful Words of Life.

Prices: 10c per copy, \$1.20 per dozen, \$10.00 per 100.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Choose you this day whom ye will serve. Joshua 24:15.

MT. LAKE PARK CAMP MEETING

MT. LAKE PARK, MD.

JUNE 26--JULY 6

Come to this old camp once and you will come again. We have great preachers and wonderful singing. For information write President C. M. Hood, Moundsville, W. Va., or Secretary, M. W. Castle, Huntington, W. Va.

500 BIBLE TALKS To Children

The Expositor's Treasury of Children's Sermons

Editors: W. Robertson Nicoll and Jane T. Stoddart.

Arrangement:

These 500 Bible Talks are conveniently arranged from Genesis to Revelation.

Editorship:

As editors of the British Weekly, Sir Wm. Robertson Nicoll and Miss Stoddart have received the full and hearty co-operation of the most eminent British preachers of their day in preparing this fine volume.

A few of the eminent contributors are:

| | | |
|-------------------|------------------|--------------------|
| James Vaughan | Richard Newton | George H. Morrison |
| John A. Hamilton | Mark Guy Pearse | James Stalker |
| Alexander Macleod | James Wells | J. R. Macduff |
| Hugh Macmillan | J. Reid Howatt | John Mason Neale |
| Bernard J. Snell | G. Currie Martin | |

BIBLE TALKS TO CHILDREN ON ALL THE GREAT CHILDREN'S TEXTS OF SCRIPTURE

782 pages, double column, clear readable type, 8x10 1/4 x 1 1/2 inches, just the right size for your desk; about the same size as a dictionary.

Published at \$6.00—Postpaid to you for only one new subscriber to THE HERALD at \$1.50 and 50c extra, making \$2.00 in all.

Send us two new subscribers at \$1.50 each and 10c extra and we will mail this wonderful book to you.

Pentecostal Publishing Company, Louisville, Ky.

A BOOK FOR THE Mother's Day Season

MOTHERS OF FAMOUS MEN

by Archer Wallace

The quiet but powerful influence of a mother is the acknowledged source of the success of many great men. Here we have true and intimate stories of the working of this power—stories which describe beautiful relationships, recall many happy incidents, and show the wisdom as well as the affection of real motherhood. The range of the book runs from the delicate, sensitive mother of Goethe to the slave-mother of Booker T. Washington. Not only will the book give boys a new appreciation of life and success; it will grip the attention of readers of all ages. Among the sixteen mothers in the books are those of Augustine, Wesley, Washington, Edward VII, Goethe, Benjamin West, John Quincy Adams, Lincoln, Lord Haldane, Sir James Barrie, and Booker T. Washington.

PRICE \$1.00

PENTECOSTAL PUB. CO.
LOUISVILLE, - - - KY.

Mothers.

ON THE AIR—AN ADDRESS—
REV. B. C. GAMBLE.
Subject:—"Mothers."

From far and near they write for a copy. One said: "Never heard anything like it."

Another: "I will pay any price for it."

Another: "I want two copies to frame for my boys."

Another: "I want to be a better mother."

Another: "I have a higher conception of motherhood."

Order a copy today, read it and tell your friend about the good you received.

25c per copy, 5 for \$1.00. Order from Pentecostal Publishing Company, Louisville, Ky.

STOCK-REDUCING SALE

Vest Pocket India Paper Illustrated Testament and Psalms

Bound in the finest small grained leather, leather lined to edge, overlapping edges, silk sewed, printed on fine India paper, has the Psalms, silk headband and marker, gold edges, size 2 1/2 x 4 1/2 x 3/8 inches thick, weighs 3 ozs. We believe you will say it is one of the prettiest Testaments you ever saw. Regular net price \$2.50. Stock-reducing sale price \$1.50

21 copies similar to the above, without the Psalms, but with the colored illustrations, bound in a beautiful black leather, overlapping edges, very thin, neat and light, sells at \$1.25. Stock-reducing sale price 80c.

17 copies same as above, bound in the morocco binding, limp, a good 60c value, that we are offering in our Stock-reducing sale, each 40c.

900 copies of a beautiful little vest pocket Testament, limp binding, at 10c each; \$1.00 per dozen, \$9.00 per hundred.

"Mother" A Sermon for Mother's Day.

BY REV. H. E. CORBIN.

A little book to put in the hands of boys and girls who are away from home. It will remind them anew of Mother and Mother's God. Neatly bound in attractive paper cover. Price, 20c each, or 6 for \$1.00.

PENTECOSTAL PUBLISHING CO.
Louisville, - - - Kentucky

EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist.
(238 2nd St., N. W., New Philadelphia, O.)
Cincinnati, Ohio, May 29-June 7.
Wilmington, N. Y., June 26-July 5.

AYCOCK, JARRETTE AND DELL
Landale, Pa., April 21-May 3.
New Bedford, Mass., May 6-17.

BABCOCK, C. H.
Johnstown, Pa., May 1-10.

BLACK, HARRY
(529 E. Central Ave., Redlands, Calif.)
Colorado Springs, Colo., April 30-May 10.
Durango, Colo., May 12-24.
Osakis, Minn., July 2-12.
Tyrone, Pa., July 16-26.

BUSSEY, M. M.
Lansing, Mich., May 3-17.
God's Bible School Camp Meeting, May 29-June 7.

CALLIS, O. H.
Corbin, Ky., May 3-17.
Wilmore, Ky., May 18-31.
Bristol, Tenn., June 3-21.

CANADAY, FRED.
(1518 Killingsworth Ave., Portland, Ore.)
Portland, Ore., April 26-May 10.
Underwood, N. Dak., June 7-18.
Washburn, N. Dak., June 18-28.

CARNES, B. G.
(200 Morrison Ave., Wilmore, Ky.)
April 19-June 11 open.
Gloster, Miss., June 14-July 5.
Gouldsboro, Tex., July 7-19.

CHOATE, CALVIN R.
Woonsocket, R. I., April 15-26.

COCHRAN, H. L.
(Gospel Singer and Young People's Evangelist, Sherman, Texas)
Murphy, N. C., April 15-May 3.
Henderson, Texas, May 4-17.
Sanderson, Tex., May 31-June 14.

COLLIER, J. A.
(1415 Forrest Ave., Nashville, Tenn.)
Manchester, Ga., April 19-May 12.

GRAMMOND, PROF. C. C. AND MARGARET.
(815 Allegan St., Lansing, Mich.)
Adrian, Mich., April 26-May 10.

DAVIDSON, OTTO AND WIFE.
(Bladensburg, Ohio)
Frazensburg, Ohio, April 12-May 3.

DICKERSON, H. N.
(Ashland, Ky.)
Collinsdale, Pa., April 26-May 10.
Bicknell, Ind., May 31-June 14.
Auburn, Ind., June 14-28.
Washington, D. C., May 11-24.

EDWARDS, J. R.
(Sebring, Ohio, Gen. Del.)
Canton, Ohio, May 17-31.
Sebring, Ohio, Oct. 4-25.
Lima, Ohio, Sept. 6-27.

ETELGEORGE, W. J.
(1107 Lawrence Rd., N. E., Canton, Ohio)
Palmetto, Fla., May 3-17.

FLEMING, JOHN
Dayton, Ohio, April 29-May 10.
Sapulpa, Okla., May 12-24.
Cincinnati, Ohio, May 29-June 7.
Bentonville, Ark., June 12-21.

FLEMING, BONA.
(2952 Hackworth, Ashland, Ky.)
Evansville, Ind., April 24-May 3.
Kansas City, W. Va., May 8-17.
Abilene, Ky., May 22-31.
Longford, Kan., June 1-14.

FLEXON, R. G.
(Shacklefords, Va.)
Vestal, N. Y., April 26-May 10.
Mineral, Va., May 17-31.
Donora, Pa., June 4-28.

FUGETT, C. B.
(4312 Williams Ave., Ashland, Ky.)
Oklahoma City, Okla., April 26-May 10.
New Castle, Ind., May 17-31.
Portsmouth, Ohio, June 5-14.
Frankfort, Ind., June 17-28.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
Sault Ste. Marie, Ont., May 31-June 14.
Sault Ste. Marie, Mich., June 16-28.
Des Moines, Ia., July 3-12.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio)
Middleburg, Pa., May 6-20.

GREGORY, LOIS V.
(Young People's Worker, Waterford, Pa.)
Columbus, Pa., April 25-May 10.
Ashville, N. Y., May 10-24.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
Collingswood, N. J., April 12-May 8.
Oberlin, Ohio, May 14-31.
Alton, Kan., June 4-14.
Haynes, N. D., June 19-28.

HENRICKS, A. O.
(Toronto, Ohio)
Bellevue, Pa., April 23-May 3.
Washington, Pa., May 4-10.
Pittsburgh, Pa., May 10-24.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Lisbon, N. Y., May 3-18.

HOOPER, L. S.
(Tionesta, Pa.)
Arcola, Ill., May 31-June 15.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Indianapolis, Ind., April 26-May 10.
El Paso, Texas, May 15-27.
Phoenix, Ariz., May 28-June 1.
Portales, N. Mex., June 11-22.

JOHNSON, HAROLD C.
(401 W. Wash. St., Springfield, Ill.)
Cumberland, Ky., April 27-May 10.
Frankfort, Ky., May 11-24.

JONES, T. HOWARD.
(Sheffield, Mass.)
Greensboro, N. C., April 25-May 10.
Burlington, N. C., May 11-26.
Franklinton, N. C., May 26-June 1.
Graham, N. C., June 1-16.

LEWIS, M. V.
(Wilmore, Ky.)
Greenville, S. C., April 20-May 3.
Slaughter, S. C., May 4-18.

LINCICOME, F.
(Gary, Ind.)
Chicago, Ill., April 29-May 11.
Fargo, N. D., May 17-25.

LOWMAN, J. WARREN.
(1039 Clinton Ave., Carthage, Mo.)
New Rockford, N. D., May 4-17.

LUDWIG, THEO. AND MINNIE E.
(772 N. Euclid Ave., St. Louis, Mo.)
Freeman, S. D., May 3-17.
Corsica, S. D., May 18-31.
Centerville, Ill., June 4-21.

MARTIN, A. J.
(Evangelist and Gospel Singer, 2214 Independence St., New Orleans, La.)
Natalbany, La., May 18-28.

MILBY, E. C.
(Song Evangelist, Greensboro, Ky.)
Oklahoma City, Okla., April 27-May 10.
Bentonville, Ark., June 11-21.
Kent, Ind., July 23-August 2.

MINGLEDORFF, O. G.
(Blacksville, Ga.)
Lanham, Md., May 3-17.
Columbus, Ga., May 24-June 7.

OWEN, JOHN F.
(262 E. 13th Ave., Columbus, Ohio)
Rome, Ga., April 26-May 10.

RICE, LEWIS J.
(2923 Troost Ave., Kansas City, Mo.)
Dewey, Okla., April 27-May 10.
Ada, Okla., May 24-June 7.
Heavener, Okla., June 11-July 2.
Okmulgee, Okla., July 5-19.

ROOD, PERRY.
(Box 208, Chesapeake, Ohio)
London, Tenn., August 6-23.
Open dates.

SHADE, N. B.
(561 N. W. Eighth, Miami, Fla.)
Tampa, Fla., May 17.
Plant City, Fla., May 24.
Jasper, Fla., May 31.
Charleston, S. C., June 7.
Roanoke, Va., June 14.
Richmond, Va., June 23.
Downings, Va., July 19.
Park Lane, Va., July 30.
Open dates after July 10.

SHANK, MR. AND MRS. R. A.
(1539 East Howard St., Pasadena, Calif.)
Mendon, Ohio, July 9-19.
Monroe, Ind., July 23-Aug. 9.
Wichita, Kan., Aug. 9-19.

SPINKS, OTIS W.
(Box 344, Cedar Grove Sta., Shreveport, La.)

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Mich.)
Ramseur, N. C., May 1-17.

THOMAS, SAMUEL.
(Converted Jew, 17 Eagle Drive, Indianapolis, Ind.)
Camden, N. J., April 19-May 3.

THOMAS, JOHN
Cincinnati, Ohio, May 29-June 7.
Wilmet, S. D., June 12-21.
Red Rock, Minn., June 25-July 5.
Mendon, Ohio, July 9-19.

N. B. VANDALL.
(303 Brittain Rd., Akron, Ohio)
Lima, Ohio, May 3-17.

VAYHINGER, M.
(Upland, Ind.)
Stone Bluff, Ind., April 13-May 3.
Chicago, Ill., May 10-31.
Cincinnati, O., June 1-4.
Upland, Ind., June 5-13.

WHITE, PAUL.
(Box 204, Highland Park, Ill.)
Peoria, Illinois, April.

WILSON, D. E.
(General Evangelist, 557 State St., Binghamton, N. Y.)
Salisbury, N. C., April 30-May 10.
Lake Placid, N. Y., May 17-31.
Arcanum, Ohio, June 11-21.
Thomasville, N. C., June 26-July 5.

WOODRUM, LON R.
(633 Chestnut St., Abilene, Texas)
Poteau, Okla., May 3-17.

Camp Meeting Calendar

ALABAMA.
Dothan, Ala., July 16-26. Workers: Rev. W. R. Quinton, evangelist, and Mrs. Quinton, song leader. Mrs. J. R. Clarke, leader for children and young people. Sunday, July 19 is missionary day. Write Rev. C. J. Hammit, D. D., Dothan, Ala., Rt. 5.

KANSAS.
Newton, Kan., May 14-24. Workers: Rev. Joseph H. Smith, Rev. Fred W. Sufferd, evangelists; Rev. M. D. Landis, song leader; Mrs. Della B. Stretch, children's worker; Mrs. Joseph H. Smith, young people's worker. Write D. D. Zook, Newton, Kan.

MINNESOTA.
Red Rock, Minn., June 25-July 5. Workers: Rev. Paul S. Rees, Rev. John Thomas. Rev. Harry W. Blackburn, song leader. Write Mrs. A. P. Atkins, Newport, Minn.

FREE TO BOYS AND GIRLS

Egermeier's Bible Story Book

First of all—Here is what Christian people have asked for—an up-to-date book of Bible stories written according to modern methods of story telling.

Your children will eagerly await "story hour" when you get your copy of Egermeier's Bible Story Book. They will always clamor for "just one more."

THERE ARE 233 STORIES—FINE FOR TEACHERS

Quite frequently teachers tell how much they appreciate the Bible Story Book in helping teach and explain the Bible to others. The arrangement of the stories makes the book very usable. The Bible stories are divided into periods of Bible history and arranged chronologically. There are 233 stories, each complete, yet linked in such a way as to make one continuous, beautiful narrative of the Bible.

PICTURES ARE FOR CHILDREN FROM 1 TO 99

That is why so much attention has been given to pictures in this book. There are three kinds—drawings, actual photographs, and beautiful color reproductions, nearly 200 of them. They tell stories in themselves. Children will study them by the hour. The little tots who are too young to read will get the story so well impressed by the pictures that they can retell the story almost in detail from seeing the pictures. The colored pictures are exceptional pieces of art.

There Are 64 Pages of Helps Especially Adapted for Home Study

48 Pages of These Contain Questions on the Stories
In the back of the book are 48 pages of interesting and thought-provoking questions. There are five or six questions covering each story in the book. These have been carefully and studiously prepared. The test questions will be found valuable to teachers.

16 Pages of These Give Outstanding Facts About the Bible

1. How We Got Our Bible. Tells the story in a few words.
2. The Books of the Bible. A few concise, illuminating words about each Book of the Bible and the authors. Very helpful.
3. Interesting Facts About the Bible.
4. Great Prayers of the Bible.
5. Our Lord's Parables.

Most of these features are not contained in any other Bible-story book.

STYLE B—THE "HOME STUDY" EDITION

This has an attractive and strong cloth cover with oriental design in colors. Gold stamped titles, 673 pages. Size 6½x9 inches. PRICE \$2.75.

All you have to do is to sell \$5.00 worth of our beautiful Velvet Mottoes, return the money to us and the Bible Story Book will be sent you by return mail. Fill in the coupon right now and mail it to us.

COUPON

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

Gentlemen: I want one of the beautiful BIBLE STORY BOOKS as described above. Please send me a \$5.00 assortment of your Scripture Text Mottoes. I will sell them and return the money to you within ten days. As soon as you receive the \$5.00 you are to send the Bible Story Book to me by return Parcel Post.

If for any reason I am unable to sell the Mottoes I will return them to you promptly, and carefully wrapped.

NAME

ADDRESS

DATE

Note If you will send cash with the order, we will send you the mottoes, the Bible Story Book and a handsome card similar to the Eversharp style, complete with clip, a four inch lead and a changeable eraser.

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.

A PITCHER OF CREAM

By BUD ROBINSON

Rev. C. F. Wimberly says: "It is fresh, juicy, unctious and witty. He has given us the cream of his thought, feelings and imagination under the tuition of the Holy Spirit. There is not a dull or uninteresting page or paragraph in the book. The book will enrich the soul of every one who reads it. It should be in ten thousand homes that love full salvation. It is toothsome."

160 pages. Price \$1.00

PENTECOSTAL PUBLISHING CO.,
Louisville, Kentucky.

NEW YORK.

Wilmington, N. Y., June 25-July 5. Evangelists Fred Suffield, Howard Sweeten and Tillie McNutt Albright. Leader of song, Eddie Patzsch; song illustrator, Geo. P. Woodward, who also will have charge of young peoples and children's meetings. Pianist, Mrs. John Wrightman. Write Mrs. Frank Warren, Sec., Haselton, N. Y.

OHIO.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen and Rev. Jarrette Aycock, evangelists; Dell and Maridel Aycock, song and music directors; Anna E. McChie, young people and children's evangelist. Address R. K. Gamertsfelder, 338 N. 8th St., Coshocton, Ohio.

THE NIGHTINGALE OF THE PSALMS

BY

EVANGELIST J. E. AYCOCK
An Exposition of the
23rd Psalm

A beautiful and touching explanation of this Psalm. By linking it with many other tender and comforting passages in both the OLD AND NEW TESTAMENTS the evangelist gives this best beloved Psalm a new richness and depth of meaning in its application to life here and hereafter. More than 40,000 sold. Hundreds of people have ordered it to give away.

Price 25c, 5 for \$1.00

PENTECOSTAL PUB. CO.
Louisville, - - - Ky.

Use Them In Place of Tracts

Tracts are read and sometimes thrown away, but these beautiful Calendars will be kept on account of their attractiveness. At the Special Sale Price you can give away beautiful Scripture Text Calendars that will carry a message each day throughout the year. The pictures continually attract. What better work could your Missionary Society do?

Sale Price While They Last

| | |
|---------------|--------|
| 1 for | 10c |
| 25 for | \$2.00 |
| 50 for | 3.00 |
| 100 for | 5.00 |

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

Beacon Lights of Faith

by C. F. WIMBERLY.

This book makes it possible for one to have at his finger-tips a short biographical sketch of 26 outstanding men and women of Protestantism.

Who is there who does not at some time need a brief statement of the lives of such saints as Tyn-dal, Knox, Cranmer, Madame Guy-on, Calvin, Finney, Muller, Hudson Taylor, Spurgeon and others.

Price, postpaid, \$1.50.

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

The Ever Open Door

by GEORGE H. MORRISON.

The last book from the pen of this gifted author and preacher. A series of sixty-two addresses. Geo. H. Morrison is well known for his freshness both in thought and ex-pression.

A few of the subjects treated are "The Illusions of Life," "The Sur-prises of God," "When Everyone Is Against Us," "What To Do With Our Cares," "The Cry For Com-panionship."

Perhaps one reason for the fasci-nation of this book is the unusual texts that the author uses for his subjects. They are so different and yet so appropriate. The reader continually finds his mind follow-ing new trails.

286 pages. Price \$2.00.

PENTECOSTAL PUBLISHING CO.
Louisville, - - - - - Kentucky

The Expositor's Treasury of Children's Sermons

Edited by W. ROBERTSON NICHOLL and JANE T. STOD-DART.

This treasury has been so care-fully arranged that it offers to the Pastor, Christian Worker and Sun-day School teacher a veritable mine of stories, ideas, morals, anecdotes, historic events, and hero tales which can be used to remarkable effect in teaching children.

And there isn't a dull sermon in the lot. Each is brimful of human interest and action; each is vivid, interesting, instructive, and each carries the divine message win-somely to the child.

782 pages, original price \$6.00. Our special price \$2.00.

PENTECOSTAL PUBLISHING CO.
Louisville, - - - - - Kentucky

A Fuller Understanding

of the book of Job can be had by reading James McKechnie's book entitled "Job, Moral Hero; Religious Egoist and Mystic." Its pages are filled with helpful max-ims. The author's writing throbs with life, and lifts the reader into the most sensitive appreciation of Job the character, and the whole problem of human suffering.

The regular price of this book is \$1.50. We are offering a limited number at a special postpaid price of 75c.

PENTECOSTAL PUBLISHING CO.
Louisville, - - - - - Kentucky

Meeting Rationalists on Their Own Ground

A Christian lawyer faces the evidence. He finds the claims of "the Bible and its Christ" legally justified.

"A Lawyer and the Bible," by I. H. Lynton, is a book that will be welcomed by evangelical Christians everywhere. Trained in the law, the author has put forth the argu-ments for Biblical infallibility with legal precision. Here is a book to be read, and given to one's friends as a faith-building service.

Price, postpaid, \$1.50.

PENTECOSTAL PUBLISHING CO.
Louisville, - - - - - Kentucky

Jesus Christ and The People

by Mark Guy Pearse.

A delightful little devotional book, helpful for quiet meditation or suggestive for a series of prayer meeting talks.

Mr. Pearse commences the book with a discussion on "What Christ Did For The People," and "What He Commands Us To Do." Then follows a series of chapters on Christ and Nicodemus, the Woman at the Well, In the Home of the Pharisee, the Leper, the Woman who Had Spent All, the Friend of the Sorrowful, etc., etc.

The book is a handy size, bound in cloth, price 50c.

PENTECOSTAL PUBLISHING CO.
Louisville, - - - - - Kentucky

FOLKS NEED TO BE TOLD.

Lloyd Stuckey.

An axe is not a plaything to hack around with on the bark of a tree, but a tool whose keen edge will chop a tree down, clear through the heart.

And a preacher or teacher is not supposed to be a bungler either, sel-dom hitting the core of things. One who truly preaches or teaches is like an axe whose edge is keen from long grinding, and when he hits there is a definite, unmistakable, lasting im-pression. We've been slobbered over for so long, heard so many theories, quotations, outlines, and sidelines that we have forgotten much about sin,—its punishments and consequences.

The people are really hungry for righteousness. They would like to hear more of the truth, and of how to repent or be forgiven. Who on earth can supply that need except those who have been close to God, those who are consecrated to God, or-dained of the church, and who will teach and preach the truth regardless of persecution, poverty, or death?

It is not easy for the ordinary per-son to realize exactly what they do believe about their true relation to the past, present, and future. But it is certain that everyone wonders about it, believes something. What the world needs is messengers aflame with a genuine spirit of the Christ to say the things that are true with such power and moving conviction that folks may come away from a church feeling at least partly satisfied in-stead of critically-minded.

How are the folks being reached who never make any pretense of go-ing to church? How can we expect folks to be interested or held by en-tertainment and basket-dinner meth-ods? It is a lot of dumb folly to imagine that anyone will long and yearn to trek off to a church base-ment for the kind of food they can eat more comfortably at home. What they need and want is food for the heart, food for character and soul. Let them be informed of a scourging whip in the hand of an angry God. Torture, torment, prod, and shame their sin-infested minds. It is not safe to dilly-dally in these matters.

Life is so uncertain. Death comes unexpectedly. We don't need to be told these things to be ready to die, but to be able to avoid the sting of death. Certain matters should be set-tled so we can be better able to live both now and on into the eternal hereafter. Death is only a change, a transition; it cannot possibly be the end. If it were it would be upper-most in the mind of mankind to excel on earth at any cost. But most folks have a faith, a hope, a basic or ele-mental spark of religion that flickers vaguely in their minds mysteriously leading them to expect some kind of future existence. That's why we need preachers and teachers who will con-sider it their business to distinguish clearly between right and wrong, righteousness and sin.

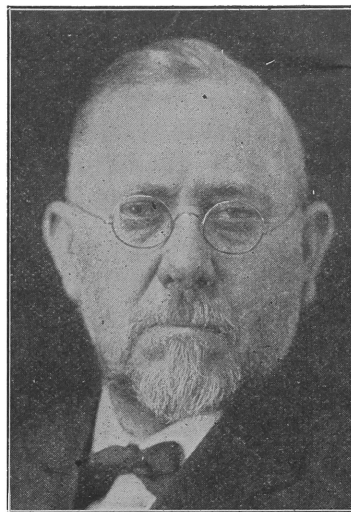
Turn loose three or four truly Christ-minded folks in any commu-nity and in a little while there will be a disturbance. There will be cries of heretic, reformer, meddler. But these unafraid denouncers would march steadily on to turn this old sick world into an entirely different place in which to live. They would do their work regardless of scorn, ridicule, un-falteringly even unto death.

Somebody's got to tell folks they

MY LIFE'S STORY

NEW EDITION—JUST ISSUED.

The Autobiography of Bud Robinson

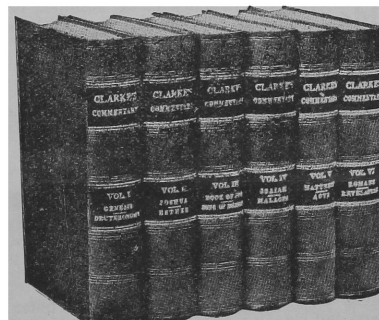


This is the book for which thousands have been waiting. It is years since "Uncle Bud- dy" has written a book deal-ing with his life and experi-ences. Now we have this vol-ume, his autobiography, giv-ing an intimate recital of his experiences from early child-hood to the present time. Pathos, humor, optimism, scathing rebuke, with an amazing memory of detail unite to give this volume the peculiar charm that charac-terizes 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 por-trait of author; attractive cloth binding. Price, \$1.00.

Pentecostal Publishing Company, Louisville, Ky.

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 Scrip-tures. The seven gifts which, according to Augustine, the true expositor of Scripture must possess—reverence, piety, science, fortitude, pru-dence, 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 doc-trines of revelation, and applies the whole to the great concerns of hu-man 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 expo-sitions 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 lit-erature. 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

are sinners. If it isn't done then they will continue to think that they can get away with it. If the final show-down should come at this present mo-ment,—well just try to imagine the unutterable scene of terror, torture, and tragedy. God is merciful, else he would not have let us go on this far. Speak, and speak about the truth and reality of things before it is too late.

Ten Cents Each, or
100 for \$5.00

We have quite a stock of Scripture Cal-endars for this year and we are offering them, while they last, at the above re-markably low price.

Brighten up the rooms of shut-ins; they will enjoy the pictures and the daily Scripture messages. Put them in Barber Shops, Hotels, Hospitals, Almshouses, Jails, Stores, etc.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY.

Great Stock-reducing Sale of Bibles!

We list below about 30 different styles of Bibles and Testaments which we are discontinuing, and in order to sell them quickly we offer them at about one-half the retail price. They are all good stock and in good condition

Every Bible in This List is The Old King James Version

Comfort Edition Handy Old Folk's Bible

Extra large type, very thin white paper, Family Register, beautifully colored maps, a chronological table of the kings and prophets of Judah and Israel, tables of weights, measures and moneys, silk headbands and marker, gold edges.

Bound in genuine leather, overlapping edges, stamped in gold on side and backbone, size only 5½x8½x1 in. thick, weight 25 ozs.

This is the smallest large type Bible for old people, or persons with weak eyes, that we know of on the market. The net retail price is \$7.00. Stock-reducing sale price **\$3.50**

6 copies same as the above, bound in a beautifully grained flexible morocotal. Regular \$5.00 value. Stock-reducing sale price, \$2.50.

Ideal India Paper Bible

The binding is the prettiest and finest used in Bible making, will always wear black, and you will be delighted with this fine grained Morocco.

It has the large, easy-to-read, open face bourgeois type, 50,000 references, dates and chapter numbers in figures, with names of books on corner of page, making it self-indexing.

It is self-pronouncing, has concordance and 16 pages of fine blank sheets for notes, silk headbands and marker, red under gold edges, size 5½x8½ inch thick and weighs 24 ozs.

No better Bible on the market for wear, convenience, attractiveness or easiness of reading. Guaranteed not to break in the back. The publisher's net price is \$11.85. Stock-reducing sale price **\$7.50**

Precious Promise Bible

About one-tenth of the Bible is precious promises, and in this Bible they are all underscored in red, carefully indexed.

It has the large, long primer type with a complete line of most excellent teacher's helps, including references and concordance.

It is bound in genuine Morocco with overlapping edges, size 5½x8½x1¼ in. thick. Has red under gold edges. Sells through agents at \$7.50. Stock-reducing sale price **\$4.00**

Veri-Thin Pocket Bible

Bound in genuine leather, overlapping edges, stamped in gold.

It has a small, very readable, self-pronouncing type, with more than 40,000 center column references, maps, printed on fine India paper, red under gold edges. Size 4x6½ in. thick.

A convenient Bible for pocket use or for a lady's handbag. Regular net price \$3.00. Stock-reducing sale price **\$1.50**

Child's Bible

It is beautifully bound in small grained flexible morocotal, very durable. Has a large, clear, minion type, red under gold edges, silk headbands and marker, colored maps. Stamped in gold on back and backbone.

Stock-reducing sale price **\$1.00**

Regular price \$2.00, or one dozen for \$10.00.

Complete Red Letter Bible

We have sold at least 5,000 copies of this Bible. It has the large, clear, self-pronouncing long primer type, several hundred pages of the best Bible helps to be had on the market, including concordance and 4,000 questions and answers.

The words of Christ are printed in red. It has a large number of full-page illustrations, bound in genuine leather with overlapping edges, stamped in gold. The size is 5½x8½. The regular net price is \$6.50.

Stock-reducing sale price **\$3.25**

Sunday School Class Bible

A good, clear, self-pronouncing ruby type, maps in colors, beautifully bound in black cloth, stamped in gold on back and backbone, size 3¼x5½x1 inch thick.

A small attractive Bible that anyone will appreciate. Regular price 90c. Stock-reducing sale price **50c**

One dozen for \$5.50

Scholar's Index Bible

Bound in genuine leather with overlapping edges, good clear, self-pronouncing type, fine white Bible paper, splendid concordance, red under gold edges, stamped in gold.

It has the patent thumb index. An ideal scholar's Bible in size, weight and thickness. Regular price \$3.00. Stock-reducing sale price **\$2.00**

Same Bible as described above, with additional features of illustrations, Family Record, 4,000 questions and answers. The regular net price is \$4.00. Stock-reducing sale price \$2.50.

Old Folk's Large Type Red Letter Testament

Large long primer self-pronouncing type with Christ's words in red, many beautiful colored illustrations, Morocco grained binding, size 4½x6½ in.

Regular price \$1.50. Stock-reducing sale price **80c**

The Self Explanatory New Testament

This special Testament has a commentary in the way of an exposition of difficult passages of Scripture. It is self-pronouncing, has a good, clear, black face type, illustrated, size 5½x7¼, bound in beautiful cloth, with inlaid illustration. Regular net price \$1.00. Stock-reducing sale price **60c**

Big Type Testament and Psalms

Has extra large bold black face type, is neat and convenient in size, light in weight, flexible Morocco grained binding, stamped in gold—a good value at \$2.00.

Stock-reducing sale price **\$1.00**

47 copies same as the above, words of Christ in red, at \$1.20 per copy.

The Smallest Teacher's Bible

The size is only 3¼x5½x1 in. thick; weight, 12 ozs. Good clear readable nonpareil type, references, concordance, maps, Bible Gazetteer and some other special helps.

It is printed on fine India paper, red under gold edges, bound in genuine leather, overlapping edges, stamped in gold on back and backbone.

You will be delighted with this beautiful pocket edition of a complete Bible. The regular net price is \$4.00. Stock-reducing sale price **\$2.90**

Large Type India Paper Concordance Bible

A very large, clear, self-pronouncing type, reads like long primer, has the references and concordance and patent thumb index.

It is bound in genuine Morocco with overlapping edges, red under gold edges, printed on extra fine India paper, neat in size, light in weight. Size 4¼x6½, only 15-16 of an inch thick.

This is one of the newest and most attractive Bibles on the market. The publisher's regular net price, \$7.25. Stock-reducing sale price **\$4.50**

Black Face Type Text Bible

The type is large, clear and black, it is self-pronouncing, printed on fine white Bible paper, 64 pages of excellent helps, a large number of colored illustrations, red under gold edges.

It is bound in very fine genuine leather with overlapping edges, lined to edge, stamped in gold on back and backbone, size 4½x6½. Regular net price \$5.50. Stock-reducing sale price **\$2.00**

90 copies same as the above, without illustrations. Stock-reducing sale price \$1.80.

Loose Leaf Bible

This Bible has over 250 loose-leaf pages that may be inserted anywhere in the Bible. It is printed on fine thin India paper, black faced type, the size is 6x7¼x1 in. thick. This includes the blank sheets as well as the Bible. The Bible is easily opened and the blank pages may be inserted anywhere without trouble.

The mechanism is substantially made and the sheets will not pull out or tear; no rings or springs to get out of order.

The regular agent's price is \$12.00. Stock-reducing sale price **\$8.00**

Young People's Reference Bible

The very Bible you want for a young man or young woman, or for a business man. It is only ½ in. thick, size 4¼x7, weight 11 ozs. Beautiful clear minion type, references and maps.

Fine white India paper, silk headband and marker, red under gold edges, bound in a beautiful and durable grained morocotal, overlapping edges, titles stamped in gold. Guaranteed not to break in the back. Regular agent's price \$4.00. Stock-reducing sale price **\$2.00**

Red Letter Prophetic Bible

Has all the prophecies referring to Christ, as well as all the words of Christ, printed in red.

A complete line of most excellent teacher's helps, including a combination concordance, a clear, readable, self-pronouncing minion type, printed on Bible paper.

Bound in genuine leather with overlapping edges, stamped in gold, size 5x7x1 in. thick. Red under gold edges. Regular net price \$5.00.

Stock-reducing sale price **\$2.50**

A few copies same as the above, bound in an extra fine leather and leather lined to edge. Stock-reducing sale price \$2.90.

Scofield Bible, India Paper Edition

The binding is beautiful and excellent; a genuine small grained Morocco, leather lined to edge, silk sewed, extra fine Oxford India paper, with the large black brevier type, and with the very complete Scofield references.

The size is 5½x8½, less than 1 inch thick and very light. This is acknowledged to be the prettiest edition of the Scofield Bible published. It is a regular \$12.00 value.

Stock-reducing sale price **\$8.00**

Same style as above, in the smaller type, size 4½x7. Regular \$10.00 value. Stock-reducing sale price \$6.00.

Signal Bible

There is a * at each Old Testament scripture referring to Christ, and the Old Testament scriptures quoted by our Lord, as well as his sayings in the New Testament, are all printed in bold type.

It has the revised version in footnotes. Family Record, presentation page, a large number of full-page illustrations, concordance, good, clear, readable, self-pronouncing minion type. Red under gold edges, bound in genuine leather with overlapping edges, size 5x8. Regular price \$4.00. Stock-reducing sale price **\$2.00**

Large Type Testament and Psalms Red Letter Edition

Has the large, self-pronouncing bourgeois type, with references and with revised version in foot notes; the words of Christ in red, illustrated, index atlas to the Holy Bible and maps. Bound in black cloth, stamped in gold, size 5½x8x½ inch thick. Regular price \$1.50. Stock-reducing sale price **60c**

10 copies same as above in leather binding. Stock-reducing price \$1.00.

See page 13 for other Testaments offered in this great stock-reducing sale.

PENTECOSTAL PUB. CO.,
Louisville, Ky.

Enclosed \$..... for which send Bible marked above.

Name

Address