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SCRIPTURAL HOLINESS.

By The Editor.



HERE is nothing more clearly taught in the Holy Scriptures than that God wills our sanctification. There is a positive statement in the Bible that, "Without holiness no man shall see the Lord."

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What God commands in his law he provides for in his gospel. There are no requirements made on Mt. Sinai that are not provided for on Mt. Calvary. Always, and everywhere, God is seeking the welfare and happiness of human beings.

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Sin is the great demoralizer. It breaks into, breaks up, and interferes with peace and happiness. Sin separates the human soul from peace and harmony with God. The Annunciation Angel said, "Thou shalt call his name JESUS: for he shall save his people from their sins." The great mission of Christ in the world was to separate men from that which had separated them from God, in order to their restoration to fellowship and co-operation with God in the salvation, uplift and happiness of the human race.

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The burden of truth in Old Testament and New is to reveal sin, its nature, its fruitage, the wreck and ruin it has wrought among men, and its final and awful consequences—Hell! The Bible not only gives us this revelation of sin, but it reveals Jesus Christ as a Saviour from sin. Jesus, we are taught in Old Testament and New, is mighty to save to the uttermost. His power to save from sin, the love of it, the desire for it, the committing of it, and the stain and ruin that come from it, cannot be exhausted. He can make the vilest clean. Those deepest dyed with its black stain can be made whiter than the snow. What a redemption!

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That the carnal nature remains in the regenerated is not only clearly taught in the Scriptures, but it is the experience of the regenerated. Those who have gone through heart-breaking repentance and the regenerating power of the Spirit, know full well that there are yet carnal desires and uprisings which interfere with spiritual development. St. Paul expresses this most lucidly in the third chapter of his first epistle to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." The Apostle goes on to tell them of the manifestation of their carnality.

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We see here that these Corinthian Christians had been born again, born of the Spirit. They were "babes in Christ." They could not be babes in Christ without being born again. But the Apostle complains that they remained in a state of babyhood; that "they are yet carnal," and because of this carnality there is strife and confusion among them. It is not

worth while to try to evade the scriptural teaching of carnality in the regenerated. This is not only taught in the Word of God, as we have said, but it is the painful experience of the children of God. It is because of this fact that we all need another gracious work of grace, a personal baptism with the Holy Ghost, a fiery purging away of indwelling sin, a crucifixion of our "old man."

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Regeneration is a birth into a new life. Sanctification is a death; the crucifixion of an old life. Regeneration brings in a new life we have not had before. Sanctification takes out an old life we have had from birth. These gracious works of the Holy Ghost are very distinct. They are both in the program of our preparation for the best life here and our final entrance into heaven. There is no holiness apart from the atoning blood of the Lord Jesus Christ. This cleansing is received by faith. It cannot be received by the impenitent, unregenerated. It can be received by the regenerated who consecrate, who hunger and thirst after righteousness and who, by faith, lay hold upon Jesus Christ, the only and all-sufficient Saviour, who is able to do exceeding abundantly above all we can ask or think.

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Some will read these paragraphs who are longing for full salvation. Why not receive it now? Make the consecration, yield yourself fully to the will of God, trust in Jesus and in him alone, believe with all your heart that his precious blood can cleanse you from all sin; believe that it does, now, sanctify you wholly, and hold to this, refuse to relax your faith. Let your spirit cry out in the language of Jacob, "I will not let thee go except thou bless me." Hold on in prayer until you have the assurance beyond question or doubt. "Tis done, the great transaction's done."

***** A PREACHER'S MISTAKE. *****



EVEN a preacher may sometimes be mistaken. I have made some mistakes myself. I see from a clipping sent to me that a Methodist preacher somewhere in Michigan, in his sermon on "Why People do not more Generally Attend Church," in which he no doubt gives some real reasons why church attendance is not more general, says that one cause of dwindling church attendance arises out of "sermonizing on hell fire and damnation."

This brother is mistaken; there is almost no preaching on that subject. The subject of future punishment has largely disappeared from our Methodist pulpits, and if the subject were properly discussed it would increase, rather than decrease, church attendance. People have some sense and almost every one has a conscience, an inward voice that has something to say to its possessor.

I challenge this Methodist pastor to an-

nounce that on some Sunday morning or evening, he would preach a sermon on "What Jesus Christ taught with reference to the future state of the wicked." Such announcement would attract attention, increase his congregation and, if properly discussed in the spirit of the gospel, it will give little or no offense, but it will make people think, and they will talk the matter over. The sermon, if properly preached, will not be forgotten, but is almost sure to bear fruit.

Most people believe there is a future state; that the soul of man is immortal; even those in heathen darkness, believe that in that future state we must meet either rewards or punishment for good or bad conduct in this life. In heathen lands you will find temples, sacrifices, penance and prayers all looking to an effort to escape punishment and receive blessing in that future state of the soul's existence after the dissolution of the body.

After all, people have sense; most of them a good degree of intelligence, and quite capable of serious thought and intelligent reasoning. I have found this so among people who had very limited education. I have found it true among young people who, by some, were thought to be giddy, frivolous and almost incapable of serious thought. This is a mistake. With proper approach they will hear you thoughtfully and think with you seriously on almost any important question.

People are quite ready to listen to an intelligent man discuss any one of the many problems of human life, here and hereafter. They will hear you on the importance of properly balanced foods for good health, of the best methods of education and intellectual development. They will listen to you thoughtfully in a discussion of social questions, moral standards and high ideals. There is no reason why they should not give intelligent attention to a discussion of the future state of the soul, and the danger of a life of selfishness and sin, not only as it affects one here, but as it may be logically supposed to affect one hereafter.

I am of the opinion that one of the needs of our time is earnest preaching on the future state of the impenitent wicked. There need be no storming or ranting, or shaking of fists or stamping of feet; any preacher of even moderate education and good common sense ought to be able to logically, clearly, kindly, though earnestly, present to a congregation the plain teachings of the Scriptures on this subject. He should be careful not to arouse resentment, but to produce serious reflection that will awaken uneasiness, conviction for sin, and lead to repentance not to be repented of.

I am firmly of the opinion—and these opinions rest upon reasonable basis—that if every Methodist preacher, yea, every Protestant preacher in these United States would preach a series of four sermons on the teachings of Christ with reference to the future state of the wicked, it would produce pro-

(Continued on page 8)

THE GREAT REDEMPTION IN SOUTH AMERICA.

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

I.



It has been my privilege to preach the great Redemption around the world. I found in Japan, China, India, and Egypt that this is the gospel that satisfies the cravings of the human soul and saves, sanctifies, and transforms lives. In South America it is the same story. I am hearing preachers and people saying, "This is the message we want." Pardon me, I am not saying that it is a new message in South America. No! No! Holy men and women from the days of William Taylor have preached and taught this great truth, but it would have been preached more, and would have had greater results, if Modernism had not invaded this field. The two things in this country evangelical Christianity has to contend with—yes three—are Romanism, Atheism and Modernism. I have heard converts from Rome say that they would prefer to bring their children up in the Roman Church than have them under modernistic preachers and teachers.

II.

These are busy days with full programs in many parts of Chili. I am spending two weeks in special itineraries arranged by Bro. Wagner, of the Christian and Missionary Alliance. Most of the meetings are union meetings with Baptists, Methodists, Alliance and Episcopalians.

Last Sunday was a special day, truly. I preached at 10 A. M., for the Alliance on "Pentecost as a Personal Experience." Then at 11:15, I was at the Episcopal Church (English) where Canon Wilson, a thoroughly evangelical Anglican, opened his pulpit to me, and I preached on "Do we need another Pentecost?" At 3:30 I was at the Anglican School where, after a cup of tea, a number of teachers and others got interested in the "Second Coming." At 5:30 I was again at the Episcopal Church where I preached on Conversion. At 8:00 P. M. I preached at the Alliance Church, which was crowded to the limit. At this service we had to dismiss the congregation so as to deal with seekers; about 100 stayed for prayer and the altar was crowded, without any invitation, with people seeking converting grace and sanctifying power. It was 10:30 before that meeting finished.

III.

My itinerary during the last of May and first part of June included Concepcion, Temuco, Osorno, Victoria, Traiguén, Lantaro, Valdivia, and Puerto Montt. This last named place is the farthest south railroad point in the world; one is travelling in the direction of the South Pole. Looking at the Map, we are farther South than Cape Town, South Africa. It is winter now in Chili but there is not much frost and no snow, except in the mountains. The nights are cold but the days are warm when the sun comes out. The Chilian homes do not provide much heating in winter, and many of the churches have no heat, yet people come and think nothing of two and three hour services. Last night we had a meeting of nearly three hours, as the altar service was prolonged because so many were seeking. After that, the pastor assembled a group of young people in a class-room and asked me to give them a parting message. I talked to them on Consecration and the Baptism of the Spirit for service.

IV.

I believe it was Pascal who said: "The Gospel is to establish two purposes:

- "(1) The Corruption of Nature.
- "(2) The Redemption of Jesus Christ."

Emerson said a good thing that, "Religions

are obsolete when reforms do not proceed from them." The religion of Jesus Christ regenerates and reforms, but the most effective reforms are those which spring from regeneration. I remember in my early ministry that in the course of a revival meeting Pat, the drunkard of the town, came one night to the meeting, went forward to the altar, repented and got religion; next night he was the first to testify. The Lord had saved him. A miracle took place in that drunkard's life. The Lord not only saved him from his sins, but took away the love of drink and tobacco. Pat became an out-and-out Christian and lived and died triumphantly. A certain Spanish-speaking evangelist, whom I met in some meetings, is doing a great work for God in Central America. He has a great testimony because the Lord saved him from drink, gambling, lying, stealing, and other crimes. He heard the message of salvation while in prison, became wondrously redeemed and now gives his whole time to the work of the Lord and is mightily used of God wherever he goes. He has seen hundreds of souls come to Christ. With both those cases it was regeneration which made reformation possible, effective and enduring.

V.

The Southern Baptists have some fine evangelical work in South America. Wherever you find them you will find people who are true to the Bible and to evangelism. At Temuco, Chili, they have a very progressive work. They have a good sized church, and a school of 300. In their school work they have a strong religious program. They do not carry on schools for educational purposes, solely, but as a means of spreading the gospel and bringing the young people to Christ. When students come to them it is with the distinct understanding that they must attend church and Sunday school, the chapel services and take the Bible work each day; and constantly, the missionary teachers keep in mind the salvation of souls. I addressed two of their chapel services and preached twice at the church; the spirit and atmosphere were pronouncedly evangelical.

It is a decided contrast to some missionary schools I have visited where the religious program was next to nil, because those in charge had no evangelistic passion. I remember one of the schools on Sunday morning had a brief Sunday school and then the boys were turned loose and some of them spent most of the day playing ball; evidently no pressure having been brought upon them by the missionaries to get them to the church services. This was a decided contrast to the Episcopal Church school where it is required that the whole body of students (Catholics included) must attend the church services. I have seen mission church schools supported by missionary money where those in charge carried out the merest minimum of religious program, their excuse being that they had so many Catholics in their student body that they had to be careful. The question would naturally arise, why run mission schools if the objective is not the salvation of souls? Of course, when the Mission Board sends people to teach in these schools who have been trained in modernistic schools, and who have gotten spoiled by modernism for real evangelical work, the religious work will be positively nil and nothing will be done for the Kingdom of God.

VI.

It is a matter of great importance that our Bible Training Schools be kept on fire. It is so easy for students to get so interested in books and subjects as to dry up in their souls. We had a very gracious time of revival and anointing at the Alliance Bible Training School at Temuco. Those in charge felt the boys needed a revival, so they called off examinations and lightened the studies so that

they could attend all the meetings. I preached on "The Burning Bush" to set forth the necessity of every one having a burning-bush experience in their souls. The Lord attended with power and a wonderful time of prayer followed, resulting in the students getting a great awakening and some of them getting the fire in their souls. This was the beginning of a blessed work in the school. The boys began to meet at 6 A. M., and prayed through to victory. One of them went out over Sunday into one of the country churches and had thirty people seek the Lord. This was a new victorious experience for him. After the fire fell on that student body it was a delight to see them surround seekers at the altar, and pray them through. It reminded me of scenes I have witnessed at Asbury College in revival seasons.

VII.

In some of the Chilian cities they have, what they call, fire walls all over the place. They are high, concrete affairs designed to prevent fires from spreading from one house to another. In some instances this law entails a hardship in the matter of expense, as the last purchaser has to build the wall at his expense. The Evangelical Church at one town had to spend nearly a thousand dollars in that fire wall. As I looked at those fire walls I thought of many I had seen in the religious realm. I have known churches with walls of formalism and worldliness so high that it was impossible for any spiritual fire to reach them. I have known preachers with walls of modernism and intellectualism so high that no matter how much the holy fire burned near them it never affected them. I have known people with fire walls of prejudice to holiness so high that the blessing and the power never touched them. I have held meetings in some churches where the preacher raised such a fire wall that no matter how hot the meeting got, or how many got blessed, the fire never touched him.

VIII.

In my Chilian itinerary some of our meetings take us into a place for only two nights. We arrive in time for night service, then we hold a holiness meeting in afternoon and evangelistic meeting at night. Not much time to develop interest, so we have to begin arousements the first night. We are preaching a great deal in the Acts of the Apostles. We are working a great deal on the idea of setting some one or a few on fire in every place. One meeting resulted in the preacher starting a week of prayer, and there is a meeting every week to pray for Pentecost. God's word is a fire, a sword, a mirror, a hammer, and is dynamite. No one knows who, in a meeting, is getting a message that will change a life, that will start new fire burning, that will revolutionize a career. Spurgeon was converted on a snowy Sunday in a small out-of-the-way church as the humble preacher preached on "Look and Live!" Bishop Joyce, when a country lad, went out coon hunting with a group of others, got lost from them and came out where a United Brethren country church was holding a revival meeting. Young Joyce heard from the lips of an unknown preacher a message that led him to give his heart to God. Two young men heard Dr. Morrison in the closing sermon of an Illinois camp meeting; that night the career of one of them was changed from education to missions, and he became one of the outstanding missionaries of China. Gandhi, of India, attended the Wesleyan Church in South Africa when his heart was greatly influenced by Christianity; he ceased going because the meetings were so dull and uninteresting. I wish that preacher had experienced a burning heart; he might have won Gandhi for Christ. I wonder what would have happened to India if Gandhi had been converted when in South Africa!

BOOZE--FOUL AND OUT.

James I. Seder, Editor West Virginia Issue.

Rev. William A. (Billy) Sunday, Ball Player Evangelist, Tours Country for Prohibition Observance and Enforcement with Anti-Saloon League of America.



EV. William A. (Billy) Sunday, D. D., from everywhere, famous baseball player evangelist, spoke July 15, at Baptist Temple, Rev. C. W. Kemper, D. D., pastor, Charleston, W. Va., on the above subject. When in the middle of the week, Wednesday, 2 P. M., in July heat, around 1,000 people greet a DRY speaker, it proves that his drawing power has not waned. But, then, there is only one "Billy" Sunday in America.

From 1883 to 1890 Mr. Sunday played baseball in Chicago, Pittsburgh and Philadelphia teams in the National League; converted in Pacific Garden Mission, Chicago; entered evangelistic work in 1891; ordained as a Presbyterian preacher in 1903; attended Northwestern University; received his degree of D.D. in 1912; 1000 to 5000 per month converted under his preaching from 1904 to 1907; since then continuously engaged in evangelistic services throughout the United States.

"BILLY" BATS BOOZE.

He hits hard and fast. They are real knockouts, too. He starred and made brilliant home runs. Drys know how he plays to their joy. Wets also know it, but to their sorrow. The Anti-Saloon League of America knows how wets fear his dry bat. So they engaged him for a few major contests with the wets, the brewery-backed Association Against the Prohibition Amendment, wet Crusaders (say Boozaiders) and their supporters in this wet-dry World Series. He threw off his coat and never let a wet get to first base.

It was hot, around 100, but Mr. Sunday made it much hotter yet for the liquor makers, venders, drinkers and defenders. He stood them all up in the same row, shot his fact-balls at them with tremendous force. It hit them all. They groaned, growled and went down—or remained outside the Temple.

COLONEL FRANK EBBERT

of Los Angeles, accompanied Mr. Sunday and spoke first. He is a Christian lawyer who has spoken in every state in the Union, in behalf of prohibition. He spoke in a quiet, earnest, forceful manner, saying in substance:

"Never were the wets so well equipped for their world-wide fight as now; the best organization they ever had; ample money; wet Crusaders must each pay one dollar annual dues, with leaders donating their thousands; wet papers and magazines carry their propaganda; they are marshalling their arguments, fallacious as they are, and their forces as never before. Of the 1,500,000 young people who become voters every year in this country, 6,000,000 between two presidential elections, wets seek to win all they can by means fair or foul. Drys must get the truth to these young voters if prohibition is to remain and be enforced.

"Prohibition is absolutely justified by its results," said Col. Ebbert as he recounted some of its many accomplishments. "It forever eliminated the saloon. It took the 18th Amendment to drive out that great curse. And depend upon it, that if the 18th Amendment goes, the saloon returns. With the saloon went the street drunks. And these would also return with the return of the saloon. We want no more of them. It would take our boys to make up these ruined crowds.

WETS SLANDER AMERICAN YOUTH.

"There is comparatively little drinking among our youth. They are too smart to drink. They have learned that beverage al-

cohol is injurious. They never saw an open saloon. But they heard and read about this upas tree. Of course there is some drinking, but less than formerly. Sifted testimonies all agree on this point. Youth early learns that 'the last man hired and the first man fired, is the man who drinks.' Our youth are looking forward, not backward; 30,000,000 boys and girls are in our schools. Prohibition put thousands of them there. We can, must and will teach them the evils of beverage alcohol, the great value of prohibition, its observance and enforcement. If we properly educate our youth, wets cannot take prohibition from us. It is a mystery, with such weighty issues at stake, how any intelligent, loyal citizen can keep out of the fight for the welfare of our boys and girls. Thirty thousand ex-bartenders have for ten years been paying fifty cents per month to help make this country wet again. This adds to the seriousness of the situation, and emphasizes the importance of every dry, self and pelf, being on the firing line today."

AMERICA THE GREATEST NATION.

Dr. Sunday then cleared the base and firmly gripped the dry bat, while about a thousand and people, heated galleries and all, leaned forward eager to hear and see—for sometimes his unreportable histrionic actions

"IT CAN'T BE ENFORCED"

James I. Seder, A. M.

(With acknowledgements to Edgar A. Guest)

Doubting ones said that it couldn't be done,
But the judge with a chuckle replied:
That "maybe it couldn't," but he would be one
Who wouldn't give up till he'd tried.
With a firmly set jaw, and a grip on the law,
Stern his face; if he worried he hid it.
He looked like a king, as he tackled the thing,
That couldn't be done—and he did it.

Yes, some lawless ones scoffed: "Oh, you'll never do that—
No officer ever has done it";
But he made out the warrant, 'ere he took off his hat,
And the Sheriff was off, he'd begun it;
With his hand on the law, firmly setting his jaw,

That place, of the lawless he'd rid it.
He stood like a king, as he tackled the thing
That couldn't be done—well, he did it.
All the 'scofflaws' will tell you it cannot be done;

"The 'dry' law?—you cannot enforce it."
They're slackers and cowards ev'ry one,
They hate it, hence do not endorse it.
But you just set firmly your jaw, true man of the law,
First make up your mind, then go to it;
Law's scepter you swing, as you tackle the thing

That "cannot be done"—and you'll do it.

spoke louder than his audible words. How he did hit the wet and besotted balls; arguments, and drive home dry balls, facts, figures, logic, arguments! The score was easily 100 dry to 0 wet. He said:

"Ours is the greatest nation of all history. Let us be known as the wisest and best nation of all times, not as the richest nation. National righteousness is worth infinitely more than national coffers filled with silver and gold. Righteousness exalteth a nation. We hear much of financial depression; little of moral and spiritual depression. Yet that is where so much of our national and world trouble lies.

"The saloon is as dead as an Egyptian mummy. It is too dead to skin. Its ghost hangs like a moral paralysis. And prohibition did not cause the depression. The depression is world-wide. Look at Germany and England. They have saloons. We in the United States have less depression than any other nation, and it's because we have prohibition. While prohibition is a success and will continue to be one, the 18th Amendment is still in the danger zone. It will take ten more years to found it securely.

INTERNATIONAL CONSPIRACY.

"The wets are attempting to rivet and bind the breweries, distilleries and saloons around the neck of the American people. There is a four-fold conspiracy entered into by the brewery and distillery interests in the United States, the wine and beer interests in Europe, especially France, the anti-Christ intellectuals and a dozen multi-millionaires who furnish most of the money. They are trying to create a liquor-minded public through an owned, borrowed and hired newspaper and magazine press, one-half of which they have today. They are as much of a menace to law enforcement as gangsters.

"So mighty is this foe, so skilled in crooked politics, so unhampered by conscience, so entrenched in other nations, so highly financed, so favored with publicity, so immune to pity for humanity, so strong for its repeal, so in harmony with thieves, thugs, harlots, the underworld and crooks, so hostile to the Kingdom of Christ, that there is nothing left to do but to fight or be crushed. I pray God that the historians will never record the downfall of the mightiest nation the world ever saw.

"Repeal of prohibition is not the remedy. The ills you would fly to by repeal would be 18,000,000 times worse. Can the venom of a rattlesnake nourish a baby? Can lightning clothe a tree with beautiful foliage? Can fire put softer bloom on a rose? Will the return of the saloon produce happiness, peace and virtue? Don't be deceived by these false arguments. The return of saloons would mean the overthrow of civilization.

AMERICA WILL REMAIN DRY.

"The heart of America is dry. A few metropolitan stomachs are wet in states like New York, New Jersey, Maryland, Philadelphia—Pennsylvania as a state is dry. The farther west you go the drier it gets. And prohibition is not a partisan question. Thousands of Democrats are as dry as Republicans. They did not want wet Al Smith as their presidential candidate in 1928, do not want him now. I did not oppose Smith because he was a Democrat, nor because he is Catholic. He has as good a right to be a Democrat as I to be a rock-ribbed, dyed-in-the-wool dry Republican. He has as good a right to be a Catholic as I to be a Protestant. I opposed him *because he is WET!* And I, with millions of other voters, would have opposed Mr. Hoover, or any other candidate had he been wet. But Hoover is dry, Smith wet, and that settles it. No man can roll into the White House on a wine and beer keg platform, be his name Smith, Roosevelt, Butler or what not. And mark this: 198,000 votes properly distributed would have prevented wet Smith from carrying a single state.

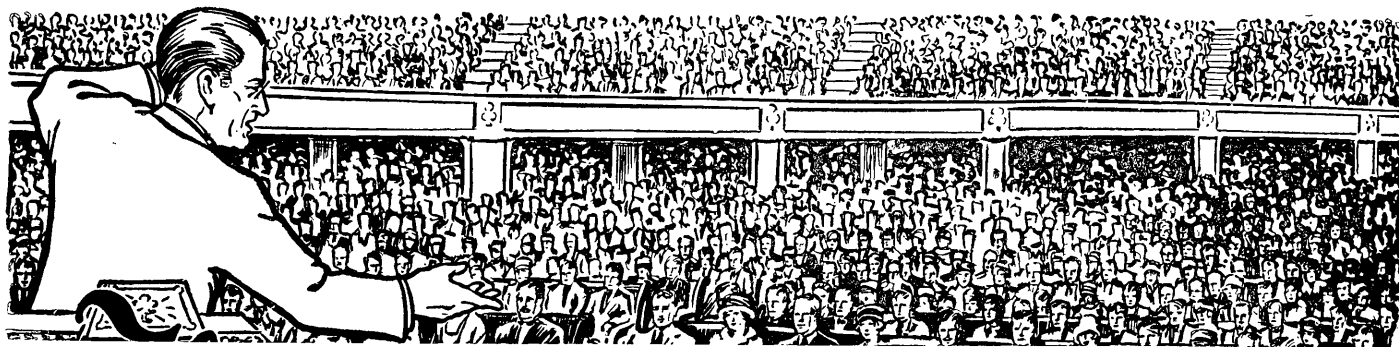
"Wets harp on the alleged evils of prohibition for which it is not at all to blame, any more than the Ten Commandments are for their violation. Wet violations and lawlessness are to blame, nothing else. The wets do the bootlegging and drinking. It takes two to bootleg—the seller and the buyer. Both are crooks and lawbreakers. And the citizen who breaks the law with the bootlegger at the rear door, has no just complaint if the holdup lawbreaker comes in at the front door and shouts 'stick 'em up.'

"Mr. Smith says he is opposed to saloons. But if they make liquor they have to sell it somehow, some place, and call that place something, give the child a name. What? Will they call it a WHISKEY PARLOR? Well, wets can't budge West Virginia. I toured this state. It went dry by 92,342, is rock-ribbed and riveted down.

WHY ATTACK EIGHTEENTH AMENDMENT

"Brewers pick on the 18th Amendment because of the expected money in it for them.

(Continued on page 6)



WOULD THEY CRUCIFY JESUS TODAY?

Rev. A. D. Houghlin.

Text: "Bearing his cross he went forth into a place . . . called Golgotha: where they crucified him." John 19:17, 18.

WITHOUT repeating the story of the crucifixion, let us ask ourselves the question, Why was Jesus crucified? Sin crucified him! Another might say prejudice or misunderstanding crucified him.

Yes, all this, and more. The failure of the depraved mind to grasp the greatness of Jesus Christ led to a depreciation of higher spiritual values, resulting in rejection, persecution and crucifixion of the only begotten Son of God.

The zealous Pharisees observed the law and claimed the fatherhood of Abraham, yet they needed a new gospel, the gospel of repentance for personal sin and faith in a crucified Saviour. Jesus' philosophy of life forever canceled the teaching of "an eye for an eye, and a tooth for a tooth." He introduced a new dispensation, an era of grace and of the Holy Spirit. "The letter killeth but the Spirit giveth life." Did they believe in righteousness? Yes, a kind according to the law, which they went about to establish, but Jesus revealed to their unwilling minds that the letter without the Spirit is dead! He came to fulfill the letter, to clothe the skeleton with flesh and blood, breathing into the new incarnation the Spirit of life, destroying the old and shewing forth the glory of God through a new channel; God reflected in the face of Jesus Christ and every man reincarnated with the same Spirit.

For defying the religious ceremonialism of his day, for censoring the spirit of the letter, "an eye for an eye," and instituting the spirit of life and righteousness, for condemning the works of the flesh, so that he himself became the "end of the law for righteousness to everyone that believeth;" for all this Jesus was rejected, derided, spat upon, persecuted and crucified! For speaking the truth and doing acts of mercy and love he is called a malefactor! For being rich and becoming poor, for laying down his life for others in loving service, for this, he is misunderstood, misjudged, misquoted, and sentenced to suffering and death upon a cruel cross! And is it to be supposed that if Truth, the gospel of salvation, is proclaimed today with the same authority as it fell from the lips of Christ, that it shall fail to become a target of modern sin and unbelief? Nay, the poet experienced what he knew and knew what he experienced when he wrote:

"Truth, forever on the scaffold;
Wrong, forever on the throne."

They who follow faithfully in the steps of Jesus willing to bear their cross also, shall have to endure hardness as good soldiers and be rejected by men, persecuted and made to suffer for declaring the gospel of conviction and their convictions of the gospel. Cowardice, enmity, selfishness, harshness and ridicule are just as much opposed to the gospel of death to sin, as they ever were, just as wide awake to thrust their darts at the upright in heart. "The wicked plotteth against

the just, and gnasheth upon him with his teeth." The Devil is still the same Devil that deceived mother Eve, cast Daniel into the lion's den, laid burdens upon the children of Israel, cast Joseph and Jeremiah into the pit and nailed Christ to the cross. It is the road that every faithful follower of Christ must follow if he expects to receive the "crown of life that fadeth not away."

Has time changed the nature of sin? Will those who preach the doctrine of repentance from sin, faith in Christ and the indwelling Holy Spirit, whom Jesus sent into the world to convict of sin, and righteousness and judgment to come, find their path strewn with roses? No, positively no! The faithful minister will have to be "instant in season, out of season, rebuke, reprove, exhort with all long-suffering and doctrine," a generation of people "having itching ears," who, unwilling to hear the truth, heap to themselves teachers that please their fancy rather than edify, that love the glory of this world more than the approval of God; whose end is shame; who being afraid to "earnestly contend for the faith once delivered to the saints" sell their gospel heritage for a mess of pottage. God deliver us from the Jonahs and Baalams and give us more Daniels and Jeremiahs!

It is easy for some church officials and a sin-loving public to cry loudly for a sin-soothing, flesh-pleasing refrain that denies teeth to the gospel and makes it a sham instead of a lightning-bolt. They want a gospel that is diluted and dulcified, a message minus the gospel and power, minus the lightning revealing their inner darkness and sinful depravity and the thunderbolt dealing destruction to their pet sins. Too many pastors have church members who cry, "O for a fair and gentle wind!" Be careful, brother pastor, about disturbing these sinners "at ease in Zion!" No preacher ever pleased God and kept a good conscience by refusing to expose sin and cowardly playing a part to satisfy the whims of a sin-deluded crowd.

If there is anything that should characterize the Christian pulpit, it ought to be fidelity to Christ, the truth and the holiness of God at the risk of its own personal interests. God is not obligated to care for the minister who does not faithfully watch over his vineyard as a loyal husbandman. He who risks his well-being to a superintending providence, God will commend the powers of a glory world to protect and preserve. "The Lord knoweth the way of the righteous but the way of the ungodly shall perish." A minister should have the fidelity to say to transgressing Adam, "Where art thou?" To jealous-hearted Cain, "Where is thy brother, Abel?" To the adulterous David, "Thou art the man!" He ought to cry aloud and spare not. He should say to sinful and covetous Achan, "My son, give, I pray thee, glory to the Lord God of Israel; and make confession unto him; and tell me now what thou hast done; hide it not from me." There can never be revivals and salvation from sin without Zaccheus-like confession and restitution.

The faithful minister will reason of righteousness and temperance and judgment, and

if he does he may be severely misjudged, misquoted, misunderstood and denounced as "nervous, excited" and beside himself. "Paul, thou art beside thyself; much learning doth make thee mad" is the language expressing the sentiment of many who, unwilling to obey the truth, yet before a message of thundering gospel power and conviction, have been heard to cry out, "Almost thou persuadest me to be a Christian!" "What must I do with Jesus who is called Christ?" is a question that can only be answered with a "yes" or a "no." Rejection soon turns to a wall!

"Sad, sad the bitter wail—

Almost is but to be lost!"

Suppose "truth is forever on the scaffold, and wrong, forever on the throne," will that statement bear investigation? A little thought will help us to see that while that may be true a part of the time, it is not true all the time. Truth will always triumph but not without it goes through the fires of persecution. Right will win. A Christ on the Cross Good Friday is a glorified Lord Easter morning, and the ascended, triumphant King on his Father's throne soon afterward. He who bears his cross may sometimes be "down" here, however, he will be "up" up there. "Blessed is he that readeth, and they that heareth the words of the prophecy of the word of God. He that overcometh, I will grant to sit with me on my throne; the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before his angels."

And they crucified him! And God glorified him!

"O Cross that liftest up my head,
I dare not ask to hide from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

If You Want Something

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I wonder how many Christians ever really take the burden of man's sin upon their prayers, and thus at least watch and brood, even if they can do no more. I wonder how often we read the newspaper reports of police and other cases with morbid interest, but with hardly a stir of atoning desire, hardly a thought of the divine heart of suffering within the shadows.—Herbert H. Farmer.

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Again Dr. Fosdick Blasphemes.

REV. EDWARD R. KELLEY.



SOME years ago—not very many—I sat in a certain gathering of ministers when one of the leading ministers of my own denomination made the following statement, which was *encored* to the limit: “Harry Emerson Fosdick, in spite of all that is said about him, is the leading mind of the American pulpit today.” I did not *encore* the statement, for the simple reason that I did not believe it to be true, nor do I believe it to be so today.

Just a short while ago this minister, whom the brother so magnanimously lauded, preached a sermon from his pulpit in the Riverside Church, New York, on the subject: “*The Peril of Worshipping Jesus.*” When one comes down to actualities, there is nothing new in Dr. Fosdick’s utterances. His objections to the deity of Jesus Christ came centuries ago before the council of Nice, 325 A. D., and they were fully and forever answered. The Nicene Creed records the outcome of that council and its debate, but, for some reason, Dr. Fosdick is not satisfied with its findings. He says: “It is an amazing thing that the historic church has so unanimously worshipped Jesus, and has so seldom stopped to ask what Jesus himself would think of it.”

As a matter of fact the church did stop for that very reason at the time above mentioned. These delegates came up from the catacombs; something more than 300 of them, and many of them showing the marks of dire persecution which they had endured (and enjoyed) for their belief in Jesus Christ as the Son of God.

I am wondering whether Dr. Fosdick has himself “stopped” to consider what all this meant. The fact is: the Jesus of Harry Emerson Fosdick is a creation of his own fertile brain, and is *not* the Jesus of the four gospels, nor of Paul’s epistles.

In the sermon referred to Dr. Fosdick states that “Jesus did not desire to be worshipped, that he never sought it, and that as a matter of fact he *feared* it.”

How any man of intelligence, claiming to be a student of the Bible, can take such a position is beyond the comprehension of the writer. I am wondering what Dr. Fosdick makes of the story of the man who was born blind, and to whom the Master gave sight. Jesus, when he had heard that the man had been cast out of the synagogue sought him out and when he had found him the following conversation took place: “Dost thou believe on the Son of God?” “Who is he, Lord, that I might believe?” “Thou hast seen him, and it is he that talketh with thee.” “Lord, I believe.” And the record states that “he worshipped him.” And if he disliked the worship, *nothing is said about it.*

It is a noteworthy fact that this is one of the few occasions on which Jesus called himself the Son of God. What will the learned (?) doctor say as to this incident? I am wondering if he, with a graceful wave of his immaculate hand, will dismiss the incident as unauthentic because of the miraculous element to be found therein; for we must not forget that Dr. Fosdick *does not* believe in the miraculous. Why take the time to refer to the incident of Thomas when Jesus appeared to him after his resurrection, and other incidents?

One of the peculiarly strange things about this minister is the way he has of interpreting texts of scripture, for, as we all ought to know, Dr. Fosdick has a way of using the Scripture when it suits his purpose, as well as having a way of throwing it aside when he fears it will do his position damage. One of these peculiar interpretations can be found in his comment on Luke 11:27, where the wo-

man in the multitude cried out: “Blessed is the womb that bare thee, and the paps which thou hast sucked.” In commenting upon this passage Dr. Fosdick says: “Jesus came back at her like thunder, saying, ‘Yea rather, blessed are they that hear the word of God, and keep it.’ It is as though you could hear him saying to himself, ‘See, they are beginning to worship me; they are evading what I am driving at by adoring emotions about me; they will get rid of me yet, as they have gotten rid of the prophets, by idolizing me.’”

Bosh! What folly! What blasphemy! To think of Jesus Christ “thundering” at anybody! And, pray, what prophet was ever idolized by backslidden Israel? Dr. Fosdick’s comment reminds the writer of the comment of a certain superintendent in another conference whom he heard say: “Jesus was a man among men, and he literally knocked men right and left when they tried to throw him over the brow of the hill, and escaped from their midst.” Now, what Jesus really said was: “Yea, that woman is blessed.” But he even went further than that. He further said: “There is a greater blessing for that woman and for any other woman, as to that matter; who will hear the Word of God and do (or keep) it.” Dr. may be a very ingenious preacher, but there is no ingenuity that can possibly cause the words of the Master to have the meaning he would attach to them.

Another of this man’s peculiar interpretations is to be found in his exposition of Matthew 19:16, 17. His comment upon this passage is very unique: “Or else will you explain his swift retort to the man who came bowing to him, saying, ‘Good Teacher’? Said Jesus, ‘Why callest thou me good? None is good save one, even God.’ One can fairly read his thoughts as he said to the man, ‘Beware of worshipful deference to me—I fear it. Come, stop this bowing and this ‘Good Master’: what about your attitude to the kind of living I am standing for, whose springs are in God?’”

A most marvellous interpretation? It would indeed be great, if it were only true. The Holy Spirit was evidently back of this narrative and the record as we have it. This young man was a ruler of the synagogue, and the incident is to be found in the Synoptic Gospels, thus showing the consideration the Spirit wished it to receive. But this man of wisdom pays no attention to this phase of the incident. He has a theory of his own to uphold, and “like a bird picking up a bright string on the lawn to weave into its nest,” he seizes upon it to support his contention.

But the rather funny thing is: the props are knocked from under the learned doctor. The fact is: Jesus *did not* “retort” on this young man. He rather gave him instruction. Mark, in a very positive manner, tells us that Jesus, when he looked upon the young man, “loved him.” I am wondering if Dr. Fosdick, under similar circumstances, would “retort” on one whom he loved. I hardly think he would do so.

At another point in his sermon Dr. Fosdick makes this statement: “Divinity is not something supernatural that ever and again invades the natural order with a crashing miracle.” But that is *exactly what IT IS.* If, by divinity Dr. Fosdick means, as we do, deity, then it is supernatural. *It has to be.* And ever and again it *does* invade “the natural order with a crashing miracle.” Oh! but I forgot! Dr. Fosdick does not accept the miraculous.

I do not mean to be irreverent, nor am I, when I ask that Jesus himself be called as a witness just at this point. His earthly ministry was about half done, when, turning to his disciples he said unto them: “Whom do men say that I am?” The reply came very quickly: “Some say that Thou art John the Baptist: same, Elijah; and others, Jeremiah, or one of the prophets.” That was as far—and is as far—as the natural man could go in his estimate of Jesus Christ. And this is ex-

actly as far as Harry Emerson Fosdick does go in *his* estimate of Jesus Christ. To him Jesus is a great prophet, but *not* the Lord and Master of his life.

But Jesus did not stop with this answer. He went further. He said: “But whom say ye that I am?” And Simon Peter, without any hesitation whatever replied: “Thou art the Christ, the Son of the living God.” The very fact that Peter makes this acknowledgment would not alone make the statement absolutely true, but note what follows. It is bolstered up by Jesus himself, and now we come to the fact of the “crashing miracle.” Here we actually have the “supernatural invading the natural”, for Jesus immediately tells Peter: “Blessed art thou, Simon of John: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.” Exactly!

It is not in the spirit of arrogance that I say: The great fundamental need of Harry Emerson Fosdick is just at this point. He needs, and needs it badly, the “crashing miracle” of spiritual illumination; for it is impossible for the natural man to discern the things that are spiritual.

Is there a peril to be found in worshipping Jesus? *Yes; if he be the Jesus created in the fertile brain of Dr. Fosdick.* But what if he be the Jesus of the New Testament? How great will be our peril *if we refuse to worship him!* What if he be the Christ, the Son of the living God? Thank God; that is exactly what he is! And he is entitled to all the adoration, praise and worship we can possibly give unto him.

“Jesus! the name high over all,
In hell, or earth, or sky:
Angels and men before it fall,
And devils fear and fly.

“Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
‘Behold, behold the Lamb!’”

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Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading “Baptism, Its Mode, Subjects and Design,” by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn’t sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at \$50c; our special price 30c; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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BOOZE—FOUL AND OUT.

(Continued from page 3)

Why do they not war on the 15th, or the 19th Amendment? They see no money in that for them. They talk 'States' Rights', each state to make its own liquor laws. We tried that. It was an absolute failure. Why go back to a failure? That was why we sought and got national prohibition. Nothing else would work here, nor anywhere in the world. States' Rights was fought out during four crimson years of the Civil War, and definitely and finally settled. When General Lee surrendered to General Grant at Appomattox in 1864, States' Rights also surrendered.

Up to the Civil War each state had its own money. The wets are headed in that direction now. Shall each state have its own postage stamp also? States' Rights is the same old saloon under a new name, that's all. The "Whiskey Rebellion" of 1794 was put down when General Washington sent 15,000 soldiers to Pennsylvania and told the whiskey rebels in plain language they must obey the law. They obeyed. Why not end our present liquor rebellion?

"America is not weak and helpless. That was demonstrated a few years ago when in a short time this nation mustered, trained and equipped six million men, transported two millions across the sea and decided the World War 3,000 miles away. Likewise we can and will enforce our laws. And I hope to live to see the day when America will be fully dry. The wets say the dry law cannot be enforced, therefore we should repeal it. Another sample of wet logic. Do we repeal a law because it is sometimes violated? The law against murder is violated daily almost everywhere. Shall we therefore repeal it? The holy Ten Commandments are broken around the world, and have been through the centuries. Shall they be repealed?

JUST ONE REMEDY.

"There are about five ways to deal with the rum evil: 1. Allow everybody to keep a mad dog; that's whiskey. 2. Have only a few mad dogs and tax them each year; that's license. 3. Chain up the mad dogs to the corners and raise the tax; that's high license. 4. Say we don't want mad dogs in our town; that's local option. 5. Cut off their tails behind their ears; that's prohibition. And there is not the slightest foundation for saying conditions are worse in high schools and colleges since the Eighteenth Amendment. Prohibition is now giving high school education to 3,000,000 boys and girls from homes that could not afford to send them before.

"Alcohol is not a necessary part in any physician's pharmacopoeia. Many great hospitals have not a drop. Let us show the crooks. Deport every unnaturalized law-breaker. Take citizenship papers from every foreigner who proves himself a criminal, and then on second offense deport him. Uncle Sam never passed a law that can't be enforced. Remember this bloodsucker of humanity called liquor takes you for a ride.

"Prohibition is right. It has proven itself expedient in every way. Its violations reflect upon the violator, not upon prohibition. Manufacturers do not want liquor back. Henry Ford says he will discontinue making automobiles if saloons return. Out of 35,000,000 automobiles in the world, 25,000,000 are owned in the United States. Before prohibition there was not a labor bank; today there are 32 with \$250,000,000 capital.

"I hate liquor because God hates it."

Dr. Sunday stirred the city into saying: "Now, every Christian citizen for the game. Beat the bootleggers. Run out the rum-runners. Beat 'Home Brew' to the home plate. Absolutely silence every 'still.' Stand by the boys and girls. Stand by the HOME TEAM. Observe, enforce, teach, promote prohibition from the American home base around the world."

FOR PUBLICATION.



BY today's mail, May 27, 1931, I received an anonymously sent, quite interesting, marked, but belated copy of THE PENTECOSTAL HERALD, issue of Wednesday, February 4, 1931.

For the information of the writer of the article appearing on pages 8 and 9, on the topic: "Can we have the Old-time Religion and the Old-fashioned Revival?" I will say that I am a Methodist, born and bred, and come of Methodist stock for generations back. I am not some "stray that has jumped the fence and is feeding in Methodist pastures." And because I feel that I love the Old Book just as well as the writer of the article who seems to take issue with me, I am making extended reference to certain statements in his article.

The writer seems to object to my saying that: "The time element ought not to be an important element in the conversion of sinners." The writer also seems to object to my saying that: "Conversion ought to be the natural, normal, every day religious experience of the church services."

The writer also appears to object to my saying: "Getting religion is not necessarily nor desirably an abnormal, super-normal, hysterical, phenomenal, experience which has to be extended into days, or weeks, or months or even years."

The writer again appears to object to my saying that: "The old-fashioned Methodists often seemed to think that folks did not get saved except at revival time; that they sometimes seemed to think that God does not care to save little (very small) children; that a man must be deep in sin to be saved from sin."

The writer likewise objects to my saying that: "Folks had the idea that the Camp Meeting time was the only time to open the doors of the church, and then the doors were not opened the first week of the meeting. At other times, the preacher preached, they sang a hymn, and pronounced the benediction without ever making any sort of proposition to his congregation." The writer objects to my intimating that any of the dear old Methodist Fathers felt that: "Conversion was thought of as a supernatural experience preceded by a regular mental hell of torment and contrition and penitence; and such conversion was for the hardened sinner alone." The writer also objects to my saying: "I wonder if shouting is evidence of conversion, or at all necessary to conversion."

In reply to my observations on some of the methods used by our dear Methodist preachers and evangelists of the generations past and gone, the writer in THE PENTECOSTAL HERALD takes complete issue in most cases, denying (1) the facts and (2) the premises and (3) the conclusions. As a student of Methodist History I think it is true that:

(1) The appeal that used to be used was largely fear of hell, fear of torment, fear, fear, fear.

(2) The sermons used were prepared to appeal largely to "The hardened sinner."

(3) Very small children were not considered acceptable as members of the churches, though Methodists did receive them younger than certain other churches.

(4) People were impressed with the idea that they must come to the altar for days and days at the time, sometimes for weeks.

(5) Many folks did expect a great emotional outburst and marvelous mental exaltation, and they did think they had to "shout" if they got saved.

(6) Preachers and evangelists did preach a week, and they sometimes still preach a week, before giving an invitation for church membership, to those seeking Christ.

(7) Evangelists and preachers did de-

pend on mass movements and saving folks in crowds rather than at a time in the regular services of the church. Methodists still do that way in the Memphis, The Tennessee, and The Holston Conferences.

(8) Evangelists and preachers (not all of them, thank God) do depend too much on mere handshaking, back-slapping, jazz-banding, loud, sob-storying, methods to arouse the emotions more than the wills of men.

My answer to such methods as these is that I feel that those who use them have not caught the spirit of the Master and of the disciples and the apostles. As evangelists and preachers we should do as the apostles did; namely, preach one sermon and expect conversions.

In Acts 2:41, Peter preached one sermon, opened the doors of the church, and received 3,000 converts.

In Acts 2:47, we read that: "The Lord added daily (not the preacher after a week of preaching) such as should be saved."

In Acts 4:44, we read what seems to indicate that the doors of the church were apparently opened every day in that the: "Number of men which heard the Word and believed was about 5,000."

In Acts 8:35, we read where the Spirit commanded Philip go out into a desert country to find one lone negro man, preach one sermon to him, open the doors of the church and receive him."

So far as I recall, the only conversion where the time element largely entered, was the conversion of Paul which required three days, because it took Paul three days to find a preacher to receive him into the church after the Lord converted him.

In Acts 16:32, I read where Paul preached one sermon to a scared jailer, and the jailer with his whole household was converted and baptized at night inside the house.

In Acts 19:5, I read where Paul preached one sermon to twelve men who were Baptists, but not Christians; so Paul baptized them the second time as Christians, in "the name of the Lord Jesus."

In fact, as I go through my Bible, I find that nearly everybody whose name is given as a convert to Christianity was converted by the first sermon he heard preached. And another strange thing, I do not find shouting connected with a single conversion. I often find rejoicing, or love, or joy, or peace, or faith—but, strange to say, never 'shouting' which some folks imagine is so necessary.

Now as for shouting, I have sometimes felt like it myself, and if a person is really in earnest and cares to shout, I have no objections to it. But unfortunately some of the folks who shout so much at the revival are exactly like the disciples who went down the Mount of Olives shouting the praises of Jesus. One day they shout and the next day cowardly desert Jesus.

The Bible gives a long roll of rejoicing Christians. There was Matthew, Mark, Luke, John, James, Peter, Andrew, Philip, Bartholomew, Thomas, Nathanael, Paul, Lydia, Timothy, the woman at the well, and a host of other rejoicing, loving, gentle, good, kind, followers of the fearless Christ—not one of whom shouted when conversion occurred, strange to say.

Oh, the calm, quiet way of Jesus amazed men, and still amazes men. Jesus did not strive nor cry. Neither did any man hear him yelling in the streets. He led men out of the excitement, the dust, the din, the rush, and the clamor of life into quiet places, sat down on a mountain, or on the curb of a well, and "spoke as never man spoke." He did not rant, or tear the air, or break up church furniture, or play the circus clown, or employ jazz-bands to get men to attend his services. Oh, the quiet, the calm of the preaching of Jesus and his disciples, yet the marvelous power! They calmed men and women with their

(Continued on page 7, col. 3)

----GLEANINGS FROM THE EVANGELISTIC FIELD----

NAN KUAN TAO, SHANTUNG, CHINA.

One day on reading from The Herald about Ras-kob and others trying so desperately to do away with the 18th Amendment, I thought if some one could point out to them what is said in Rom. 2:6-9, would they dare to continue fighting against the right? There was a wish in my heart that Dr. Morrison might write them a letter warning them to flee from the wrath to come, and that they might be constrained to read the solemn words so plainly stated, that, "God will render to every man according to his works."

Again this morning, this has been pressing upon my heart as I have thought and read about the terror of the Lord. What an inspiration to pray for every one that will seek the Lord while he may be found, and what a rebuke to them that will not turn to him.

Have been thinking, too, of Ex. 13:3, 9, 14, 16: "By strength of hand the Lord brought us forth." So today, it must be "by strength of hand the Lord will work wonders in behalf of his people, and the enemy he will bring low, even as it is written." Ex. 14:4, "I will be honored upon Pharaoh, and upon all his host." Then we read, "that the Egyptians may know that I am the Lord." What an encouragement to know the hand that wrought wonders in the land of Egypt, is still outstretched against the enemy. The millionaires with all their wealth, what can they do when the God of heaven and earth shall say unto them, "Thus far and no farther. Here shall thy proud waves be stayed." And we know "those that walk in pride he is able to abase." Dan. 4:37.

Surely he will help us to pray and await his time for the revealing of his mighty power. So glad he is teaching us precious lessons while engaged in the warfare and we are learning more and more to use the weapons that are "not carnal, but mighty through God to the pulling down of strongholds." "Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision." . . . "Blessed are all they that put their trust in him." Thank God, we are on the victory side. "Through God we shall do valiantly." Psa. 60:12.

The reading of The Herald is a continual feast. How shall I begin to speak of all that has been so helpful to me! My sister speaks in her letter of the Easter Number, and the April 8th, being so good, then speaks of how she was helped in reading "The Risen King." How glad we must be, and how thankful for every one who reads and appreciates this Herald of light. I praise him for his own love shed abroad in our hearts, and for "the faith that will not shrink, though pressed by every foe." "Abounding in hope through the power of the Holy Ghost."

Yours in Jesus,
Amy C. Brown.

ASBURY COLLEGE TRIO.

Dear Friends of The Herald Family:

Travelling over the burning plains of India on a hot summer day with the thermometer well over a hundred degrees is an experience not soon to be forgotten. Third-class coaches in India do not afford the luxuries of a first-class pullman at home. Round-the-world missionary trips are expensive, and lean pocketbooks demand economy, so we have no choice in the matter. We carry our own beds on these trains which consist of a twin mattress enfolded by a canvas covering, a sheet and blanket inside, the whole of which can very easily be wrapped into a bundle which is handy to carry and quickly unfolded when needed. The greatest difficulty is to find a place to spread our beds, for the trains are usually jammed to overflowing. No "Be quiet" signs are to be seen to hush the chattering natives who often carry on their endless conversation during the weary hours of the night, nor does a porter come along to switch off the light to give rest to weary eyes. The lights burn all night, perhaps to keep oncoming passengers from stepping on slumbering travellers who often are forced to stretch out on the floor because all seats have been taken.

We boarded a train one noon at Bombay for a twenty-six hour trip under circumstances described above, bound for Sat Tal, by the way of Delhi and Agra. After a tiresome journey we arrived in Delhi, the present capital of India. This ancient city has been destroyed seven times during the past centuries and each time it was rebuilt on a new site. We enjoyed visiting the splendid new government buildings with their unique architecture and attractive red limestone. The ancient ruins of past centuries afforded us much interest; the great Mohammedan Mosque said to be one of the largest in the world, where twenty-five thousand people gather for prayer every Friday, was a site well worth seeing.

The same night we took a train for Agra, the city of the famous Taj Mahal, whose entrancing beauty has charmed the thousands who have gazed in wonderment at this gem of architecture. This beautiful structure was built by Shah Jehan, ruler of India, as a tomb for his wife. It was begun in 1632 and was completed about 1650. Ever since coming to India we had heard on every side of the fame of this marvel created by the hands of genius and skill, and acclaimed by most critics as the finest building in the world, and naturally we were eager to see it. We wondered if we would be disappointed, but as we passed through the arch at the entrance building and caught our first glimpse of the Taj we felt more than repaid for our journey to Agra, and our expecta-

tations were met in every way. We stood in awe as we beheld this work of art shining in all of its majesty under the noon-day sun which made the white marble glisten and shine as we stood beholding it at a distance of several hundred yards. We then advanced and entered, inspecting the pearl-white and the exquisite carved wreaths; saw the wonderful agates, bloodstone and jasper inlaid in alabaster. We unitedly agreed that this was indeed one of the wonders of the world. We viewed it again that evening, just as the moon was rising shedding its glow over the massive dome, while the shadows of night enfolded the light of the closing day. As we boarded our train a little later we went away not disappointed but happy that we had come.

Sat Tal, the home of Dr. Stanley Jones' Ashram, was to be our next stopping place. Ashram is an Indian word and means a place where a teacher meets with his friends. A little over a year ago Dr. Jones opened this Ashram for the summer months. Christian leaders, as well as some non-Christian leaders, are invited to come from various parts of India to this place of retreat located in northern India among the hills surrounded by several small lakes. Here those who come find a time of spiritual feasting, intellectual priming and physical upbuilding. Most all who stay at the Ashram live according to Indian customs, although this is not compulsory. Meals are served in native style, and even many of the westerners adopt the eastern dress while there.

Each morning at sunrise the group meets for prayer and meditation on the hillside, and every evening at sunset Dr. Jones speaks to the group as they gather down by the lakeshore. During the five days we were there he spoke on the subject of the Holy Spirit. These messages were searching, inspiring and were a great blessing to all those present. Our own hearts feasted upon the great truths he proclaimed and rejoiced because of the privilege which was ours.

During the hours of the day the group gathers in the assembly room and various leaders are asked to read papers or lead discussions on many important subjects. All present are given the opportunity to enter into the discussions, and make any contribution they desire on the subject being discussed. The mornings we were there the subject under discussion was "How to present Christ to the Mohammedans," and we received some very interesting information on the subject.

We had the privilege of singing at all of the evening meetings, and on Sunday morning Dr. Jones asked us to take charge of the worship service. God blessed us in our ministry of song and word.

Dr. Jones is doing a great work in India, and his deep spiritual life is a great inspiration to all who know him. Our days of fellowship with this man of God will not soon be forgotten.

Yours in His service,

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

ECHOES FROM THE O. M. S. CONVENTIONS.

E. O. Rice.

A great deal could be written relative to the scenery in Japan, Korea, and China,—the three Oriental countries that Mrs. Rice and I visited,—but, attractive as much of it is, we did not go to see the scenery. A great deal could also be written concerning the poverty of the people, which was in many very evident. Indeed, in some of the cities of China there are countless numbers of beggars, concerning whom many interesting stories might be related; but we shall speak of only one member of this great host—a beggar boy nine years of age. One of his arms was off at the elbow, and he held out the stub of his arm so that we could see it. While we were waiting for some other members of our party, we gave this poor beggar boy two American pennies, which were worth about twenty-eight coppers in Chinese money. Such a transformed face and attitude! He was all smiles. He opened the door of the car for us, and waited to say good bye as we were leaving. Never before, except at an altar of prayer, when some one has prayed his way out of darkness into light, have we seen such a change come over a human face so quickly. We could not help but feel the contrast in the source of joy in each case. If two pennies, representing such a transient benefit, could make a boy so happy, what would it have been if he had as readily accepted Jesus and his gracious promise of eternal welfare and unending joy?

Our real purpose in going to the Orient was to see our Bible Institutes and Conventions in actual operation, and this we were privileged to do. We were greatly impressed with the spirituality of all of our conventions. The following is a brief resume of a sermon by one of our own native preachers. His text was taken from Ephesians 4:30, "Ye are sealed." This text, he told us, had been strongly impressed upon his heart, and he could not get away from preaching on it: his heart was greatly burdened for a revival. He declared that if the people are to obtain new blessings and new thoughts, it will be as they believe God for them. With his seal upon us we shall have unshrinking faith and a passion for souls; but in order to have these we must be sure of one thing, the baptism of the Holy Spirit,—God's seal. If we are to do anything or be anything really worth while; if we are to go anywhere with profit to others, we must have this seal upon our hearts. When Paul wrote this epistle to the Ephesians, he

knew what it meant to have the seal of the Spirit; and he could do nothing else but cry out to the Ephesian Church the all-importance of being sealed until the day of redemption. Let us search our hearts. Mere profession will not carry us through. Do we give evidence of the seal of the Spirit? Is it manifest in our lives? Oh, that the Spirit of God will so fill us and envelop us that as we move among the people not merely our words, but our lives shall bear evidence that we have the seal. With it upon us, there will be victory, guidance, freedom. When Philip was led of the Spirit he did not consult with the flesh; otherwise he would have stayed in Samaria, where he was having such success. The people wanted him to stay, but neither their desire nor his own wishes influenced his plans. He had the seal of the Spirit upon his ministry and he was prompt to obey God's leading. It does not matter to what church he leads you. If he leads, victory will be assured. Oh, brother and sister, are you at your extremity? Here is deliverance—Red Sea deliverance. Man's extremity is God's opportunity.

We were wonderfully impressed with the Spirit back of this sermon.

An interesting thing happened at one of our conventions. Thirty-one members from another holiness work attended, and they decided, while the convention was in progress, that they would band themselves together and fast and pray relative to three or four modernistic preachers who had crept into their conference. They prayed so earnestly and so successfully that later on when their conference met, they got rid of these modernistic preachers, and as a result a revival spirit has permeated their entire work. We thank God for the earnestness and zeal of our workers, which so stirred these thirty-one brethren that they would not continue to allow any modernistic preaching in their midst.

The prevailing spirit that permeates all the work of the Oriental Missionary Society, as we found out by attending these conventions, is summed up in three words: Passion for souls. Next to being filled with the Holy Spirit, the secret of the success of the Oriental Missionary Society's work is the passion for souls. The same burden and passion for the lost, which, thirty years ago stirred the hearts of the founders of the work still permeates the services of all our conventions, for which we praise God.

LAKE ARTHUR CAMP MEETING.

We rejoice that this camp is sweeping on to glorious victory. In spite of the depression and drouth we are having great crowds and the altar services are wonderful. Souls are being reclaimed, converted and sanctified. We have never in the six years we have been coming to this camp, seen such pungent conviction. They come to the altar in a hurry, repent and confess their sins and find the joy of sins forgiven. A pastor asked how it was that the seekers come so readily to the altar, but the reason is that when the truth is preached clearly and earnestly, the Lord honors it and pricks the people to their hearts, as of old. God delights to honor the evangelist who tarries for the power. Oh, that we workers would do as the old-timers did, pray by the hour and go after souls. If I were to preach so that no one was convicted of their sins, I would get out of the pulpit and seek the altar and be reclaimed from my backsliding. It does no good to exhort others to fast and pray when the evangelist is chasing around in an auto seeing the sights. Let's fast and pray until we get the power of the Holy Ghost upon us.

I have two open dates for camps in 1932. First call will get our services. We go next to Ellis Camp. God is with us. Yours for lost souls,

W. J. Harney.

FOR PUBLICATION.

(Continued from page 6)

gospel, and stilled their storms. Excited, weary, tired, sick and sinful souls came out to find rest in Christ.

I regret that any misunderstanding should have arisen as to any methods used in the past by Methodists and evangelists. Maybe some evangelists are different, but I have yet to find one evangelist who opened the doors of the church at the first service. If you know some who do, please send me their names. I want to say that I have received something like a hundred persons per year for various churches, and I always give folks an opportunity to confess Christ at every service.

C. H. Witt.

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One of the most concise, most spiritual helps on the Sunday School Lessons is Arnold's Commentary. Every word is meaningful. Just a few copies left, regular price \$1.00, and you may have one for 50c. Stamps will be acceptable.

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(Continued from page 1)

found thinking. I believe it would have a national effect for good, and awaken godly fear and reverence, put a check to wickedness and lead multitudes to repentance and saving faith in Christ. It is not improbable that some preachers are a bit, shall we say, cowardly, or afraid to present some serious and very important subjects to their people.

For fifty-three years I have had wide experience as a preacher from some of the greatest city churches to brush arbors in the backwoods, and have found it safe to trust the intelligence, sincerity, and general good will of the people toward a preacher. If you have a Bible theme they are willing to listen thoughtfully to its presentation, provided the people are convinced that the preacher is fairly well posted on his subject; in a word, if he knows what he is talking about, and that he is deeply concerned for their welfare, they will give him a patient, thoughtful and appreciative hearing.

The people know that life is of short duration, and very uncertain. The preacher is employed and supported to serve them as best he may in preparing them for that which is best for them in this world and that which is to come. Men who are well prepared for eternity are best prepared for time. The preacher of the gospel is under highest obligation to the people to warn them faithfully with reference to the future state of the wicked, and with this warning, to bring the good news that, in Christ Jesus, there is ample provision for the salvation of sinful men; that no one need be lost, but that it is the privilege of every one, here and now, to be saved from sin and its fearful consequences.

Dr. Jordan W. Carter, evangelist, of Wilmore, Ky., and Prof. C. P. Gossett, director of music, Lexington, Ky., will conclude a four months' evangelistic campaign in Aroostook County, northernmost county of the state of Maine, the last of September. If any of the brethren in the East, or anywhere, for that matter, would like their services, they will be glad to take the matter up with them. They will come as a "team" if so desired, or either of them will go where just preacher or singer is needed. Tabernacle, mission, any place, open for a full gospel, will be agreeable with them. Write or wire them at Fort Fairfield, Maine, stating whether you desire one or both.

THE WAR ON THE BIBLE.



It is not worth while for the devout, God-fearing people of this nation to try to hide from themselves the fact that there is a very general and determined war being made upon the Bible, as a Book divinely inspired. The atheists and infidels of this country have never been more active and systematic in their efforts to destroy the faith of the people in the Bible, and make it a book of contempt and scorn, and its inspiration, a subject for ridicule.

It should be remembered that the Bible is almost unknown in vast regions of the world. I am not now thinking especially of the heathen countries, but of the civilized nations which have been under the domination and rule of the Roman Catholic Church. The people, generally, have little idea of how few Bibles, and what small influence the Bible has in France, Italy, Spain, Austria, Portugal, Poland and, in fact, all countries that have been under the blighting domination of the Roman Catholic hierarchy.

The Bible has suffered greatly in Germany under the influence of the destructive critics, and while it has had wider reading and influence among the German people than in the countries above mentioned, it has no doubt met with some of its most dangerous enemies in Germany. In South America, Cuba, Mexico and Philippine Islands the Bible is practically a stranger, except as it has been introduced by missionaries against the wishes and opposition of Roman Catholic prelates.

The lands of the Bible, where it has had largest reading, where it has been translated into many languages and dialects, where a great Bible Society has distributed the Word of God among the peoples of the world, have been England and the United States. We are startled with the sad fact that, in these countries where it has been best known and yielded largest blessing, it is now meeting its most determined opposition. This opposition comes, not only from atheistic influences, but much of it from men in Protestant pulpits. Not a few of them seem to be set with positive purpose to destroy the faith of the people in the Bible as the Word of God. From many quarters where we should least expect such efforts, men are undertaking to dispense with all that is supernatural in the religion of the Bible, Old Testament and New.

The effect of these efforts is having a most deadening and destructive influence in the homes, the schools and the churches. There is the greatest need of a people united, zealous, aggressive, who will not only cry to God day and night for a revival, but who will give time, money and themselves in earnest effort to promote a revival of religion that will become a high tide of spiritual power rolling over this nation to rebuke and sweep away much of this tremendous deadening effect of infidelity and false teaching with reference to the divine inspiration of the Bible. One of the most startling features of the situation is the fact that many people who are supposed to be faithful and true to the Word of God, seem to be practically ignorant, or indifferent and inactive with regard to this crisis in the religious history of our country, in fact, of the world.—Shall we sit still!

Find in this Issue of The Herald.

You may find in this issue of THE HERALD an article under the caption, "For Publication," by Rev. C. H. Witt. I believe he is a pastor in the Memphis Conference. Some time ago this brother wrote an article for *The Methodist Herald*, which I thought was a very unfair and exaggerated description of the old-time revival in early Methodism. I criticised the article, to which Brother Witt replies.

I think our brother has extreme views on the subject. It hardly appears to me that it is necessary to get agitated with reference to the amount of shouting now going on in Methodist revivals. There is no doubt a large percent of the people now uniting with the Methodist Church, in fact, the various Protestant denominations, join the church without conviction for sin, without repentance, without conscious pardon and, certainly, without any joyful praise. I believe the need of the times is a genuine old-time revival of deep repentance, agonizing prayer and salvation so conscious and joyful that the on-lookers will be cut to their heart and cry out, "What shall we do to be saved?"

H. C. MORRISON.

Ho for Asbury Theological Seminary.

We have already published in THE HERALD that we have secured a charter for Asbury Theological Seminary at Wilmore, Ky. It seems that we are going to have quite a good opening this fall. We are deeply interested in the theological training of wholly consecrated, sanctified young men who feel called to the ministry. Through the generosity of some friends we will be able to give quite a bit of assistance to worthy young men preparing for the ministry. School opens September 22nd. Young men desiring to attend the Seminary should write to Dean F. H. Larabee, Wilmore, Ky. Young men who desire to attend this institution and to receive what help we are able to render should write at once.

Faithfully yours,

H. C. MORRISON.

"The Promise is Unto You and Your Children."

MRS. H. C. MORRISON.



In that wonderful second chapter of Acts, Peter is pouring out the message of full deliverance from sin, his heart aflame with the love that had come to him at Pentecost. Under his first sermon after the reception of the pentecostal power, there were 3,000 souls converted; on the following day 5,000 accepted Jesus as the world's Messiah and Redeemer.

The "promise" referred to in Peter's sermon was the promise of the gift of the Holy Ghost. Peter was endeavoring to show them it was not only the privilege of the 120 to have this gift, but it was for all who would accept it, for their children, and to them "who were afar off, even as many as the Lord should call." That takes in every one. We of the twentieth century are eligible for this "promise of the Father," if we pay the price of an absolute and complete consecration of our all to God.

Recently I was reading the experience of Bishop Foster, one of the holy bishops of the M. E. Church, who sought and obtained this experience which made him such a power for righteousness in his day. It gives the route through which one needs pass on their way to this blessed experience of holiness of heart. As there are many who may be seeking for light on this subject, I am giving it, hoping it may be the light that shall guide them into this experience, the heritage of every child of God.

EXPERIENCE OF BISHOP FOSTER.

In the doctrines of holiness, as taught by our church, I had long been a professed believer. I am not certain that I was a clear believer. My faith was sufficiently strong to give me, at times, great uneasiness of mind, and cause me to make some effort for its attainment. These efforts, often were greatly blessed to me, but I always failed to obtain. This continued for a number of years. Eventually, when the work of holiness began to be more talked of, and more extensively professed from the fact that I had failed to obtain it, and because of indiscretions in the lives and language of some who professed it, and from the heresies in the instructions of some who taught it, and particularly because I

was myself spoiled with false philosophy, I imbibed a strong antipathy against the whole subject. This opposition of mind, unacknowledged to myself, increased, and became more and more unsettled and deadly. Finally I could have no patience to hear the subject introduced. My mind recoiled at it. I felt contempt for those who professed it, and even carefully refrained from mentioning it in my prayers.

I could not entertain the thought of ever professing, and I scarcely desired to enjoy it. I once said to a dear friend of mine who was conversing with me on the subject, and urging me to seek it (she was one who I believed enjoyed it), "If my enjoyment of it requires a profession, I do not desire it. I do not feel that I could receive it on such terms or with such involvements." So dark had I become, so dreadfully prejudiced.

As a consequence of this state of mind, and other causes, I became very much discontented with my position in the church; the ministry became a burden to me, I became complaining, and anxious to retire. In the time of my extremity, deliverance came. At a love feast, at New Street (a colored church, and I had always doubted much the religion of these people), under the exercises of these simple, ignorant Christians, I was wonderfully blessed. My whole soul was stirred within me; my heart melted like wax; tears flowed profusely; I praised the Lord aloud. This was a great, timely, and permanent blessing. It continued almost without interruption up to the time which I am about more particularly to describe. My devotions became more spiritual, and my duties more delightful, and my graces all acquired new life. In a word, I was greatly, divinely revived.

During this interval I was severely attacked with disease. This affliction was blessed to me. One night, about the time I began to decidedly convalesce, my mind became absorbed in meditations of the goodness of God to me and my great ingratitude to him. I wept, I sobbed, I convulsed and cried out. O what a blessing it was which I then received! I told my dear Sarah and we wept and praised the Lord together. And now I began again to pant for holiness. My prejudices were not all gone, but they were greatly lessened, and I wrestled and prayed with new earnestness and desire for victory.

As soon as I had sufficiently recovered to engage in public worship, preparations were made for a protracted meeting. The work progressed. One evening the whole membership present were invited to join the penitents at the altar in prayer, for a deeper personal baptism. I soon became unconscious of all that surrounded me, absorbed in my own suit. An invisible hand forcibly conducted me into the inmost chamber of my heart, and cherished sins and inward corruptions were revealed to me. How vile I seemed to be! What a defilement covered my soul as a mantle! Never did I see inbred corruption in such a light before. Holiness to the Lord was presented to my mind. I saw, I felt, that it was attainable; that it was possible to all, possible to me. Oh, how I desired it. The blessing seemed nigh, within my reach, but how could I venture to receive it? I, so unworthy! I, so likely to retain it but a day! It seemed precisely what my case required. With new clearness its necessity and nature were manifested. I felt the truth of his promises. But now the controversy was in my will. Could I, would I receive it? Would I acknowledge it to myself? Would I confess it to others—that blessing after which I had often panted, and then again had almost condemned? Would I, now that my Saviour seemed to bestow it, receive it, and incur the responsibilities?

I wrestled and agonized still more on this point. The corruptions of my heart rose up still more distinctly to my view. The question then seemed to be, "Will you consent that Christ should take them all away, and make you holy—give you a clean heart? That was the naked point. It was plain—a point of choice, of decision. It brought a struggle; but, thank God, I was enabled to say yes. When I came to this point I was calm. My agony had now subsided. It was a deliberate choice that Christ should purify my heart and a firm belief that this was all that was necessary; that if I would consent, he would do it.

On making choice, the first thing that I discovered was, that I could no longer pray as before. The spirit of earnest entreaty and desire was removed. I had no joy, no special manifestations—not so much as usual. I was rather without feeling of any kind. My heart seemed completely emptied of everything, even a sense of want. At this state I felt no alarm; I was satisfied; I wanted nothing. A deep, immovable calm took possession of my heart. I have been happy a thousand times, but my present exercise was new and strange. It was rest—rest in God. Inward content.

In the evening I continued my effort at the public altar, but I could not pray. It was impressed upon my mind as distinctly as though I had heard a voice, that my prayer had prevailed—that I had been answered in the thing which I desired, though not in the manner, to praise rather than pray; rather to confess than to entreat. The witness had not indeed been given in the measure or mode anticipated, but a witness was given. Here, again, was a struggle between doubt and confidence, fear and assurance? Is the work done? my anxious heart inquired. Conflicting answers were returned. Fear said, Doubtful. Faith replied, Fear not, only believe. Here again the Spirit seemed to lead me into the innermost sanctuary of my soul—into those chambers where I had discovered such defilement, and showed me that all was cleansed, that the corruptions that had given

me such distress were dead, taken away,—that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as I had ever been of conversion. A change had been wrought in my heart—a radical, conscious change. My heart had entered into a newer and higher existence. This was as evident as transition from darkness to light. Still I had no overflowing joy, no ecstatic rapture, no wonderful manifestations. This is one remarkable fact in my new life—it is even and sustained. I have been tempted, but the adversary has found no response, although I am in daily expectation of sore conflict. My peace continues a deep, undisturbed, inward calm—a quiet content of the whole soul.

I believe I can live in this state. I once did not believe this. It is questionable if I ever sincerely desired it. It seemed like being over-much religious. Upon this point my mind is changed. I now fully believe it is practicable to lead a holy life—to enjoy entire freedom from all sin, and complete consecration to God. What a wonderful deliverance the Lord hath wrought! What a rest he hath found for my soul. A rest of naked, simple faith. To him be all the glory forever. Amen.

To My Friends At Indian Springs Camp Meeting.

When I visited Indian Springs last summer you were all deeply interested in my coming evangelistic missionary work in South America and South Africa, 1930-1932. Quite a few of you carried out my suggestion to give Mr. Pritchard \$2.00 to send THE PENTECOSTAL HERALD to a foreign missionary. In South America I find very little holiness literature and very few holiness papers. I could give Mr. Pritchard fifty names of missionaries, native pastors and workers who would be greatly blessed by getting THE PENTECOSTAL HERALD. It might start a revival. It might lead someone into the blessing. Invest \$2.00 of missionary money in this way. It may bring a thousand fold fruitage. Hand in your \$2.00 at the Bookstand.

Some of you have an offering towards my missionary expenses. Please pass that to Mr. Pritchard and he will see it reaches me. I hope to sail for Africa in October. Just now I am in wonderful revival meetings in Chili. We are witnessing marvelous outpourings of the Spirit, and often there is a shout in the camp. Pray for me.

GEORGE W. RIDOUT.

A Real Bargain.

In passing through our stock room the other day, I noticed they were unpacking some New Testaments. I examined one and found it to be one of the choicest Testaments I ever saw, very large print, good binding, and what many Testaments do not have, the Psalms in the back. A wish came into my heart that every person whose sight was dim, might be the possessor of one of these Testaments. I asked the business manager what the price was, and to my amazement, found that they were only \$1.00; the price, to be sure is more, \$1.50, but a special price has been put on this special book in order to get them into the hands of as many people as possible. If there is one who reads this, who knows of an aged person whose life might be brightened with a gift of one of these beautiful Testaments, why not put in your order now for that person's birthday or Christmas present, or, just for the sake of making some one extremely happy as they are going down the western slope of life's journey. I hope we may get orders at once for numbers of these Testaments. I am sure you will be pleased with the book, and your heart will be repaid in the joy that the gift will bring to

that dear old saint who sometimes wonders if any one really loves them. Remember, the price is only \$1.00, postpaid. Pentecostal Publishing Co. And the book is wonderful for its value. Yours to help,
MRS. H. C. MORRISON.

Would the Repeal of Prohibition End Unemployment?



HERE are those who say there would be less unemployment and more prosperity if beer, wine and whiskey were made legal.

Back in 1914—the peak year in American consumption of alcoholic beverages—it is estimated that two billion dollars was spent for drink. A huge sum indeed! What is happening to all that money now? Is it lying stagnant? Not by any means! It is being spent—for motor cars, radios, automatic refrigeration, better homes and better living!

Yet that tells the story only in part. For prohibition has greatly increased the *producing power*, hence the *earning power* of the individual. So not only the drink money, but *increased earnings* as well are being spent for commodities which involve the employment of millions of people.

In 1914 there were 1,700,000 motor vehicles in the United States. Today there are 26,500,000. Of course, we would have motor vehicles even if we did not have prohibition. But without prohibition it is certain there would be far fewer cars—perhaps less than half!

Was the liquor industry, before prohibition, a substantial employment factor? Did it employ fewer people or more than the motor vehicle industry of today? Here are the facts—they are enlightening indeed! People employed before prohibition in the manufacture of beer, wine and distilled liquors: 86,914—total wages, \$58,432,000. People employed in 1930 in the manufacture of motor vehicles: 325,124—total wages \$647,588,438.

And the motor vehicle industry is only one industry—almost every industry has benefited from prohibition!

But how about the farmer? Has not prohibition closed an important market for farm products? Statistics show that purchases by the liquor industry comprised only a fraction more than one per cent of the value of farm products even in the days of greatest liquor consumption! Agricultural products are primarily food products—and prohibition has made the average family financially able to invest more money in food than ever before!

The attitude of thinking farmers toward prohibition is reflected by the action of the National Grange, outstanding organization in the farm world, which at its annual convention, held at Rochester, N. Y., in November, 1930, unanimously adopted an unequalled endorsement of the Eighteenth Amendment.

Prohibition and employment conditions? Let Roger W. Babson, the well-known business economist, give his analysis. "There is probably no one factor," Mr. Babson has said, "which would more quickly bring a business panic and a period of unemployment than the multiplication by legislation of prohibition and a return of the saloon."

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

BACK-DOOR RECOMMENDATION.

"Which boy will you have?" asked Mr. Ames.

He was going away for a week, and he wanted to invite one of his neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course, he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, and the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the young children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat and speaks politely when I am calling on his mother, and, if tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that someone is often taking their measure when they are off guard!" he said. Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me?"—Selected.

Dear Aunt Bettie: It has been at least two years since I have written you. Since then I have finished high school and Junior College. Would you like for me to tell you of my school? It is located nine miles west of Jackson, the state capital. There is another college here—a Baptist, four-year college, which is four blocks away. Our school is a private college. Only the first two years of college work is taught. The music department is under direction of an excellent instructor. She has studied all over Europe, Canada, and in the United States. The head of the voice department is an Englishman, who has studied extensively. We have several organizations on the campus. I am a member of the Lesbian Society, President of the Spanish Club, Secretary-Treasurer of the Y. W. A., and Vice-President of the North Mississippi Club. We have excellent religious advantages. Most of the girls are Baptists and go to the Baptist Sunday school, Church and B. Y. P. U., but I, with a few others, go to the M. E. Sunday school and Church, and am Mission Study Chairman in the Epworth League. My choice now is Asbury; although I plan to teach for a few years before I finish my B. A. If some of you boys or girls want to write to me, I shall be glad to answer the letters I receive.

Ruby Akers.
Clinton, Miss.

Dear Aunt Bettie: You and the cousins move over a wee bit and let a little Kentucky girl join your happy band of boys and girls. My grandmother takes *The Herald* and I sure do enjoy reading page ten. I wrote to *The Herald* once before and found a twin and we have been writing ever since. I am fourteen years old, have blue eyes, black hair, am five feet, three inches tall, weigh 97 pounds. I have one brother and two sisters. Sarah Engbrecht, I guess your middle name to be Alva or Alma. If I

am right be sure and send me your picture. Katherine E. Hogan, I guess your middle name to be Elsie. Who can guess my middle name? It begins with B and ends with N and has five letters in it. Can any one guess these Bible questions? Where are the Ten Commandments found? In what book in the New Testament does it tell about Christ's early life? What is the longest verse in the Bible? What is the shortest chapter in the Bible? I live on a farm and enjoy horseback riding and raising little chickens. If anyone will write to me I will answer their letter.

Frances B. Geurin.
Route 1, Almo, Ky.

Dear Aunt Bettie: I have been a subscriber to *The Pentecostal Herald* for twenty years and this is my first letter. I love Jesus and want everybody else to. I am writing this little poem to the boys and girls, for they are the coming church. It is about Jesus the Christ.

What a wonderful one is the Savior of men,

He has done for us all that he can;

He felt his calling, even in boyhood days,

His first visit to the Temple set his heart ablaze.

Mother found him there looking so wise,

She could hardly believe her eyes.

He answered her question and then obeyed,

And going home again took up his trade.

He faced the hard world, as everyone must,

Though he ever lived true and just.

Even the disciples could not understand,

Yet they always obeyed his command, And how he suffered in body and mind,

Yet so many to him were unkind.

The ones who know him best,

Find such comfort and rest.

Come with me to Jesus and give him your heart,

And you will never, never want to depart.

He will be with you and keep you in all that is right,

So come and work for him, with all your might.

At last he will take you to his home above,

Where all is liberty, light and love.

Rose E. Keep.
Dorset, Ohio.

Dear Aunt Bettie: As this is my third letter to *The Herald* I would like to see it in print. I have two brothers and one sister. I am the oldest one at home. My birthday is Jan. 2. I am eleven years old. Have I a twin? If so, write to me and I will answer your letter. Can anyone guess my middle name? It begins with M and ends with A, and has seven letters in it. Minnie M. Whitaker, I guess your name to be Mabel. Travis D. Rawlings, I guess your middle name to be Deen. I enjoy reading *The Herald*. Love to all the cousins and Aunt Bettie.

Margaret M. Sauceman.
Rt. 3, Mosheim, Tenn.

Dear Aunt Bettie: This is the first time I have written and I hope to see it in print. Father takes *The Herald*. It is a very fine paper. I am twelve years old and in the ninth grade. Who can guess my first name? It begins with G and ends in E, and has six letters in it. Whoever guesses it I will send them a picture of me in my graduation clothes.

G. Gerald Carmack.
Box 492, Durango, Colo.

Dear Aunt Bettie: Here comes two girls from Trade, Ala. It has been a long time since we wrote to *The Herald*. We saw our letters in print and are thanking Aunt Bettie for printing them. Will some of the cousins write to our Junior League or Sunday school class? The name of our class is "The Wide-Awake Class." We would like to hear from any other Sunday school classes if they wish to

write to us; we will answer all letters. Reba A. Swindell, we guess your middle name to be Annie. My friend is writing to a missionary who lives in India. We wish to be missionaries after we become women. When I wrote to *The Herald* I received a letter from Miss Ruth Huhtanen who lives in New York. We wish to receive many letters from the cousins and Aunt Bettie. We will answer all letters received if it takes us until Mr. W. B. gets back from his trip around the world. May God's richest blessings rest on Aunt Bettie and the cousins.

Ruthie Auston, Eunice Ward.
Trade, Ala.

Dear Aunt Bettie: I wrote a letter to this page last year. I guess some of you remember me and my invalid sister. We are both worse since I wrote. We have suffered so much and gone through lots of troubles and sorrows. It has almost taken us out of this world, but the Lord has been so good to us and helped us so we are still here. Will be glad to hear from any one that cares to write to us. We received several good letters and cards from the dear readers last year and how glad we were to get them. They cheered us so much. We received several orders for our tatting; they were a great help, and we will be glad to get more orders. Our Aunt I told you about in our other letter last year, died Jan. 2nd. She was ninety years, six months and four days old. I've been in bed twenty-five years July 20, and sister has been in bed twenty-four years this past March. We have one sister and sick sister's husband to take care of us and do the work. A dear friend paid for the good paper for us a few months and we enjoyed it so much. We were so thankful to get it. We appreciate all the cheer and help that we received more than we can tell and we will be so glad to be remembered in any way. Your shut-in friends and sisters in Christ,

Miss Elsie Everett,
Mrs. Estie Mitchell.
Rt. 1, Box 120, Crossville, Ala.

Dear Aunt Bettie: I enjoy reading *The Herald*. I borrow it and read it and pass it on to my sister-in-law. I visited you last year and enjoy writing to the cousins. Our pastor is Rev. J. P. McDurnit. He and his wife are holiness folks. I believe, and are preaching a full gospel of salvation. I am reading one of Rev. Bud Robinson's books, "Mountain Peaks of the Bible." It is the most wonderful book I ever read and makes the way of the Christian life so plain to me. I wish all the cousins could read it. We will finish paying for our church this fall. I thank Aunt Bettie if she will print this, and I thank God for Dr. Morrison's life. He is doing a great work. I want all the cousins to read the 7th and 8th chapters of Romans.

Nancy Auston.
Trade, Ala.

Dear Aunt Bettie: I am not a subscriber to *The Herald*, but aim to be soon. I thought I would write a few words with my sister and brother. I am so glad the Lord is showing people their duty in helping others. My brother has had both legs broken; he works on the farm but gets around so poorly; it's pitiful to see, but people are good to help. I am President of our Ladies' Aid. Pray for me that I may be just what the Lord would have me be. It seems that I do so little for him. I love *The Herald*. May God bless you and Dr. Morrison for the great work you are doing.

Mrs. J. J. Jackson.

Dear Aunt Bettie: Will you let a new cousin join your happy band of boys and girls? I am a little girl twelve years old and am in the seventh grade. I have read the Boys and Girls' Page for sometime and certainly enjoy it. My mother died when I was three months old. I hope to meet her some time in the next world. As this is my first letter I will close. With love to Aunt Bettie and all the cousins,

Dorothy Bristol.
Hanford, Calif.

Dear Aunt Bettie: Will you move over and give a Kentucky girl room? I am thirteen years old and am a Freshman in High School. I am five

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feet tall and weigh 75 pounds. My grandmother takes *The Herald* and I enjoy reading page ten. My middle name begins with M and ends with E. It has five letters in it. Can anyone guess it? Will appreciate all letters received.

Glady's M. Elswick.
Rt. 1, Rush, Ky.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band? I hope Mr. Wastebasket has just had a large dinner when this arrives. I read the Girls and Boys' Page and like it very much. I am in the fifth grade at school and was promoted to the sixth last week. I am ten years old. I am a Christian. I have a middle name which begins with N and ends with I. It is a Bible name. It is used very much. Write to me if you guess my name. It has five letters in it. Margaret N. Prothro.

Robeline, La.

Dear Aunt Bettie: May I come in for a while? I will promise not to stay long. I wrote once and had the pleasure of seeing my letter in print. I think *The Herald* is a fine paper. I got a nice Bible for beating any of my class reading the Bible through. I think it is fine to work for the Lord. Have I a twin? My birthday is Jan. 9. I was twenty-one years old. I hope to receive several letters from the boys and girls near my age and I will promise to answer all letters I receive, for I enjoy reading and writing. I will go before Mr. W. B. comes.

Bertha Cain.
Galax, Va.

Dear Aunt Bettie: Would you move over and let a little boy fifty-two years young join in your corner? I want to surprise my little girl Dorothy, as she is sending hers. She would be glad to get a lot of letters from the cousins. I wonder if a Family Altar couldn't be started among you young cousins to help all those that are not Christians to be one. I am sure you could do a lot of good praying and helping others to find Jesus as their Savior. I love the Family Altar. May the Lord bless you all and keep you in his love.

Frank Bristol.
Rt. 2, Box 92, Hanford, Calif.

Dear Aunt Bettie: Will you let a little girl from Alabama join your happy band? I am seven years old, have brown hair and eyes. This is my first letter to *The Herald* and hope to see it in print. My grandfather takes *The Herald* and I like it fine. Hope Mr. W. B. has gone fishing when my letter arrives. Who can guess my first name? It begins with P and ends with E, and has six letters in it.

Your new cousin,
Maxine Smith.
Dutton, Ala.

Dear Aunt Bettie: Will you admit a Kentucky girl into your circle? As this is my first letter, I should like to see it in print. I am in the sixth grade at school. I like my teacher fine. I have brown hair, brown eyes, and medium complexion. I am thirteen years of age. Have I a twin? John L. Whitson, I guess your middle name to be Lewis. If right, don't forget your promise. Send me a picture. Hope Mr. W. B. is out swimming when this arrives. I would like to receive letters from all the cousins.

Jewel Ray Taylor.
Rt. 3, Nicholasville, Ky.

FALLEN ASLEEP

REV. ITHIEL T. JOHNSON.

Ithiel T. Johnson was born at Douglas, Mass., July 26, 1849. When about six months old his parents moved to Oxford, Mass., where they lived for forty-five years or more. He was the sixth of eight children born to Lewis Arnold and Lucy Ann Johnson, and came of the old French Huguenot stock who settled in Oxford and were massacred by the Indians in 1696; only one boy survived from which sprang his ancestry.

Mr. Johnson's early advantages were limited, his parents being very poor. He was bound out to work on the farm of a Mr. Marshall Pratt at the age of eight. After remaining here a short time he worked elsewhere earning what money he could, sometimes getting his board and clothes. He would attend school a few weeks each year during the winter. Young Johnson was a leader among the boys even at an early age. His mother was always very anxious that he should attend church.

When the war broke out in 1861 he became very much interested in the cause of the Union army and in many ways aided the officers in the camp. Later they invited him to go south with them but his parents refused to permit him to go. However he was fired with enthusiasm and ran away with them. He soon became a great favorite among the officers and soldiers, being the youngest boy in the regiment—the 15th Massachusetts. He was assigned as a servant boy to Lieut. Bartholomew, and later served in the same capacity under Capt. Charles Watson. In October, 1861, occurred the battle of Ball's Bluff in which he was much interested, and where he made himself very useful and helping to care for the wounded. Later he returned to Oxford with Sergeant Shumway to enlist recruits. In 1864 young Johnson again ran away and went to Washington where he witnessed the second inauguration of President Lincoln. He served as news agent for the Washington Chronicle for a while. After Lincoln was shot and while his body was lying in state at the Capitol he was among those who looked on the face of our martyred President.

At the early age of four God moved on his heart but he was definitely saved in a camp meeting at Sterling, Mass. He joined the Oxford M. E. Church and was thrown under the influence of gracious characters who aided him in his soul life. About eight years later he was sanctified at a National camp meeting at Landersville. Within six months after his conversion he felt he must preach and when he was sanctified he settled this question in the affirmative and from that moment the way seemed to open for Bro. Johnson to go to school. He attended East Greenwich Academy and was given a scholarship to that institution. Here he worked and preached as opportunity afforded a chance.

In November, 1874, he received a Local Preacher's license from the Quarterly Conference of Oxford, Mass. In 1879 he applied for Deacon's Orders at the New England Conference and was ordained April 6, of that year. Mr. Johnson began holding meetings in schoolhouses, etc., when nineteen years of age. Pastors soon invited him to hold meetings for them and the most of his early life as an evangelist was spent in New England, and mostly with the M. E. Church. Among the first places where he labored was at Douglas, his birthplace. Here God blessed his efforts and many souls were saved and sanctified. Wherever he went he was thus used of God as a soul winner. Evangelistic trips were made to Nova Scotia, California, New Brunswick, Ontario, Minneapolis, Minn., Baltimore, Md., New York City, Binghamton, N. Y., and a host of places outside of New England.

Bro. Johnson was married to Miss Mary Lawrence, to whom were given four children, three boys and one girl. The oldest boy died in childhood and the youngest died only last December. His wife was a wonderful helpmate and co-laborer. What a team they made working together! What one lacked the other seemed to supply.

Mr. Johnson was a great camp meeting worker and his heart was in love with this form of Gospel ministry. For several years he had charge of the camp at Richmond, Maine. At Johnson, Vt., he built a camp of his own with the aid of local help and called this Ithiel Falls Camp. The first meeting was held in August, 1899. With but one exception a camp meeting has been held here each year since. The Gospel of full salvation has always been emphasized and many souls have found God here. Improvements have been made under Bro. Johnson's supervision until now we have an excellent equipment for a small camp. Such preachers as William McDonald, B. S. Taylor and others have labored at Ithiel Falls.

Rev. I. T. Johnson has held several pastorates in the Methodist Church, among which we note one at Perkinsville, and Johnson in Vermont. Also one at Rutland, Pa., and his last at Feeding Hills, Springfield, Mass. Aside from these four there are others and God gave him a gracious ministry as a pastor as well as an evangelist. He had both viewpoints in his labors which he used to good advantage and which helped to make him exceptionally and experimentally efficient. His last pastorate was only two years' duration but was one of success and blessing. In April, 1930, lacking only a few months of being 81, his ill health forced him to resign but he was much beloved by his parishioners who took kindly to his leadership and regarded him as a father. He taught a large class of young men in the Sunday school and held their interest and affection. Regardless of a very bad heart trouble he was present at Ithiel Falls Camp last year and took an active part. The death of his son Earl the following December was a great blow and for the last two years especially he has greatly failed in health. However he possessed great energy and perseverance and would always go beyond his strength.

His last weeks were spent at the home of his daughter at Springfield, Mass., who tenderly cared for him. Even during these weeks and months of extreme illness he was planning for Ithiel Falls Camp and was concerned in the comfort and welfare of others. He was so self-forgetful, so loving and appreciative. On May 30, 1931, he insisted on going to his old home town, Oxford, where he took part in the Memorial Day observance, making a speech at the cemetery in honor of the soldier dead and gave timely exhortation to the youth of today. Those words will not soon be forgotten by those privileged to hear them. From then on he failed rapidly until July 4th, at 5:15 P. M. he went to be with Jesus. Funeral services were held on Monday at the funeral parlors in the City in charge of Dr. McPherson, pastor of one of the local churches, Dr. Martin, Supt. of that District of the M. E. Church, and Rev. C. R. Sumner also spoke. Then the body was taken to Oxford where funeral services were held in the Methodist Church where Mr. Johnson had been a member for so many years. Three appropriate pieces were rendered by a quartette, remarks made by Rev. C. R. Sumner and prayer offered by the pastor of the church. Then he was laid to rest beside his wife who had preceded him to heaven over sixteen years ago.

Mr. Johnson was always actively engaged and was a man of force and holy power. He had a strong personality and was always against crime, sin and wrong of any kind. He was a preacher of unctious and power and lived a godly life. Politically he was a Democrat and later a Prohibitionist. One always knew where to find him. He was no compromiser yet he played fair with those who differed with him in opinion. A mighty man in Israel has gone and we shall miss him but he has finished the course, kept the faith and now has gone to his reward. For over sixty years he has labored in the ministry, received small financial remuneration, and died a poor man as far as this world's goods are concerned. He never received a pension from either his church or his country but gave out to others unselfishly and liberally. A daughter, Mrs. Evelyn Otting, of Springfield, and a son, Ithiel T. Johnson, Jr., are the only members of his immediate family left to survive him.

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."

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He has two grandsons and two granddaughters of the next generation. But he has several sons in the gospel who are preachers in different churches being saved under his ministry. Also missionaries whom he led to Christ. Bishop Wallace E. Brown, of the M. E. Church, now in China, is a product of one of his revival meetings. He has a host of friends who have been blessed under his ministry. "Though he is dead he will live on." "Many shall rise up in that day to call him blessed." Dear Brother Johnson, by the grace of God, we shall meet you in the morning just inside the "Eastern Gate."

DRUNKEN DRIVERS GROWING MENACE.

Automobile safety experts are agreed that drunken drivers have caused wrecks which have killed 15,000 people and injured 300,000 others in this country since motoring began to be general. As a result of this alarming conclusion automobile clubs, police chiefs and civic organizations are undertaking educational drives against the use of alcoholic beverages by automobile drivers; and the Woman's Christian Temperance Union is pointing to these disasters as an argument against the further distribution of liquor under any plan to repeal or modify prohibition.

In Ontario, where there is a mounting death toll from drunken drivers, the provincial government gives every motorist a printed warning that many motor accidents are the result of liquor. This warning tells the motorist that it takes one-fifth of a second for a normal brain to send out the message which will enable the owner of

that brain to put on the brakes in an emergency. The same process takes from two-fifths of a second to three-fifths of a second when a man has taken the average drink. A car going 35 miles an hour will travel 20 feet in two-fifths of a second and the government of Ontario warns drivers against liquor, specifically on that point.

REQUESTS FOR PRAYER.

Kindly request that The Herald readers pray for the healing of a young Christian man that he may continue the work to which he is called.

M. E.: "I am asking all Christians who read The Herald to pray for my companion that he may let God have his way with him."

Please to pray for a precious girl to be saved and sanctified, and that she may find employment.

Pray for the salvation of two boys to be saved, and that they may secure employment.

Mrs. I. C.: "Pray for a sister and father that they may be saved from crossing God's will. Pray that God may stop them in what they are planning to do."

And I will pray the Father and he shall give you another Comforter, that he may abide with you forever. John 14:16.

SUNDAY SCHOOL LESSON

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

Lesson VII.—August 16, 1931.

Subject.—Sowing and Reaping.
Gal. 6:1-10.

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Time.—About A. D. 52.

Place.—Unknown.

Introduction.—It is not possible to definitely locate a boundary line of Galatia. Paul did not write this epistle to a local church as he did in some other instances, but to a group of churches. What is termed Galatia was a section of country lying in central Asia Minor. It received its name from the fact that the region was settled by a band of Gauls who went there from Europe about three centuries before the time of Christ. It was in some measure the scene of Paul's labors during his three great missionary journeys. If you will locate on your map such cities as Derbe, Lystra, Antioch and Iconium, you will be in the region called Galatia.

Paul had done a gracious work in Galatia; but certain Judaizing men were on his track. It is strange how narrow-minded people will become, wild after some small but unimportant matter, and lose sight of the real thing. This writer was once conducting a very gracious meeting. The Spirit of God was working mightily among the people, and many were being saved, while others were being sanctified. But soon we discovered that there was trouble on hand: certain Judaizing brethren had crept in unawares; and they were very busy trying to persuade the newly sanctified ones to attend a little meeting around the corner, in order that they might receive the baptism with the Holy Spirit. They declared with much zeal that all who received that baptism must "speak in unknown tongues" as a sign of its reception. On another point they were also very vehement: Everybody must keep Saturday for the Sabbath day, or go to hell at last. Paul had a lot of trouble with a similar gang. Nor are they all dead yet. Paul was severe in dealing with those enemies of the truth: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." It is a terrible thing to pervert the gospel of Jesus Christ.

In our study of this lesson we must not lose sight of the contrast between the two kinds of sowing, one to the flesh and the other to the Spirit. Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that we cannot (may not) do the things that ye would." Note the works of the flesh: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like." That is a bad lot. Now place over against that the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." That comprehends about all that is worth while in human character; but, mark you, these things are fruits of the indwelling Spirit of God. In and of

ourselves, we can no more develop them than we can grow corn without seed. Men cannot develop character that will stand at the judgment bar, unless they are first made "partakers of the divine nature" through the Holy Ghost.

We are now entering into one of the most terrific combats that has ever stirred the heart of this nation. Under God's leadership the righteous people are combining all their forces in favor of the Eighteenth Amendment and the Volstead Act; while the devil is lining up all his forces against the Amendment and the Act. The battle will be furious between now and the election of our next President. It will be no child's play. The very integrity of the Federal Government is at stake. The Constitution, our Magna Charta, is at stake. We count the Flag sacred, and will shed our blood for it; but the Federal Constitution is a thousand-fold more sacred. Old Glory is the shadow of the Constitution. No state in this Union can now repeal its own prohibition law, and not be guilty of treason against the national Government. All honor to the governor of Illinois, who vetoed such a bill because he would not permit his state to become guilty of so heinous a crime. The battle is on. Find your place at the front and do your best. "There is plenty of good fighting all along the line."

Comments on the Lesson.

1. I wonder the apostle did not say "children." Those Galatians were a bit closer to him than some others were. He was their spiritual father. **If a man be overtaken.**—Paul's word for overtaken implies that the man met temptation unawares. He was not expecting it, and was overthrown before he had time to right himself, as when a sudden storm of wind overturns a boat before the boatmen have time to prepare for it. **In a fault.**—Yield to the sudden temptation, and so fall into sin, as some reformed drunkard has done when a glass of liquor was shoved under his nose by some imp of the devil. **Ye which are spiritual.**—One who helps another must himself be right. Blind men are poor guides. **Restore such an one.**—The Greek word here is surgical. Reduce the fractured bones to place. Put the dislocated joint back into position. Restore the injured member to its rightful use again. But do all this work in the spirit of meekness, "lest thou also be tempted."

2. **Bear ye one another's burdens.**—Contrast this verse with verse five: "For every man shall bear his own burden." There seems to be a contradiction, but not so. The Greek uses two words for burden, and thereby makes a difference. There are some burdens that we can bear for others; but there are some personal burdens that each one must bear for himself. In helping one another with the cares of life, we "fulfill the law of Christ." That is exactly what he does for us; and we may assist him in the work. It is blessed.

3. **Thinketh himself to be something, when he is nothing.**—Like a drunken pauper who imagines himself worth millions when he does not possess a cent. The self-importance of some two-legged soapbubbles is mountainous. I wonder why Paul

took time to say that such men are deceived. But they deceive themselves; while sensible onlookers laugh in derision. The braying of the ass frightened ordinary animals; but the lion did not run, because he knew who was doing the braying. One coyote on a butte in Montana on a cold stormy night makes the newcomer think there are a dozen there; but he learns better by and by. One "wet" up in New York howls so fast and so long that some timid folk down in Georgia have buck-ague, and think that whole north state is on a drunk. Not so. New York State has some of the finest prohibitionists now living on earth.

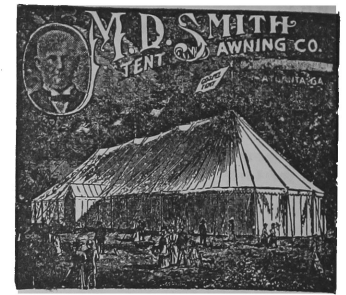
4. **Let every man prove his own work.**—That is good sense. Men who manufacture steel bridges, are expected to test every piece sent out; and the test is made much severer than anything that they expect the steel parts to meet in actual use. It is a good thing to test ourselves under guarded circumstances, in order to find out what we can stand in the actual battles of life. A fort is as strong as the weakest point in its structure; and, likewise, a man is as strong as the weakest point in his character. The devil knows where that is better than you do; and there he will use his battering-rams. Better fortify that weak point.

6. **Let him that is taught in the word communicate unto him that teacheth in all good things.**—That means that the Church must support a faithful minister who is giving his time and strength to his flock. It is right, and must be done, and well done.

7. **Be not deceived.**—One may deceive himself, or he may let others deceive him—the devil may deceive him; but one thing is settled forever: **No one can deceive God;** he is not mocked by any of man's trickery. **Whatsoever a man soweth, that shall he also reap.**—Is that true? Can't one sow wheat, and gather oats? Won't a figtree bear pears sometimes? If one puts snake eggs under a hen, won't they hatch out leghorn chickens? Can't a man fill himself with whisky, and keep sober? Surely a lazy, indolent student will develop into a learned scholar. Ah, no! The text is true, and would be true if the Bible had never been written. Men gather what they sow, and not something else. Thank God, a bad life may be changed through the power of the blood of Jesus Christ; so that one may begin again, and sow a good crop.

8. **He that soweth to the flesh.**—See Galatians 5:19-21. **Reap corruption.**—Gambling turns men into gamblers; lying turns men into liars; stealing turns men into thieves; drinking turns men into drunkards. So of all crimes against law, both human and divine. **Soweth to the Spirit.**—See Galatians 5:22, 23. **Shall of the Spirit reap life everlasting.**—Through the Holy Spirit something is imparted to the soul, that God calls life everlasting. It is not mere existence. All souls have that. Maybe we can come at the meaning, in some measure, if we use the words of the Bible that describe it as becoming "partakers of the Divine Nature." But remember, that it is brought into our being by the Holy Ghost. It is not our work, but his.

9. **Let us not be weary in well doing.**—God's work is so important and so fascinating that it should forever keep us on a stretch. The salvation of immortal souls is so entrancing that



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we should never weary of leading them to our Savior. Thank God, we shall reap in due time, if we faint not—if we grow not weary and quit our task before we reach the goal.

10. **Let us do good to all men.**—We are passing this way but one time; if therefore there is any good deed that we can do, let us do it now; for we shall never pass this way any more. But Paul makes a discrimination that is wise, though it may seem narrow to some: "Especially unto them who are of the household of faith." For our Lord's sake, we are under obligation to assist our Christian brethren in time of need. Doubtless there were impoverished sinners in Judaea during the days of Paul; but he took up collections to feed the poor saints. There is nothing narrow about this.

MURPHYSBORO HOLINESS ASSOCIATION, MURPHYSBORO, ILLINOIS.

We recently closed one of the best meetings in the history of our camp, with Rev. W. H. Fry as Evangelist, and Mrs. Fry in charge of the music. Rev. and Mrs. Fry are products of Asbury College. They are safe, sure, and scriptural preachers of the gospel, and finer spirited co-laborers cannot be found anywhere. Crowds were good from the beginning, and a beautiful spirit prevailed. There were a goodly number of earnest seekers and happy finders, both for pardon and purity. While this Holiness Camp has faced many difficult problems, has fought some hard battles, yet we are glad for the outlook and prospects of the future, and covet your earnest prayers for the cause of holiness in this needy field.

G. N. Mitchell, Reporter.

IF YOU HAVE ANY CLOTHING

That you do not need I wish to remind you of an appeal which has come to **The Herald** office for a family which has three boys, age 3, 10, and 12, and four girls age 2 months, 6, 7 and 14 years. The writer says that any old winter clothing will be acceptable as they have nothing for the coming winter. Address Mrs. Melvina Gibson, Snap, Ky.

WHAT HAVE YOU DONE FOR YOUR LORD TODAY?

Frances Fullerton.

What have you done for your Lord TODAY
My precious young Christian friend?
Have you done your best, and stood the test
Of the day, clear through to the end?
What have you done for your Lord TODAY
While swiftly the moments rolled by?
Have you been kind and true, the whole day through?
Have you truly trusted and ceased to sigh?
What have you done for your Lord TODAY?
'Tis a question worth your while;
Have you helped those in need and done a kind deed,
Have you helped the weary by a cheerful smile?
What have you done for your Lord TODAY
With the talent he has loaned to you?
Have you gained five more, and laid up in store
Riches he has promised the true?
What have you done for your Lord TODAY?
Surely there is much to do;
So with shield and sword, and the lamp of His word,
Deliver the message he has given you.
Let's fight the fight of a soldier brave,
Regardless of the enemy strong,
With His help and power, let's improve each hour,
And we'll win for right and defeat the wrong.

ANNOUNCEMENTS.

The Platteville, Wisconsin, Camp Meeting will be held August 19-30. Rev. N. C. Beskin, converted Jewish Rabbi, will preach. They especially invite the people of Northwestern Illinois and Southwestern Wisconsin to be present. For information, write B. T. Flanery, 437 W. Adams St., Platteville, Wis.

The Asbury College Trio that has been traveling in the interest of Missions in the oriental countries for the past year or more, expect to get back to the United States in August, and are available for engagements to hold missionary rallies where they may be invited. After working together for three or four months the Trio will disband, Kirkpatrick going to Africa as a missionary, while Erny and Crouse will enter other fields of labor. Any one interested in securing them for a meeting may get in touch with them by writing to 5709 Midway Park, Chicago, Ill.

Rev. K. J. Bevins, 1474 Stelger Rd., Columbus, Ohio, is open for engagements to hold revival meetings.

The Annual Camp Meeting of the Nazarene Church, at Millport, Ala., will be held August 13-23. Dr. C. E. Hardy, President of Trevecca College, Nashville, Tenn., will have charge of the services each day at 10 A. M. and 7:30 P. M. The Trevecca College Male Quartette will have charge of the music. For information, address J. L. Shelton, Millport, Ala.

Doughty Camp will be held August 13-23, in a beautiful grove eight miles south of Millersburg, O., off No. 76, on Beck's Mills Road. Rev. C. R. Chilton, Rev. Otto Davidson and Mrs. Otto Davidson will be the workers. There will be a full gospel preached and special music.

TO WHOM IT MAY CONCERN.

This is to certify that I have known Brother S. H. Prather, 1310 Clay St., Henderson, Ky., for twenty years—four years of this time as his pastor. I never knew a more unselfish man, and one in whom I have more confidence. He has worked with me in more revival meetings than any other singer. In many respects he is one of the best song helpers I ever worked with. He knows God, and knows how to lead souls to Christ, both in exhortation, and at the altar. As a leader of congregational singing, I have never known a man who could get more people to sing than S. H. Prather. I wish the brethren would keep him busy; he deserves it, and is in every way worthy. Brother Prather will come for his fare one way and the evening freewill offerings each night of the meeting, what is called the "hat collection."

C. F. Wimberly.
St. George, S. C.

DOUGLAS, GEORGIA.

Dear Herald Readers:

It is with deep gratitude that I have read the many letters from different ones of you who have responded to my article on "Modesty and Freedom"—which appeared in the June 17th issue of The Herald. It makes me rejoice and take courage to know that there are a great number of people scattered over these United States whose eyes are not blinded to the dangers into which American womanhood has fallen. However, my heart is made sad and heavy when I see the great multitude of professing Christians following the way of the world and not seeming to realize that they are doing anything wrong. We are all in danger of being "conformed to this world" so let us "watch and pray" and be ready to walk in any new light that he may shine across our pathway.

I wish to say that I am grateful to each of you for all the offers of help you have given me. I am a busy housewife, as most of you are, so you may know that my time for this work is limited. However, I wish to urge that each of you do what your hands find to do for this cause, pray earnestly and expect God to give us victory. I feel absolutely sure that he is grieved with American womanhood, but is anxious to help us rise from whence we have fallen if we will give him a chance.

If we have any sense of modesty or virtue why doesn't our blood boil when we look at the scenes on bathing beaches, in picture shows, dance halls, certain automobiles and many other places that might be mentioned? If it were only the goddess who took part in these things it would be different, but those who are most active in church work are often numbered with the crowd. God give us a holy church and a people who will deny themselves and live a holy religion!

We need in every community a united group of women, young and old, who will pledge themselves to dress in modest apparel, stay away

from movies, dances, public bathing beaches, not to curse, smoke cigarettes, drink whiskey, sit in men's laps, kiss or be kissed by men who are not relatives, refuse to go automobile riding with men unchaperoned, or do anything else that is not in keeping with modesty and virtue, and do all in their power to influence others to follow their example.

Thanking you for your prayers and co-operation, I am,
Mrs. Claud Mingleddorf.

WANTED REPRESENTATIVES

in every community to sell our beautiful Scripture Text Calendar for 1932. They are easy to sell and we make a very liberal offer on them. If interested, address Pentecostal Publishing Company, Louisville, Ky.

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R. H. BENNETT, President.

AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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Camp Meeting Calendar

DELAWARE.

Dover, Del., August 7-16. Rev. R. G. Finch, evangelist. Write Miss Louetta Holden, Sec., 314 W. Division St., Dover, Del.

GEORGIA.

Indian Springs, Floriova, Ga., Aug. 6-16. Workers: Rev. H. C. Morrison, Rev. John Paul, Rev. Joseph Smith. Rev. J. M. Glenn in charge of work with young people. Charlie D. Hillman, director of music. Write J. M. Glenn, Sec., Floriova, Ga.

ILLINOIS.

Eldorado, Ill., July 30-August 9. Workers: Allie and Emma Irick, C. F. Wimberly. Rev. Harry W. Blackburn and Sister, singers. Write J. M. Keasler, Omaha, Illinois.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. Wm. Heslop. Write Mrs. J. P. Shilling, Sec., Kampsville, Ill.

Bonnie, Ill., August 13-23. Workers: Dr. Wm. G. H. Pres. Warren McIntire, Prof. John E. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Walker, evangelists. Mr. B. Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

Sherman, Ill., August 6-16. Workers: C. B. Fugett and Burl Sparks. Write Burl Huddleston, 241 N. Douglas Ave., Springfield, Ill.

INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. H. Hays, Rt. 1, C. Bryant, Ind., Aug. 23-Sept. 6.

Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.

Frankfort, Ind., Aug. 7-16. L. S. Hoover, W. S. Dean, evangelists. C. J. Brillhart in charge of singing. Write Frank Edwards, 558 S. Columbia St., Frankfort, Ind., Sec.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party. Write Rev. Holland London, Dr. G. B. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Ramsey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. P. Pinaire, Sec., Ramsey, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Hays, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley. Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Ollar, Sec., 1027 Times St., Keokuk, Iowa.

KANSAS.

Bronson, Kan., July 30-Aug. 9. Bros. A. C. Watking, Ray L. Kimbrough and others in charge. Write P. H. McGehee, 743 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Ragsdale, Rev. D. E. Wilson, Rev. Claude A. Watson, evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, California, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. E. W. Ruth, Rev. W. M. Weaver. Music and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Kentucky.

Callie Grove, Ky., July 31-August 9. Rev. J. R. Parker, preacher in charge; I. H. Driskell, song leader; Miss Pearl Driskell, pianist. I. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Aliceton, Ky., July 30-August 9. Workers: Mrs. B. D. Corlock and Rev. Charles W. Grant. Rev. E. D. Corlock, young people's worker. J. Hillary Finch, Pres.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. E. Jones, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

MAINE.

Robinson, Maine, August 7-16. Workers: The President of the Reformed Baptist Alliance will be in charge. Rev. John Fleming evangelist, assisted by ministers of the Reformed Baptist Church. Write Rev. C. R. Hagerman, 192 North St., Milltown, Maine.

MICHIGAN.

Maybe, Mich., August 13-23. Workers: Rev. John Sturk and wife, Rev. Everett Shellhamer. Write Clara A. Balmer, Sec., 544 Thompson St., Ann Arbor, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. J. L. Brasher, Rev. T. M. Anderson. Rev. John Owen. Song leaders, Prof. and Mrs. Kenneth Wells. Young people and children, Mr. and Mrs. L. S. Miller. Write J. H. James, Sec., Decker, Mich.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John Brasher, Rev. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 108, Leakeyville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mrs. C. M. Moody RFD, Waynesboro, Miss.

MISSOURI.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2417 Market St., Hannibal, Mo.

NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. E. G. Gilmore, Rev. E. L. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.

Glassboro, N. J., Aug. 13-23. Rev. R. G. Flexon, Rev. S. L. Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Pitman, N. J.

Aura, N. J., July 31-Aug. 9. Evangelist Rev. Peter Wiseman. Deaconesses Richardson and Hazard. Singer, Rev. N. B. Vandal.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton. Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

NEW YORK.

Lisbon, N. Y., Aug. 2-16. Workers: Rev. John E. Hewson, Rev. James Jones, musician and young people's worker, and H. Erwin. Enty, song leader. Write Lyle R. Roy, Pres., Lisbon, N. Y.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas. Rev. and Mrs. C. I. Armstrong in charge of music, assisted by Cleveland Colored Quintette. Miss Marjorie Pacher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 337, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. O. Arthur, Rev. J. A. Ward. Song leader, Rev. J. A. Ward; young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 16-30. Workers: Rev. Fred Safford, Rev. F. B. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergisson, pianist; Miss Ida E. Bliss, children's worker; Rev. George Warner, missionary. Day in charge, Miss Luella C. Hunt, Sec., Richland, N. Y.

Moers, N. Y., Aug. 1-16. Workers: Rev. John Thomas and wife, Rev. Raymond Bush, Rev. John Scobie, Rev. George Witte, Mrs. Tillie Albright, Rev. Arthur Gould, Cleveland Gospel Quintette. Address Kenneth F. Fee, Sec., Moers, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., August 1-9. Workers: Revs. John Paul, L. L. Standaard, R. V. Seif, A. Burgess, Edith Croase and others. Address Box 290, Connelly Springs, N. C.

OHIO.

Toronto, O., July 30-Aug. 9. Workers: Rev. C. H. Becard, W. F. Pettigard, and Rev. Howard Sweeten, evangelists. Prof. James B. Campbell, song leader; Janie Bradford, young people's worker; Edith Mackey Smith, children's worker; Edwina Wilson, pianist. Address R. H. Householder, Sec., 618 Trenton St., Toronto, Ohio.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge in The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Mt. Vernon, Ohio, August 6-16. Workers: Rev. Paul S. Hays, Rev. H. E. Turbeville, Rev. T. M. Anderson, evangelists; Rev. W. L. Mullett, song leader for Main Tabernacle, Rev. Merle A. Hays, song leader for young people's auditorium; Miss Anna McGhie, young people's worker; Miss May C. Corcoran, H. E. Oberholtzer, children's workers; Rev. H. A. Guiler and wife in charge of ring meetings. Address Rev. E. E. Shultz, Sec., 89 S. Broadway, Geneva, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. F. Lindcome, Rev. John Norberry. Music directors, Mr. and Mrs. E. M. Cornelius; children's worker, Mrs. Aura Smith. Write V. V. Thomas, Alvada, Ohio.

Circleville, Ohio, August 13-23. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lindcome, Rev. J. A. Akers, Prof. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

West Union, O., July 25-Aug. 9. Workers: Rev. E. E. Shelhamer, wife and family. Mrs. I. M. McColm, Sec., West Union, Ohio.

OKLAHOMA.

Blackwell, Okla., August 6-16. Workers: Rev. R. E. Gilmore, evangelist, and L. C. Messer, song leader. Write Mrs. A. L. Wright, Sec., 307 E. College, Blackwell, Okla.

OREGON.

Quinaby Park, Ore., August 6-16. Preacher, Rev. U. E. Harding; singing in charge of Rev. Fletcher Gannow. Write Mrs. L. Van Delinder, Sec., 919 Market St., Salem, Oregon.

PENNSYLVANIA.

Delaware County, Pa., August 13-23. Workers: Rev. John Norberry, Rev. Raymond Bush, returned missionary from Africa. Rev. Mary Hubbard Ellis, Evangelist Tillie McNeill Albright, leader of the praise services. Write Rev. Mary H. Ellis, 704 N. 63rd St., West Philadelphia, Pa.

Belsano, Pa., July 30-Aug. 9. Workers: Rev. John Clement, Rev. Lawrence Reed, and others. Write S. Ward Adams, Sec., Belsano, Pa.

Conneautville, Pa., July 31-August 9. Workers: Rev. Joseph Owen, Rev. Chas. M. Dunaway; Song leader, Prof. W. R. Hallman; Pianist, Misses George and Lewis; young people's work. Write C. A. Lockwood, 425 Second Ave., Pittsburgh, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. I. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Clara Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

Clinton, Pa., August 6-16. Evangelists, L. A. Reed, Fielding Howard, C. W. Butler, Eddie Patzsch, song leader; Millie Rodenbaugh, children's worker; Young people's workers, Barnes Sisters. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

RHODE ISLAND.

Portsmouth, R. I., July 31-Aug. 9. Workers: Rev. C. B. Fugett, Rev. J. Glenn Gould. Chas. L. Slater, song leader; A. Cora Slocum, pianist; Miss Mabel Mosher, young people's and children's work. Address Henry Mosher, 21 Farewell St., Newport, R. I.

TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

Rev. R. B. Rawls and wife, Rev. C. B. Smith. Mrs. Rawls will have charge of the singing. Write Joe T. Hall, Sec., Box 323, Dyers, Tenn.

TEXAS.

Pearl, Texas, July 31-Aug. 16. Rev. I. L. Flynn, evangelist, and Rev. W. Lawson Brown and wife will be the singers. Write R. L. Mosley, Sec., Pearl, Tex.

Noonday, Texas, Aug. 5-16. Workers: Rev. W. H. Vance and wife, W. C. Mann. Song leader, Prof. John W. Davis. Address R. P. Dickard, Sec., Hallsville, Tex.

VERMONT.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Brannan will have charge of the singing. Write Rev. Clyde R. Sumner, Sec., Mooers, N. Y.

VIRGINIA.

Greeneville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec. Dranesville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimmick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Wakefield, Va., July 31-Aug. 9. Workers: Rev. O. B. Newton, Rev. H. C. Caviness. Song leader, O. M. Coches. Write F. W. Gay, Treas.

WASHINGTON.

Orchards, Wash., August 2-16. Evangelist, J. B. McVada, wife, Rev. Floyd Johnston as song leader. Write Mrs. Howard Porter, Sec., Orchards, Wash.

Tacoma, Wash., August 6-16. Workers: Rev. A. E. Boyd, evangelist; song leader, Wm. J. Murphy; young people's workers, Miss Mary Mills and Ethel Cowgill; children's workers, Mrs. Marjorie Votaw and Miss Byrl Ring. Write Mrs. Lottie M. Brown, Sec., 4811 McKinley Ave., Tacoma, Wash.

Washington, D. C., July 31-Aug. 9. Rev. Bona Fleming, evangelist, Rev. N. H. Hinck, song leader. Write Everett McCowan, Sec., 190 Lee Highway, Clarendon, Va.

WISCONSIN.

Racine, Wis., July 31-Aug. 9. Evangelists Rev. A. F. London and Party. Write F. C. Hiker, 1825 Clayton Ave., Racine, Wis.

Oregon, Wis., August 14-30. Workers: Rev. Elden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. 2382 2nd St., N. W., New Philadelphia, O.) Moers, N. Y., July 21-Aug. 16. Chester Heights, Pa., Aug. 17-24.

ARTHUR, FRANK E. (240 N. Walker Ave., Chicago, Ill.) Sevn Oaks, N. Y., Aug. 2-16. Richland, N. Y., Aug. 23-Sept. 7.

AYCOCK, JARRETTE. (2923 Troose Ave., Kansas City, Mo.) Atlanta, Tex., Aug. 7-16. Kearney, Neb., Aug. 20-30.

BABCOCK, C. H. Hollow Rock, O., July 30-Aug. 9. Leslie, Md., Aug. 11-17.

BECK, A. S. AND R. S. Mud Lick, Ky., Aug. 5-19. Glasgow, Ky., Aug. 20-Sept. 1. Columbia, Ky., Sept. 5-Oct. 1.

BENARD, GEORGE. (Hermosa Beach, Calif.) Entiat, Wash., Aug. 6-16.

BOOKER, HORACE A. (432 13th St., Canton, O.) California, Pa., July 26-Aug. 9.

BUSSEY, M. M. Enid, Okla., August 9-23. (200 Morrison Ave., Wilmore, Ky.) Portland, Tex., July 29-Aug. 9. Circleville, O., August 19-30.

CAROTHERS, J. L. AND WIFE. Bennington, Kan., Sept. 27-Oct. 11.

COLLIER, J. A. (1415 Forrest, Nashville, Tenn.) Leitchfield, Ky., July 22-August 16.

DICKERSON, H. N. (2608 Newman St., Ashland, Ky.) Ballston, Va., August 30-Sept. 13.

EDWARDS, J. R. (Elmwood, Ohio, L. B. 29) Lima, Ohio, Sept. 6-27. Sebring, Ohio, Oct. 4-25.

A PITCHER OF CREAM

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Dr. H. C. Morrison, Editor
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THE BLESSEDNESS OF TRUST.

By The Editor.

THOUGH he slay me, yet will I trust in him."

"It is better to trust in the Lord than to put confidence in man."

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"What time I am afraid, I will trust in thee. In God I will praise his word, in God have I put my trust; I will not fear what flesh can do unto me."

If you would have God do his will *with* you, you must first let him do his will *in* you.

Let God make you what he wants you to be, and then he will place you where he wants you to be, and give you the work he wants you to do; then failure will be impossible.

How blessed is the man who has committed his way to the Lord, and who finds in his heart a sweet willingness to have God's will done in him and to live and work alone for the glory of his Maker.

It is human nature to fear to trust the Lord; to halt and hesitate to commit one's way entirely into his keeping; to be willing to risk one's life, one's hopes and future prospects, with all things, into the hands of the allwise and infinitely holy God. Entire consecration makes a quiet, restful faith an easy proposition. Those who commit themselves wholly unto the Lord, find it easy to trust him without doubt. Amen.

The command is, "To commit thy way unto the Lord;" the condition is, "Trust also in him;" the result is, "He shall bring it to pass." Our's is the privilege, God's the responsibility. How like our Father to always give us the lighter end of the burden; the easier side of the yoke.

Why should we fear to trust our heavenly Father when he assures us that he is more willing to give good things to us than an earthly father is to give good gifts to his children? We may be sure in our co-partnership with God, all the risk is on his part; we have all to gain. We are but pensioners upon the inexhaustible storehouse of his grace. He says, "Come, buy and eat, without money and without price."

Paul declared, "When I am weak, then I am strong." Indeed, it is the weak, tottering one under whom Jesus delights to place his strong arm. He delights in weakness that his strength may be perfected. When David laid aside Saul's armor, God worked mightily through him to the overthrow of his enemies. The abandoned soul is the channel of God's opportunity to make something out of nothing; the clay to be fashioned after the divine pattern. Oh, to be able to say, "I am cruci-

fied with Christ: nevertheless I live; yet not I, but Christ liveth in me." The *ego* has given place to the life "hid with Christ in God."

THE FORCES OF EVIL.

THE forces of evil were never more united, defiant, powerful and aggressive than at the present time. They avail themselves of all of the modern inventions and discoveries of a Christian civilization. Let it be remembered that the secrets of science, which make for the betterment of the race, have not been discovered and brought into practical use by heathen and pagan nations, but by people who have enjoyed the advantages, education and blessings which can only exist among nations that have had the powerful civilizing influences of the religion of Jesus Christ.

The forces of evil have seized upon the printing press and are using it to tremendous advantage for the advancement of all sorts of propaganda that means harm and hurt to humanity. They have very largely commandeered the moving picture, which might have been a gracious force for education, instruction in history, innocent and helpful entertainment, but has been dragged into the mud of indecency and, in fact, a school for the education of the rising generations in lust and crime. The automobile is used in a remarkable way by criminals and has assisted many a robber and murderer in his successful get-away.

This is an age of the making of many books. There is an intellectual hunger among the people that calls for books. The reading habit is very general, not only in this country, but in Europe and among pagan people. Satan and his emissaries have not failed to understand and take advantage of this opportunity to sow the world down with a literature that has in it a dangerous mental, moral and spiritual poison. Take, for instance, the writings of that popular author, Sinclair Lewis, who is a sort of literary traitor. He is no more loyal to the best culture and life of his native land than Benedict Arnold was to the American army during the Revolutionary War.

Those authors who have attacked the characters of George Washington and Abraham Lincoln, are of the same spirit of the men who attack the inspiration of the Scriptures and the Deity of the Lord Jesus. They are literary vandals who attempt to tear down and destroy everything that is good, strong, beautiful, inspiring and helpful in the development of good character.

The time has fully come for all of the forces of righteousness to meet those organized powers of evil in one of the greatest moral battles ever waged upon the face of the earth. We are living at a period when the preachers have a golden opportunity to stand up, endued with power from on high,

and thunder against these evil and degrading influences which, if left alone, will bring upon us a repetition of the Dark Ages, far darker than the darkest days of that gloomy period of history. Blessed is the preacher or religious writer who draws the sword of truth and enters boldly into this conflict against the degrading influences of a flood of corrupt literature that is devastating the land. The lewdness of the moving pictures, Sabbath desecration, the forces who are determined by the help of the Devil to bring back and make the liquor traffic lawful, and all of those influences that blight and corrupt family life, that degrade womanhood, that destroy reverential fear of God and evangelical faith in his written Word, his crucified and risen Son. The war is on. Let every man and woman, youth and child, who loves native land, home and heaven, arm and equip themselves and go courageously shouting into the conflict. We have come to a period when we must win a victory and turn back these diabolical forces, or we shall suffer one of the most terrible defeats ever known in the history of the human race.

Things We Ought to Think About

EVERY year of our history something more than a million of the young people of this country come to voting age. Since the close of the World War more young people have come to voting age than there were American soldiers under arms during the World War. This ballot power may mean, is bound to mean, much in the future history of the nation. Some thoughtful people fear that the American Legion will dictate the future of the country, and that the dictation will have a selfish color; that, under their influence, politicians will be compelled to legislate for their advantage.

War is not nearly so popular as it once was; men who have fought in wars are not the human gods they used to be; and it is possible that these young voters who have not been in war, and who do not believe that politicians have a right to bring on war, and have millions of men murdered without any probability of any advantage to any one, meanwhile piling up tax burdens for the living to stagger under, may tell the Legion where to halt. They may draw a line on legislation, favoring war, or any sort of undue favors to those who may have participated in war. It would be a wise prophet who could forecast with any accuracy how these young voters are going to vote.

In thinking on the subject we might do well to remember that they have grown up under a system of education that is unchristian; that is unfriendly to evangelical Christianity; that is largely dominated by an un-

(Continued on page 8)

GOSPEL HAPPENINGS AND TELLING TRUTHS.

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

I.



The other night when I was preaching on "Wrestling Jacob" in the Presbyterian Church, in a city in Chili, a woman with a loud voice took to shouting. I confess that my message was given with intensity because I was in the midst of dry bones. I was urging the point that we must "*wrestle*" to get the blessing; that our difficulty was we got religion (so-called) too easy. I did not expect to have that sermon punctuated at the end with shouting. To some people, it is a dreadful thing for people to shout in church. It is nothing but excitement and fanaticism! To me, a shout is refreshing, especially in this dry land. That shout in one of our holiness camp meetings would have been considered alright, and the probability is, that it would have set the meeting on fire, as I have witnessed many a time. My interpreter, a Methodist preacher (Chilian) who knows the Spirit, after the shouting subsided broke out into a passionate prayer for the power of the Spirit; before he finished a brother took to shouting and the meeting broke up in a real tempest. Our hearts were glad because we had another proof of the fact that revivals of religion act the same among all nations and tongues; when the Spirit of God works, his operations are the same in convicting, converting and sanctifying power among all races.

II.

Religious emotion is a necessary phenomenon in the work of God. John Wesley tells in his Journal the following: "I preached at eight on that delicate device of Satan to destroy the whole religion of the heart, telling men not to regard frames or feelings, but to live by naked faith; that is, in plain terms, not to regard either love, joy, peace, or any other fruit of the Spirit; not to regard, whether they feel these or the reverse, whether their souls be in a heavenly or hellish frame." It has been said by a devout English writer, "No heart is pure that is not passionate, and no virtue is safe that is not enthusiastic . . . Nothing great was ever done without enthusiasm."

Of a certain minister it was said, he had everything—culture, intellect, discipline, but nothing approaching a touch of fire. A verger in an English Church said, "I have listened to sermons in this church for fifty years and I still believe in God." Trouble with our average church is, it is too cold. Unbelief puts out the fire, modernism brings on a frost, and the people who come to church get chills and cold. A Methodist, writing to an editor, told she had ceased being a Methodist because one of the preachers was a Garrett man, and another was a modernist, and she could not stand them any more, so she went to the Lutheran Church. We need back again into our churches that holy stir, that glow, that emotion by which the soul is stirred to its depths to sincere repentance, to complete abandon to God, to entire consecration and dedication to Jesus Christ and his kingdom. Mere human effort cannot suffice to save the soul.

Oswald Chambers has well said: "Decisions for Christ fail because the bedrock of Christianity is ignored. Jesus makes the bedrock not strength of will, not power to decide, but the realization of our inability to decide. If ever I am going to be what Jesus wants me to be, he must come in and do it. The New Testament never asks us to decide for Christ (something indicative of strength of will); it asks us to yield to Christ, which is indicative of poverty of spirit. It is not

our vows before God that tell, but our coming to God exactly as we are in all our weakness and being held and kept by him.

"Modern ethical teaching bases everything on the power of the will, but we need to recognize also the perils of the will. The man who has achieved a moral victory by sheer force of his own will is less likely to want to become a Christian than the man who has come to the moral frontier of his own need."

Dr. George Adam Smith is reputed to have said: "Every real revival of religion that the Christian world has seen has happened in the years of prosperity. Religious and social degradation go hand in hand." These learned men say many absurd things, and many people and students swallow them because Professor So and So says them. We know the reverse is true; that in times of prosperity it is hard to bring on revivals of religion. When people are prosperous they are self-sufficient, proud, carnal and worldly. The great revivals have happened in times of adversity and suffering when people have been driven to their knees by force of circumstances. Moody stirred America after the Civil War when people's hearts were broken. The great Irish and Welsh revivals did not come out of prosperity. God's program for a revival is found in 2 Chron. 7:14. I see by the church papers that another new type of evangelism is being developed by those in high places. According to accounts, everything has to be done with dignity and decorum. The Bishop preaches in gown; the whole setting of the meetings reminds one more of a College Commencement than a Methodist revival. Judging from reports, there is no mourner's bench, no altar service. One wonders what would happen if some poor sinner cried out, "What must I do to be saved?" What a consternation that would be if any one shouted! These showy, dignified invitations only indulge people in their desire for ritual, formalism, dignity and deadness. Bishop Joyce, with his fiery baptism of evangelistic fervor, would bring more sinners to God, and stir the church and ministry more in a week than this kind of dignified, oratorical, musical display would in a year. It would be a great thing if our church dignitaries and evangelical bishops would start a campaign calling the church to repentance and real salvation. This imitation-revival business doesn't trouble the devil one bit; it only assists in rocking the church to sleep. What we need is a mourner's-bench revival in which, among the blessings, a crowd of modernists who are leading the church astray, would get back to the faith, or join the Unitarians.

IV.

The Religious Bress has been greatly stirred by the Wendell Will, of New York City, by which millions of dollars—ten or twelve millions possibly—come under the control of the Methodist Church and Drew University. The Board of Foreign Missions found it necessary to issue a statement setting forth that the funds which they will administer will be limited entirely to Nanking Theological Seminary. The Wendell Will is another case of unfortunately advised benevolence. Some wills and bequests are the strangest ever, and are made more from whims than wisdom. Nanking Theological Seminary has never achieved any great success. I preached there for a week when I was in China. They had just gotten over the effects of the looting of 1927 when the Seminary was torn to pieces. Dr. Price, a stalwart Presbyterian of the Old School, who stood for the whole Bible, was doing his utmost to get the Seminary back on evangelical lines, but what can one man do when there are many others of doubtful and modernistic tendencies. The Seminary is now a Union School of Methodists, Presbyterians, Disciples and Friends. This Wendell legacy will

give millions of money to develop it. It will be a perilous thing for the Kingdom of God if those millions should be used to erect imposing buildings, and then fill them with young men, ostensibly to study for the ministry, but who have never experienced the regenerating power of God in their souls. When I was preaching in South China one of my interpreters was a graduate of Peking Seminary. He graduated in theology and was sent into the pulpit to preach, but was an unconverted man. He became converted through interpreting a sermon on, "The New Birth," and that conversion changed his whole outlook upon the Kingdom of God. Richly endowed Theological Seminaries are the most dangerous propositions because, in order to get students, they make inducements which attract clever young fellows who find attending school quite a snap when they can do it at the cost of other people. Little attention is given to the spiritual state of theological candidates. If they are smart young fellows and have the idea of service, they are admitted. Then, of course, the worst peril is in the fact that Union Theological Seminaries are invariably in the hands of modernistic professors. It would be an unspeakably great blessing if these Wendell millions were given to do evangelistic work and training along the lines carried on at Bethel under Dr. Stone and Miss Hughes, and the Oriental Missionary Society.

When I preached in Nanking they had a Women's Bible Training School. Even that could not be saved from modernism. It got under the control of liberalism and a break was inevitable. Recent tidings from China inform us that Miss Paxson, Miss Parmenter and others have opened up a Bible Seminary for women in Shanghai, China. This has been occasioned by modernism getting in at the Bible Teachers' Training School at Nanking. Strong pressure was brought to bear upon that school to change the curriculum and broaden the teachings to conform with modern thought and liberalism. The new Seminary will be along the lines of doctrine and teaching of the Moody Bible Institute.

Modernism is a disturbing and destructive affair and costly, withal. It seems impossible for conservative, orthodox Christian workers to co-operate with it on the mission fields without running into the danger of either compromising or being always in a conflict. Miss Paxson and her friends have done a wise thing. Bible women can now be trained in a Woman's Seminary where they will honor the Word of God as divinely revealed, and where they can develop a genuinely evangelical experience.

V.

General Gordon, of the Sudan, writing to his sister about missionary work in the Sudan, says: "But where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it pleases God to take him; who can bear the intense dullness of these countries; who seeks for few letters, and who can bear the thought of dying deserted. A man must give up everything, understand everything, do anything for Christ here."

The modern missionary is not built after Gordon's type. There are two kinds of missionaries today. (1) The Pauline type who still believe that souls are either saved or lost; that it is the message of Redemption through the blood of Jesus we must bring to the heathen world, and that our chief business is to publish the gospel by preaching, teaching and printing the word of eternal life through Jesus Christ. They go to the mission fields with a definite Christian experience; they know they are born of God; they enjoy the witness and infilling of the Spirit. They

are of the William Taylor, J. Hudson Taylor, "Cambridge Seven," Cowman, Kilbourne, Goforth, kind who go out in the deepest consecration and carry on their work in, and through, the power of the Holy Spirit.

(2) The other type of missionary is the product of modernistic thought and training. They are sent forth with certain "kingdom"

ideas. They do not come to the heathen to save them from the wrath of God, because they do not believe in that kind of thing. They come with the idea of social uplift; they come to educate, not evangelize; they come with college degrees, but no burning evangelistic passion for souls. They come to carry out a church program and to fit into that program.

They come with only half a Bible; the Old Testament has lost its value to them through the teachings of modernistic professors. After getting to the field many of them go in for an average comfortable time. They finally drop into a routine-kind of life where they work with none of that enthusiasm which is begotten of the Spirit of God.

A FISHERMAN'S GREAT VENTURE.

Rev. John McNeill, D. D., the Scottish Spurgeon.

Text: "And Peter answered him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come." Matt. 14:28, 29.

HERE is a story about Peter. We sum up this incident about him pretty tersely. Peter's venture; his failure; and then his recovery. I believe that all our individual lives, when they are finished, will be summed up that way. We made the venture; here and there we failed; and in the end we recovered. We shall overcome at the last. It will be true, I believe, for the whole Church of Christ—her venture, and again and again her failure, and in the end, for the gates of hell cannot stop her,—in the end her glorious recovery.

Peter comes before us just as we would expect—that is to say, showing the unexpected. Peter is not according to sample at all. He does not go by the book. He is not tailor-made; he is not ecclesiastical, or denominational, or any of those varieties. Peter is just Peter. And when you look at him here I think he is rather like himself. Jesus came walking on the sea, and

THE DISCIPLES GOT SCARED.

But Christ reassured them by his voice. Nothing more might have been said; the incident might have passed; they might have received him up into the boat and said nothing. After all, we are a dull crowd, and we have to thank God for people who are not just as dull as we are, for people who do things, and sometimes say things. It would have been a pity for an incident like this to have passed, and evidently it would so have passed had it not been for Peter. Here he is breaking out in a new place. This is not the stilling of the tempest; Christ lying down asleep in the quiet of the evening, and then waking with everything rocking and reeling and the waves raging. This is another incident. Christ is here out on the sea, the sea calming under his presence, and Peter saying, "I would like to be there." It is a mercy somebody said something like that. Was it not a very obvious thing to say, unless they were all a lot of fossils?

"I WOULD LIKE TO BE THERE,"

said Peter. If Peter had turned round and said, "Have you ever seen him do a thing like that before? Now, brothers, to save you any risk I will just ask him if I might do it, if I might walk on the sea also." If he had said that, I believe the rest in the boat would have said, "Peter, here you are, always wanting to be prominent; self-advertising, as usual. Have you taken leave of your senses, Peter?" What a mercy it was that he did not ask anybody. The unanimous resolution would have been that he should stay where he was. It is usual to pass resolutions to do nothing. But Peter was a little bit ahead of that. Do not ask the commentators; you have just as good brains as many of the commentators. You may not know Greek or Hebrew. As someone has well said, "The interpretation of the Bible does not depend on scholarship and learning; it depends on inspiration and insight." That was a shrewd remark from an able expositor. He was not belittling scholarship, but the interpretation of the Bible depends on something else.

WE PRESBYTERIANS ARE THOROUGHbred

in the matter of training. But insight is another thing; it is seeing into a thing with unsophisticated eyes. Are you not pleased that Peter said, "Lord, if it be thou, bid me come unto thee on the water"? It was born of a vision of the manifestation of the Godhead of our Lord Jesus Christ in our humanity, a manifestation of the Divine, eternal glory of Jesus, sailing the seas with us, taking the rough and tumble of our experiences day and night, travelling to the Cross. When a manifestation like that appears, walking on the sea, surely something should be said. When he awoke and stilled the tempest, the disciples shivered and shook, and feared exceedingly, and not a soul said "Hallelujah! praise the Lord that's over." Yet, what an occasion for saying something! "They feared exceedingly, and said, Who is this?" But there was not a soul to say, "Glory! Praise the Lord! Hallelujah!" Surely it was an appropriate occasion for speech.

YES, WE ARE A DUMB CROWD.

Now do not throw anything at me, though it would be a change if you did; I will say no more.

Peter said, "Lord, I would like to be there." It was born of a vision of the glory of Jesus Christ in our humanity walking on the sea. "And he said, Come." There are no manifestations of his communicable perfections from which he will debar us. But there must ever be the difference between the finite and the Infinite, the created and the Creator. He is bone of our bone, and flesh of our flesh. There are no manifestations of his communicable perfections from which he will debar us. That is why he said to Peter, "Come." If you see Jesus walking, unshaken and unafraid, through the tossings of human life, I would like you to be like Peter, who said, "Lord, bid me come," that you may hear his reassuring word, "My child, come." Only do not consult with your fellow-Christians, or you will do nothing. "If it be thou," said Peter. That is Peter all over. After all,

WHO ELSE COULD IT HAVE BEEN?

As if Peter had several friends who were accustomed to walk out on the water to meet him coming in from his fishing, and as though he did not recognize just which one it was. You do not always know what Peter means, and I am not sure that he always knew himself. And the Lord said, "Come." Always remember that. The commentators are down upon Peter here. I suppose commentators and enthusiasm are contrary the one to the other. Jesus said, "Come"; he did not forbid him. If you see Jesus walking through conditions through which we walk, may God help you to have some little emotion, that you may say, "My Lord, I would like to be there." Christ did not quote some word of Scripture to Peter, he just said, "Come." Have you watched a mother and her babe? How wonderful that baby is at every stage, as it goes on and on unfolding! My dear friend, you were once the most wonderful little creature that ever appeared on this earth. Then the baby made a new stage of advancement. Do you know what it was?

IT SPOKE FOR THE FIRST TIME.

The little thing uttered some vocal syllable. You and I could have made nothing of it, but

to the mother it was a syllable. When her husband returned home at night she met him with her eyes shining, and she said, "John, do you know baby spoke today?" The dear woman beamed for joy that a new orator had appeared in the world. Carry that over. Jesus Christ is glad to hear you speak, and to utter some words of your own that are not printed in a book, something right out of your heart that indicates spontaneity and an open-eyed, fresh vision of him. He puts the seal on it, and he says, "Come." Peter made his venture. Well, what about the venture? My dear friends, there is something here that is a normal thing in our religion. The very essence of being a Christian at all is making a venture. Have you made it? Have you made the great venture of your soul, stepping out on a seeming void and finding a rock beneath? There is a thrill in believing.

THE VERY ESSENCE OF BEING A BELIEVER, and a saved man at all, is that you should have made the venture that Peter made, when he slid over the side of that boat, with the word of Jesus as his inspiration and authority. A great many people have not made it; they are simply members of a Sunday club. Faith, in the very essence of it, is a venture, and I am glad that Peter made it. Do we believe in it? Have we made the venture, or are we just thinking about it? There are many people in London—and I will give them credit for it, that they would like to be Christians, they would like to take the step—who think it looks so utterly unreasonable and foolish. We hear it said, "How many thoughtful people are outside the Church!" Well, some of them do not impress me as being particularly thoughtful. They seem to have no more brains than the rest of us. Peter made the venture. He did not dip his toes into the water to see if it was too cold, and then pull them out again.

"NOTHING VENTURE, NOTHING HAVE."

There are people who have had no experience; they have never stepped out. Faith is the one glorious venture of your soul. Have you made it? The Lord will make short work in that day of big, boasted pretensions, that prevented people from taking the risk and making the venture. It will be found in that day that we did not trust him sufficiently. Venture on him wholly.

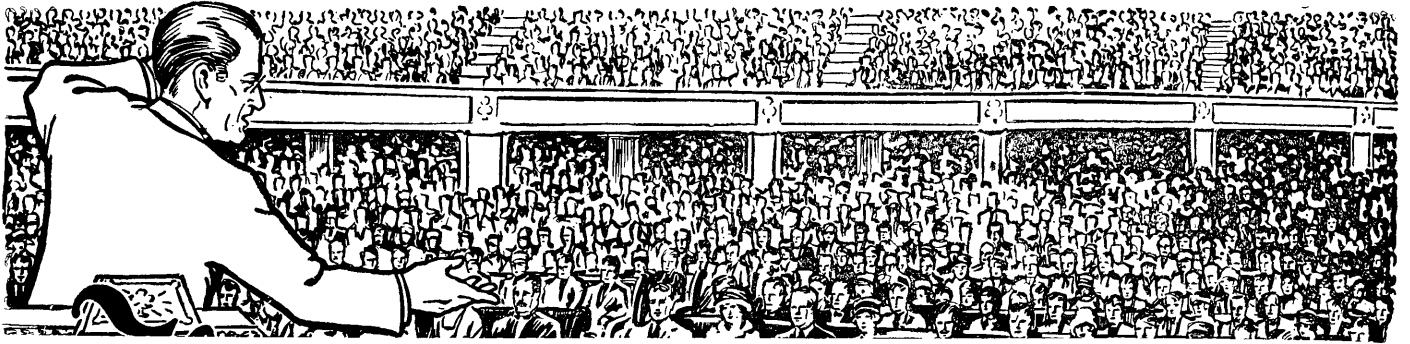
Then we think of Peter's failure. He had listened to that word "Come," that word of the Lord that could lift the very ocean out of its bed. "By the word of the Lord were the heavens made." But how little we make of it! Peter got along beautifully for a time; with the spray of the water in his face he walked on the waves, with his eyes fixed on Jesus, and listening to his word. And then—he took his eyes off Jesus. He became conscious that it was half-past three in the morning, and that he, a big fisherman, was walking on the water, and down he went.

"WHY DID I EVER BEGIN,"

he said. Have you ever been there? The spiritual life is not a life of eating and drinking, and money, and clothes, and houses. The very centre of our spiritual life is the unseen but ever-present Saviour.

Poor Peter—he started well, but he failed. Dear friends, I will say it in a sentence. What

(Continued on page 6)



THE BIBLE AND THE MINISTER'S MESSAGE.

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

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:2.

"But hath in due time manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour." Titus 1:3.

RECENTLY I heard a preacher, who is supposed to be a great leader, say: "It is not what you do, but how you do it that counts." According to that statement, it is not a serious matter that you commit murder, but that you do it in a nice, gentle, courteous way.

Surely it is what you do that counts more than the way in which you do it. It is what you preach that counts more than the way you preach it. We need all the wisdom and skill and eloquence we can acquire for preaching, for nothing is too good to offer to God; but after all that, the history of God's dealings with men; all the messages of the Hebrew prophets; all the teachings of the New Testament, indicate that the message from God is the supremely important thing.

When an important telegram is brought to you, you are not so much concerned about the manner of its delivery or the kind of messenger, but you are extremely concerned about the contents of the message. And yet we know that the messengers of the Gospel are not telegraph boys, but ambassadors for Christ, and a kingdom is often judged by the kind of ambassador it sends. Bishop Quayle says: "Preaching is the art of making a preacher and delivering that." No, I think, rather, the preacher is the channel through which God delivers himself. It was while Peter preached that the Holy Ghost fell upon all that were in the house of Cornelius. God manifests his word through preaching; he also manifests his love, and the power of the Holy Spirit.

STRENGTH FOR THE MINISTER.

Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. The man of God must feed on the word himself for strength, and strengthen his flock with the same food. Without strong faith in the word of God the minister will be impotent. When God wished to inspire Joshua with strength and courage to lead Israel into the Land of Promise, he said: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success. Have I not commanded thee? Be strong and of good courage." Joshua 1:8, 9.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15 (Isa. 52:7). The feet of the minister whose mind is saturated with the word of God will be beautiful upon the mountains; but the man who has criticised the sacred word until he

has lost faith in it, will go haltingly up the mountains on wooden legs.

The Apostle John said: "I have written you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. The reason why the young men were strong and had overcome the wicked one was because the word of God abode in them.

What an inspiration to the minister of today is the statement of the great Christian warrior of the First Century, after he had learned the inside of prison life, been beaten with stripes, had fought with beasts at Ephesus, and had long had the care of all the churches: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

"FEED MY SHEEP."

"Feed my sheep" was the command of Christ to his leading apostle. And what shall we feed the sheep? When I was a boy sometimes I used to feed the sheep poor dry pea straw, but the sheep grew lean and ready to die. Christ has committed the flock to our care, and when the Chief Shepherd shall come, we shall be called to account as to what we have fed to the sheep.

One church complained to me as district superintendent that their pastor had fed them on Capital and Labor, Sociology, and such themes, and they asked me to send them a *gospel* preacher. In that particular case I think their criticism was just; but one might preach the word and yet give vigorous instruction in matters of Capital and Labor and economics, and sociology, and a thousand other modern problems. Jesus says: "Therefore every scribe which is instructed unto the kingdom of heaven, is like a man that is a householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. Is it not the work of the minister to take the great principles and precepts of the Bible and apply them to modern problems? We are not dealing with the men of the time of Amos, but we may take the principles enunciated by Amos and let their clear light shine on the darkness and corruption of the world in the present year of our Lord. The plumbline of the Lord which Amos saw should be applied to the bowing walls of our own nation.

DOCTRINAL SERMONS.

Dr. Jowett said: "You cannot drop the big themes and create great saints." A fellow-preacher said to Dr. Dale one day: "I hear you are preaching doctrinal sermons to the congregation at Carrs Lane; they will not stand for it." Dr. Dale replied: "They will have to stand it," and through his long and noble ministry, they not only stood it, but welcomed it, and were nourished for the splendid service which that church always rendered to the cause of civil and religious liberty.

BIBLE PREACHERS.

When I began preaching, my mother told me to preach the Bible; she said that I might make mistakes as to what I should tell the people; but God makes no mistakes.

During the Chicago World's Fair, a Congress of Religions was held. The way it was

advertised you would have thought it was the greatest thing in the world. They got the brightest men from the Buddhists and the Confucianists to illuminate poor America. They went to a leading man of the East; he was assigned to write on: "New Light on Old Doctrines." He prepared a thesis and sent it around for criticism, and he adopted what he could of the criticisms, and again he sent it to his friends and again they criticised it, and returned it to him till he had it perfect. He was to read the paper at eleven o'clock at the Congress of Religions. He waited for eleven o'clock to strike, when he was to illuminate the world. When the hour had come he walked out, and there was the magnificent audience of eleven women and two men. On that very day in Chicago there was not a building large enough to hold the crowds that went to hear a man that never had a decent school education, but he knew his Bible, that man was D. L. Moody.

Dr. M. A. Matthews, pastor of the First Presbyterian Church of Seattle, with an audience of 3,000 to 3,500, says: "The results accomplished are entirely due to the operation of the Holy Spirit. We pray much, expect much, and get much. The pure, simple Gospel is preached; Sinai and Calvary are held up to the people. The vicarious atonement is emphasized; the sacrifice of Christ is presented daily; his Deity and his mediatorial work are kept before the people. The whole gospel, and nothing but the gospel, is preached." Is not this the secret of his success? Is not this the secret of success in the preaching of the gospel?

THE BIBLE AND THE VALUE OF A MAN.

Where but in the Bible will the minister find the true value of a man? Some modern scientists tell us that man is a long and well developed *amoeba*. One writer shows us one of our alleged ancient ancestors in the form of a little tree shrew clinging to the branch of a tree; some others trace us back to some branch of the Simian family, and we come to one of the primates in the form of an ape. But we look into the Bible and in the very first chapter we read: "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27. Then we come down to the New Testament, and we find that Christ is the "true light, which lighteth every man that cometh into the world," and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. And the Apostle John gives us the true theory of progress when he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

JESUS TAUGHT THE VALUE OF A MAN.

Rufus Choate was making a great opening address at the dedication of an asylum for homeless boys, and he said that the saving of one boy was enough to recompense for the expenditure of the \$2,000,000 which the building would cost. One of the hearers

asked his neighbor in a low voice: "Does it not appear to you that this is an exaggeration of the speaker? Does it not seem to you too much to say that the salvation of one boy is worth \$2,000,000?" "No," replied the other, "it would not appear too much to me if that boy were my boy."

Jesus could recognize great values in a blind beggar asking alms by the Jericho Road, and in outcast lepers without the city wall, and in a wretched Lazarus eating the crumbs which fell from the rich man's table. Happy will it be when the minister, and the employer and the capitalist, and the war lords, will evaluate men, not as apes or numbers on a time book, but as sons of the living God.

THE BIBLE AND EVANGELISM.

The good minister must not only feed the sheep; he must search for the lost sheep "till he find it." "Do the work of an evangelist," says Paul to the young minister, Timothy. (2 Tim. 4:5). Telling funny stories will not give the Holy Spirit opportunity to convict of sin, and of righteousness, and of judgment to come. When we go out to do execution among hardened sinners, we need a good sword: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

"Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

This is the great work in which the minister must use his Bible. Nothing but a complete belief in the great statements of Jesus Christ concerning the doom of the wicked and the rewards of the righteous will inspire a man to be a great soul-winner. Where are the great Universalist soul-winners? Where are the great Unitarian soul-winners? Where are the great destructive critic soul-winners? How can the man who denies the resurrection of the dead and the life of the world to come, persuade the wicked to flee from the wrath to come?

When we go up to our chamber for the last time, and fold our hands to work no more, there will be one thing that will stand out before us like Pike's Peak in the catalogue of things done or not done, and that will be the winning of souls. Rutherford understood this, when speaking of his own parish he said:

"If one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Emmanuel's land."

OUR GREAT RESPONSIBILITY.

The great Shepherd of the sheep said: "The Son of man is come to seek and to save that which was lost." He went to the cross and to the tomb to save the lost. And is it not our business to bring men, women and children to a saving faith in the Lord Jesus Christ?

Once I had a friend who told me that he went to an insane asylum to see a man who had been care-taker of a railroad bridge over a canal. One day he received a message from the Division Superintendent that a special train was coming through, and to hold the bridge at all hazards. But some of the canal boat captains came and overpersuaded him to let them through. He swung the bridge open, and just then saw the train coming; it plunged into the canal with its loads of passengers to perish in one mad, writhing heap.

That care-taker went insane; and he would walk up and down through all his waking hours, saying: "If I only had! If I only had! If I only had!" It may be that some of us who are ministers of the gospel shall one day behold the wrecks of lost souls, and shall remember that once we were bridge-tenders on the way to the eternal city, and shall say in

the bitterness of our souls: "If I only had! If I only had! If I only had!"

"O thou that tellest good tidings to Zion, get thee up into the high mountain. O thou that tellest good tidings to Jerusalem, lift up thy voice with strength: lift it up: be not afraid: say unto the cities of Judah, Behold your God!"

A MILD CATECHISM.

BISHOP WILLIAM F. McDOWELL.



AS anyone recently seen what was once very common, viz:

Drunken men reeling home, having spent their wages at the saloon; women and children waiting in terror and dread?

Women working like slaves to support drunken husbands?

Does anyone want to argue that men and women are better off from drinking intoxicating liquors of any grade?

Does anyone want to make a list of people who ought to be privileged to have what liquor they want?

Try the list: Family Physicians? School Teachers? Men running railroad trains? Drivers of automobiles? Fathers? Mothers? Sons? Your sons or your daughters?

Will any candidate or other stump speaker say a good word for whiskey, or the saloon, or any kind of drinking, or any degree of drunkenness in any campaign speech this fall?

What good program, industrial, economic, domestic, social or political, does drinking fit into to advantage?

Is the liquor business or is liquor drinking good for American people in any way, financially, politically, socially or any other way?

Is spending money for liquor a good way to spend it for a man or his family?

What classes or groups in America are interested in a bigger drink bill? Are they not those people in the brewery or whiskey business who seek gain and gain alone?

Are any big factories, or railroads, or banks, mines, or stores disposed to relax their rules concerning the use of liquor by their employees, either on or off duty?

Who is buying the costly bootleg liquor? Is it the men who drive cars or the men who own them?

Do the existence of smugglers and the practice of smuggling constitute a reason for repealing customs laws?

Chicago used to have one saloon for every three hundred men, women and children in its population. Has it as many bootleggers as it used to have saloons?

Has any critic of our present laws offered any new, positive, constructive plan for the regulation of the liquor business, or any plan that has succeeded anywhere?

Do drinking and operating complicated machinery, or running fast flying trains mix at all or at any point? If so, where? On the locomotive? Under the conductor's cap? In the train dispatcher's office? In the office of the General Manager or President?

Will any candidates for any high office this fall appear at any public gathering of their constituents, or make any speeches in their own behalf while they themselves are

under the influence of liquor? Will those who attack prohibition, the Eighteenth Amendment or the Volstead Act say in any stump speech one word in favor of liquor, of its free or liberal use, or for drunkenness in any degree? Or will they try to show the advantages of freedom by getting drunk after the old style? Or will any candidate choose to speak anywhere to an audience wholly or largely under the influence of liquor?

What chance would a drunken baseball team have in the pennant race?

Are the various plans, state control, Canadian plan, and the others anything except plans for enabling makers of liquor to sell it and users of liquor to get it in an easy way? Can any traffic in liquor or any free use of liquor ever be made respectable?

Will some one point to any plan for the restraint and regulation of the liquor traffic that has ever been approved or obeyed by the liquor traffic?

But especially will wet or moist candidates frankly tell their constituents how much liquor they are in favor of, what kind of liquor they approve and why they approve it; and the advantages to men, women and children, social, economic, personal, advantages that the use of liquor will bring to their constituents? Especially will they name the people for whom liquor is good?

Jesus Christ the Destroyer of the Works of the Devil.

A. W. ORWIG.

The first work of the devil on the earth was to inject sin into mankind. Beginning with Adam and Eve, by causing them to disbelieve and disobey God, sin has ever since infected the entire human race, spreading like an unquenchable fire. And this has resulted in all the sorrow, sickness, pain and death entailed upon humanity. Ah yes, the propagating power of sin is marvelous and blighting.

The "works" of the devil are indeed many and destructive. Man has no more subtle and powerful foe. Satan is on the track, so to speak, not only of every sinner, but also of every Christian. He pursues them with unrelenting fury. He hurls his "fiery darts" at everybody. He does his best to keep people in the meshes of sin in the church and out of it. The best Christians are by no means exempt from his assaults. But, glory to God, we may be victorious through Christ, strengthening us. And thus we may be saved from all sin, outward and inward, and the final doom of sin.

For our encouragement allow me to quote just a few passages concerning Jesus Christ as the great Deliverer from sin. John the Baptist exultingly cried out, "Behold the Lamb of God that taketh away the sin of the world." And the apostles Peter and John speak of redemption of sin through Christ, while the Apostle John declares that Jesus was manifested to *take away* our sins." And he also says that the Son of God was manifested to "destroy the works of the devil." The Holy Scriptures further say "Sin shall not have dominion over you." But that does not mean that we shall not be *tempted* to sin. But by the grace of God we *need* not sin. Even the perfect Jesus was *tempted* to commit sin. Thus one of the loftiest attributes of man is the power of *choice* as to his salvation. He can *choose* to be saved, and he can choose to *neglect* his salvation, but is divinely exhorted to *choose* whom he will save, God or Satan. Dear reader, which choice have you made?

Remember, Jesus was "*manifested*" not merely to *cripple* or *suppress* sin, but to *exterminate* or *destroy* it. Shall we be content with anything less? Dare we be, since God commands real holiness of heart and life?

A FISHERMAN'S GREAT VENTURE. (Continued from page 3)

started us on the Christian life? It was seeing him. Your training and upbringing do not amount to anything. It was the vision of him that started us. What keeps us going? The same thing that started us. Faith in him, and in the power of his Word. When you take your eyes off him, you soon find yourself slipping and sinking. "As he is, so are we in this world." But with that look at him, how strong we are, how brave we are, how overcoming we are, how triumphant we are, and the troubles and trials of life are just as nothing to us! That tossing sea was as nothing to Peter, any more than to his Lord, when he had his eyes fixed on him. Keep your eyes on Jesus, then

YOU ARE UNSINKABLE.

Our faith carries some glorious possessions with it. Which side of it are we experiencing? Keep your eyes upon him. We may begin in the Spirit, and yet slip down into the flesh. We begin with great enthusiasm, and then the Lord gives us a little bit of a test, and we have discovered that in the flesh there dwells no good thing. Paul, one of the greatest intellects that ever lived, a man with tremendous will-power, was out to persecute the Church of Christ, and he would have done it if Christ had not unhorsed him on the road to Damascus. Paul said, "I know that in me dwells no good thing." "But I can do all things through Christ, which strengtheneth me." You remember, some years ago we heard a good deal about Coue, who advised people to say, "Every day and in every way I am getting better and better." I would suggest that each morning when you get up you should say, "I can do all things this day through Christ, who strengtheneth me."

I SUGGESTED THAT AT A MEETING, and, do you know, that audience forgot its decorum and cheered; it touched their conscience—they realized that was something infinitely better than Coueism. It was the Word of the Lord by his inspired apostle through the Holy Ghost.

Dear old Peter! down he went when he took his eyes off Jesus.

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

"Looking to Jesus." It is not an inward motive. It is an objective faith in an objective personal Christ. There on the throne; here in the world. And Peter cried, "Lord, save me!" His eyes went back to Christ. Christ comes back to his right place in the picture. Not now the wind and the waves, and all these natural considerations. When he said, "Lord," his eyes went with his voice. Just do the thing that Peter did;

GET TO THE TRUE CENTRE,

and you are bound to rise. I do not care what a pickle you may be in. At Peter's cry, immediately Christ shot out his hand and laid hold of him, and said, "O thou of little faith, wherefore didst thou doubt?" Jesus did not say, "Peter, why did you start?" What he did say was, "Why did you stop? What weakened you?" If his Word has still its ancient power—and it has, for we have the power of Pentecost today to make it more triumphant—the Lord does not like to see us bungle. He does not like to see Sunday school teachers getting scarcer. He does not like to see you slipping and sprawling, and not witnessing for him out there in the world. The Lord loves to see you living out the triumphant truths of his Gospel in the midst of the winds and waves of the world. He loves victory; he hates defeat. He loves health; he does not love sickness. He said, "Why did you doubt, Peter?" but he never got an answer. If you lose faith in him, and if you lose hope, and he challenges you,

"I DEFY YOU TO JUSTIFY YOUR FEARS and your failures. When Peter was chal-

lenged, it was a fine chance for him. He might have said in answer to Christ's question, "Why did you doubt?" "Lord, excuse me, with all due deference, this is a little overdone—why did I do it? Listen to that wind; look at those waves. Do you wonder that I doubted?" But he never opened his mouth, strange to say, to justify his failure. No, not a syllable. He might have said, as Tennyson says, "There lives more faith in honest doubt." But if he had made a statement like that, the Lord would have let him down into the water again. If you are not prepared to say "Hallelujah," he knows how to bring you to nothing. When we lose touch with him, we are worse than other people. The backslider is worse than those who have never trusted Christ. They can point to us, and say, "What a failure!" and the sting of that may lie in its truth. The only answer is to get restored. "All things are possible to him that believeth." Here is a picture, dear friends, of justification, sanctification, and glory. Peter took his eyes off the waves, off himself and his fears, and fastened them on Christ. Held and upheld in the hands of the Saviour. Since he held Peter, a nail has been driven through his hand, and his grip today is all the tighter, the grip of that all-glorious and all-sufficient Saviour.—*Christian Herald*.

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.

Christopher P. Connolly, the well-known magazine writer, computing from official vital statistics, shows that prohibition saved 150,800 during the first ten years. This exceeds our total loss of life in the World War as shown by government records by nearly 25,000.

Sin in the Heart and Life.

A. W. ORWIG.

Sin in the heart and life is a far greater calamity than any physical evil that could befall us. A thousand times rather die with the most painful disease than die in sin with its dreadful consequences. The Bible declares that "the heart is deceitful above all things and desperately wicked," and that "out of the heart are the issues of life," also that "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." What an awful picture of the human heart, by nature, and especially when yielding to its innate tendencies!

Because we were born in sin is no reason why we should live and die in sin. A godly man in India, badly mangled by a tiger, suffered intense pain, and yet kept praising God. When asked why he did so, he replied, "Thank God that I was not overtaken by sin, but simply by a misfortune." Oh may the Holy Spirit show us the real *odiousness* of sin, with all its defiling tendencies and great peril! For we are not likely to renounce sin thoroughly until we loathe it heartily, and see it as our greatest enemy.

But we must not overlook the fact that the word *sin* is used in two different senses in the Bible,—first, as sin committed, and second as a sinful nature inherited. The Psalmist David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This condition is mentioned as the "carnal mind," "the body of sin," "indwelling sin," "the old man," and other terms. Sometimes it is

spoken of by certain writers as "inbred sin" or "original sin."

Call it by whatever name you please, it is an inward foe or principle that more or less remains after conversion, and sometimes asserts itself in wrong tempers and affections, in pride, lust, worldly-mindedness, and other evils contrary to a truly Christian spirit. Many persons can thus testify. Do any of us inquire, "Lord, is it I?"

George Fox, founder of the Friends Church, declared that, after he became a Christian, he found something *within* him that would not keep sweet and patient, and that on earnestly seeking deliverance the evil was dethroned. Indwelling sin, like a hidden fire, is liable to break out any time and betray one into humiliating defeat. I once heard a Christian woman say that she had a very bad temper and that it gave her much trouble. Another woman, who deeply lamented the remains of the carnal mind, but who was finally delivered from it, testified at a meeting, "Night before last I could not sleep because I realized that sin was in my heart; but last night I could hardly sleep because sin was out, so great was my joy."

Now this is not saying that truly converted and regenerated persons cannot help sinning. They can help it by the grace of God, for he declares, "My grace is sufficient for thee." True, some do occasionally yield to sin, but because of not properly using the various means of grace. But when the germ or seed of sin is destroyed, there is far less likelihood of sinning. All Christians need to "watch and fight and pray" against the wiles of the devil and the polluting tendencies of the world. The reason why there are so many weak and cold Christians is because they do not press forward into the higher regions of divine grace. The divine command is, "Launch out into the deep." Also, "Leaving the principles of the doctrine of Christ, let us go on unto perfection."

Today.

CLYDE EDWIN TUCK.

All things are glad in Nature; nothing grieves,
The earth is filled with summer's surging song;
Wind-harps among the blossom-tangled leaves
In tune with droning bees, and in the sheaves
Of golden grain the minstrel crickets throng.

Today is bringing to all hearts a gift
Of joy to soothe each grief and drown each sigh.

Slow argosies of white cloud-masses drift
Among the mist-hung hills that proudly lift
Their crowns into the blue lakes of the sky.

They pass into my soul, there to abide,
The beauty and the peace of summer time;
Today is mine, and I am satisfied—
Into my yesterdays it shall not glide;
The world is new today, and is sublime.

Today love's springs gush by life's dusty road;

May I not cheer some one along the way?
Let me a rose plant by some dark abode,
Or tell some heart encumbered with its load,
That God gives heaven here and now—
today!

Here is a Great Book For You.

"Great Revivals and the Great Republic," by Bishop Warren A. Candler, D.D., LL.D. The name of the man and the title of the book ought to be recommendation enough for its ready and wide sale. Bishop Candler is one of the deepest thinkers of our times. He has a great subject. The book contains 344 pages, it is well bound, clear print, and on good paper. It can be had of The Pentecostal Publishing Co., for \$1.00. The original price was \$1.50. This special price will bring you a most valuable book. Send for it at once.

H. C. MORRISON.

---GLEANINGS FROM THE EVANGELISTIC FIELD---

JERUSALEM, PALESTINE.

Samuel J. Williams.

"We are living on the top of a volcano," Rev. Hanauer, a Hebrew-Christian life-long resident of the Holy Land, declared today in an interview upon the future prospects of this little land of the Bible. "At the first sign of weakening of the British strong arm, probably at a moment of serious trouble in Egypt or India, another vindictive Arab massacre will terrorize the Jews," he prophesied.

Facing the most dire hatred imaginable, and an Arab-Jewish national conflict which will eventually culminate in the battle of Armageddon, a small stream of Jewish immigrants steadily flow into Palestine to strengthen the Zionist forces. With Zionist flags unfurled, 300 youthful pioneers happily walked up the gangplank after a fatiguing two-day journey in cramped railroad coaches across Europe. They had come from Poland to board the steamer Sinaia upon which I sailed to Palestine in May as leader of a pilgrimage of the Travel Institute of Bible Research.

Upon the invitation of a temporary chairman I addressed the Zionists using a brilliant high school lassie of Toronto, Canada, as interpreter. Later, several of them gathered in a small circle to hear my ideas on the soon coming of the "kingly" Messiah, Jesus Christ, who would regather all Israel and Judah to the promised land in accordance with biblical prophecy. Although I realized the tremendous faith in the Zionist movement that had torn them away from their parents in Europe, I could not keep silent on the terrible period of "Jacob's trouble" which lies just ahead for these sacrificing pioneers.

At the first sight of the Holy Land, a rush for the bow of the ship brought the Jews from last minute packing in their cabins and staterooms. Jaffa, the ancient seaport from which Jonah set sail, could be seen in the distance. Tel Aviv, the modern 100 percent Jewish city of 45,000 inhabitants, lay on the sands north of Jaffa. On behind stretched vast orchards of oranges, lemons, grapefruit, almonds, and vineyards, upon the coastal plain of Sharon. Up went the Zionist flag. Filled with enthusiasm to fill the ranks in the redemption of Palestine from its 1900 years of desolation, the new-comers were unaware that they were helping to set the stage for the final conflict before Christ's return as revealed unto us in Ezekiel 38:39.

Decrying Zionism as a vain human effort to establish millennial conditions, the Orthodox look for a heavenly Messiah to be revealed shortly to restore their ancient Davidic kingdom and inaugurate the Millennium. Every day they pray in synagogues and at the historic Wailing Wall along the western wall of Solomon's Temple area. Here at the heart of Judaism they fervently pray for the return of the lost glory of Israel, the regathering of their nation, the rebuilding of the Temple, and for the coming of the Messiah.

When the young Zionist pioneers play Sabbath football and attend Sabbath talkie-movies instead of praying at the synagogue the Orthodox are found bemoaning and even protesting. Carried away by British police from the Jerusalem football field recently, a dozen Orthodox had been wounded in a mass attack of 5,000 in an unsuccessful attempt to break up a Sabbath game. They lament this desecration, thinking that it will incur the condemnation of God upon their nation.

The "atheist" accusation against the Zionist pioneers made by the priest was confirmed on a visit to twenty agricultural colonies with three classmates from Asbury College, Wilmore, Ky., stopping off in Palestine on a world missionary tour. They were Eugene Erny of Chicago, Virgil Kirkpatrick of Mansfield, Ohio, and Byron Crouse of Greensboro, North Carolina. Leaving Jerusalem in an auto overloaded with musical instruments, New Testaments, Christian tracts, cameras, food and bedding, we had a most interesting seven-hours' run to our first Jewish colony passing and visiting such sacred sites as the Mount of Olives, Mizpah, Ramah, Beeroth, Bethel, Shiloh, Jacob's Well, Sychar, Shechem, the Samaritan synagogue on Mt. Gerizim, Mt. Ebal, Samaria, Dothan and down into the great plain of Megiddo, called Armageddon in the book of Revelation.

Descending into the valley of Jezreel through the ancient town of Jezebel and Ahab we beheld a land, desolate and full of malaria breeding swamps before the war, now blossoming as a rose. Wheat fields, orange and banana groves, extensive vineyards hanging ripe bunches or grapes a foot long, and forests of newly planted trees met our gaze at every turn.

Driving up the slopes of hill Moreh, on the opposite side of which is Endor, where Saul consulted the witch, we entered a picturesque colony of white stucco dormitories with red tile roofs and surrounded by luxurious flower gardens. It was called Ain Harod because of its situation near the well of Harod where Gideon selected his 300 warriors. We found the whole village eating supper in one dining hall, for this was a communal type settlement. After accepting the invitation to eat of the abundance of their fresh vegetables and other farm products, we learned that these youthful pioneers between 20-30 years were here attempting to live a life in common, very much like the Bolsheviks in Russia. The commune owned everything. No wages were given. All individual needs were supplied from the

communal treasury. All the children received equal care in an up-to-date nursery. Wives, instead of performing the duties of housewives, took their places as "workers" in the division of labor. Some worked in the kitchen, nursery, laundry, shoe-shop, gardens, dairy barns and, even some chose to work alongside the men in the fields.

Proudly they admitted that they had no synagogue, (place of worship) desired no rabbis, (religious teachers) and had substituted Socialism for religion. We played Christian songs with our brass quartet in the schoolhouse, and distributed only a few of the New Testaments for they were not in demand by these who boasted of their irreligious attitude.

In the pre-Zionist colonies, however, settled about 1882 with financial aid from the benevolent Baron Edmond de Rothchild of Paris who has invested \$50,000,000 in helping Russian and Roumanian refugees, fleeing from the bloody pogroms of eastern Europe, to find new homes on farm lands of Palestine, we found a semi-religious attitude and were warmly received as messengers of the Gospel. Our auto was stormed for Hebrew New Testaments after we had played a couple of rousing Christian militant hymns at the prosperous orange-growing colony of Peta Tikvah.

"Ninety percent of my fellow-countrymen returning to Palestine now are unbelievers," declared an orthodox Jew from America, engaged in poultry-raising near Tel Aviv. "My nation was dispersed from Palestine in 70 A. D. because of their unbelief. Then 1,500,000 suffered cruel death in the struggle with the Romans, and God will not allow them to reconstruct a national life in unbelief," said the young prophet. "The nations of the world will soon gather against Jerusalem to battle," he prophesied. "Then a great universally recognized leader will appear from heaven to defeat the enemies of Israel and to introduce a new era of world peace."

Personally, I can foresee a renewal of the Arab-Jewish conflict which cost several hundred lives in the bloody Palestine riots of 1929. At the next big outbreak, probably Pan-Islam will rise in arms against the British Empire causing another world war and ending in the final battle of Armageddon. After the destruction of our present civilizations, (Jeremiah 30:11), it is thought by multitudes of Christians, Jesus Christ will return to earth and establish his millennial kingdom of peace ruling the world in righteousness from the great capital, Jerusalem. Christians living now in Jerusalem are thinking and conversing daily about these prophetic events and the signs pointing to their near fulfillment. Before a notable body of high Government officials and distinguished Arab and Jewish business men who were honoring his seventieth birthday with a banquet this afternoon at the Palace Hotel, Mr. Shelley, the Australian president of the Jerusalem Chamber of Commerce, openly and boldly confessed, "I have only sought to live amongst you as a humble believer in the Lord Jesus Christ who died for me on Calvary, near by, and to whose return I longingly look forward."

FORT FAIRFIELD, MAINE.

We are in the third week of the revival campaign here, and the Lord is graciously pouring out his blessings upon us.

Our first meeting held during the month of June was at Washburn, Maine. We were somewhat hampered by rain and cool weather, making it impossible to hold more than half of the services in the tent, but a goodly number of souls were blessed and the influence of the meeting was felt over a large scope of country. The meeting here is being held in a tent located on the school grounds close in. The tent has "run over" several times. People are coming from towns from ten to thirty miles distant, and from New Brunswick, Canada. After this meeting, which will close August 2, we will have charge of Robinson camp, (under the auspices of the Reformed Baptist Church), August 7-17. Following this meeting another campaign will open at Mars Hill. These meetings, with the exception of the camp, are being sponsored by some of the leading laymen of this section. All churches are represented among them. These laymen, alarmed over the terrible spiritual dearth prevailing in this section, and seeing nothing being done about it, decided that they would do something themselves to give souls a chance to find God. I have never found finer men anywhere, and the gospel cannot be preached too strong and straight for them! In fact, a "pussyfoot" would last just one sermon. Amen! These brethren have the co-operation of several preachers. Already a great "stir" is on in the county. The brethren say that this series of meetings has started more religious "movements" than have been known hereabouts for many years, if ever. They are planning to make this movement permanent by effecting an organization—an interdenominational association. And they believe, and intend to do what they can to further it, that the movement will spread all over the state.

This statement in the Sunday School Times of July 11, by a pastor in New Hampshire, will show that something needs to be done. Under this caption, "New England's Spiritual Death—A Call to Revival," he says: "Of the 7,000 ordained ministers residing in New England, it is safe to say that not more than 1,000 would definitely take their position as believers in the deity of Christ, his atonement for

sin, and the authority of the Scriptures. Of this number, a large proportion have lost their vision and are discouraged." Thank God for faithful laymen, anywhere, who love the truth of God and souls, and are willing to give of their time and money to give the GOOD NEWS to others. These men are not come-outers or church fighters, but men of stalwart faith, who intend, by the help of God, to resist with all their powers the destructive "gospel" that is being propagated by so many pulpits today. The true preachers are standing by them and urging them on. But the modernistic crowd (one of whom, just a few days ago, criticised Peter for starting all this revival trouble on the day of Pentecost), is running around in circles and wondering whereof this thing will grow. For these men are men, not only of influence in the churches, but they carry mighty "prosperous" pocketbooks. And their number is increasing as the days go by.

Aroostook county is the largest and richest county in Maine. I have never seen a more wonderful country anywhere. The potato is king up here. To look out over hundreds of acres of potatoes in full bloom is a thrilling sight. Up-to-date homes with lawns beautifully kept are seen everywhere. The Englishman, who sometime ago, criticised American towns because of their unsightliness, evidently did not "travel" this far up! His criticism wouldn't "fit" hereabouts.

We are having great song services under the direction of C. P. Gossett. He is religious, cheerful, a hard worker, and the people are delighted with his work. He is superior as a soloist. We pray, work, and rejoice together as souls find the Lord, and come up to their Pentecost. At the close of the campaign I shall have more to say of this movement, and the brethren sponsoring it.

Jordan W. Carter,
Wilmore, Ky.

GOOD MEETING IN EL DARA, ILLINOIS.

It has been some time since I reported my work. We have been busy in the white harvest field gathering a few sheaves for the Master. We have had a revival effort in two of our churches, fairly good meetings for the times. Brothers Moore and Patterson were our helpers and I have never had better help. I have held a number of meetings for the brethren, two short ones at Middletown, Ohio, one at West Liberty, Ohio, and one on the Milton charge. Great good was accomplished in all of these meetings. We give God all the glory.

We just closed one of the best meetings I have had in recent years with my son in El Dara, Ill. Near a half hundred were definitely blessed. Taking everything into consideration this was a most wonderful revival. The thermometer stood around 100 degrees, sometimes above. The farmers were in the largest wheat crop they have had in years. The crowds were small, but in midst of so many handicaps our God heard and answered prayer. After the general break came we hardly had a barren altar service to the close. When my son went to El Dara three years ago he found a discouraged, scattered membership, with an old dilapidated hull as a place of worship. In the three years he has gotten together as fine a group of folk as you can find anywhere. With their help, loyalty and co-operation they have built one of the most beautiful modern churches to be seen in a town of this size. He, his good little wife, and loyal people have labored hard to bring the church to the place where this revival could be made possible. The pastor and wife have the confidence and love of the entire town and they certainly love their people and their work. He took into the church a nice class at the close of the meeting, with more to follow. My younger son, Paul, was with us and added no little to the meeting with his saxophone, guitar and singing.

We have never labored among a finer people than the El Dara people. So many of them were like the rich Young Ruler, one thing they lacked, the pearl of great price. Many, thank God, found the wonderful pearl. May the blessings of our God be upon the pastor, his family and wonderful people.

We leave the 23rd for a camp in Indiana. Our meeting will begin here at Oddville, the first of August. We want all who know the worth of prayer to remember these meetings in their petitions and do not forget.

Your little brother,
T. P. Roberts.

Have You Tried It?

One of the most concise, most spiritual helps on the Sunday School Lessons is Arnold's Commentary. Every word is meaningful. Just a few copies left, regular price \$1.00, and you may have one for 50c. Stamps will be acceptable.

Why are you going around with your head down, talking about your poverty? The weakest, poorest child of God is richer than a Vanderbilt, because he has eternal riches. Joint-heir with Jesus Christ! That is what the eighth of Romans teaches us.—D. L. Moody.

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(Continued from page 1)

friendly attitude toward the Bible, and the Christ of the Bible. Modern education is shot through with the teachings of evolutionists. Animalism is strong in textbook, classroom and lecture. The whole matter of the soul and the future state is blurred with a big question mark. Many of the young voters are church members, but church membership has become cheap and easy. Our Lord Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Millions of young people who have been brought into the church know utterly nothing of the self-denial and crossbearing that are necessary to become a disciple of Christ. It is understood by every one that has intelligence enough for consideration in matters of this character, that joining the church today means almost nothing. It does not require repentance, regeneration or consistent Christian living in harmony with the teachings of the New Testament. The vast millions of young people who are coming to voting age in the church, and out of it, are not Christians; they are not possessed with high moral, spiritual ideals. They have not deep convictions inwrought by the Spirit of Christ, for which they are willing to separate themselves from the godless multitudes, to sacrifice and suffer.

If, somehow, the preachers could be aroused, get a conception of the dangerous conditions with which we are surrounded, and determine to pray, to preach, to fast, to visit, to warn, to exhort, have protracted meetings, go on week after week until they could awaken the multitudes in the church and out, who are dead in trespasses and in sin, we might be able to bring the mass of humanity between twelve and thirty-five years of age, to Christ. The thing is not impossible, if God can have human instrumentality through which to work; but somebody is going to have to get a soul passion—let me say a Christ passion—for souls. There must be some holy men and women who are willing to sacrifice and suffer, if the young people are saved. If these young voters are not saved, it is a serious question whether or not the American republic will survive, to say nothing of a fearful over-crowding of hell in that future state that awaits the impenitent wicked.

I don't care to associate with any jolly

preacher who has no burden for souls, and no deep concern or anxiety with reference to the future of the nation, and the future state of human souls. We have come to a period in our history when people of any degree of intelligence, ought to be serious and prayerful. They ought to unite themselves in tremendous protest against wickedness and a great prayer to God for a revival that will touch with divine power all parts of this republic. Some time when you are not too busy, *think about these things.*

Asbury College.

The first semester of the present college year of Asbury College will open September the 22nd.

In my travels, I find a surprisingly large number of parents who desire to educate their children in Asbury College. I doubt if there is a safer place on the continent. Asbury is beautiful for situation. The surrounding country is remarkably attractive. The buildings are so constructed and arranged that they have an inspiring and cultural effect.

The school has a great Faculty. The men and women on the teaching staff of Asbury College are remarkably well equipped for their work, and deeply interested in the students who are placed under their care. There is a fine, healthful, cheerful, moral, spiritual atmosphere at Asbury. Students who come here fall in love with the institution. They respect the Faculty and have fine fellowship with the student body. I do not believe there is a more sane and safe place for the education of young people anywhere. Young people seeking a place for their education and equipment for useful lives will do well to acquaint themselves with the advantages of Asbury College. Parents who desire to place their children in a fine, moral, spiritual atmosphere cannot find a better place than Asbury. The people here believe the Bible. In teaching and life, they are in harmony with all the fundamental truths of Bible Christianity. They are in the fullest sympathy with the doctrines and experiences taught by John Wesley, the founder of Methodism: the fall of man, his exceeding sinfulness, the necessity of repentance, regeneration, entire sanctification, and a righteous life devoted to the service of God and humanity.

Those who may be interested, write for catalog or other information, to Dean W. Brandt Hughes, Wilmore, Ky.

Faithfully yours,
H. C. MORRISON.

We Shall See What We Shall See.

Many years ago when I was much younger than I am now, that famous old preacher, A. A. Niles, long since gone to be with God, with that peculiar smile that radiated his shining face, asked me the following question: "Morrison, what would occur if an irresistible force should strike an immovable object?"

That was a pretty tough question. I did not undertake to answer it, and am not ready to answer it now. Perhaps, when the conflict between the Pope and Mussolini is settled we shall have an answer to this question. The Pope is supposed to be immovable; Mussolini irresistible. We shall see what we shall see.

Just to Remind You

That those who have made five-year pledges for the Asbury Theological Seminary, please to send in their second payment as soon as convenient. School opens in September and we shall want to know what we may depend on in the way of assisting the young men who will want to attend the Seminary the coming year. A number have already sent their second installment on their pledge. We are not pressing any one, but simply remind you that, if convenient, let us have your payment by September 1.

LOVE'S NO.

MRS. H. C. MORRISON.



HAT is a queer title to give to an article, but after we shall have finished its explanation, I think you will understand what I mean by it.

Jesus, in speaking to his disciples in John 13:7, says: "What I do thou knowest not now, but thou shalt know hereafter." This indicates that the disciples, in their limited knowledge and short-sighted vision, could not comprehend the Master's teaching at that time.

Is it not true that we are of the same disposition? Are there not times when we wonder why things are not just as we desire them to be? We can see no reason why the Lord does not readily grant our requests, when the affirmative answer would mean so much to us, as we suppose. But, remember that his ways are past our understanding, and that in the by and by he will make it plain to us why his answer to our petition was a No instead of a Yes.

I recall reading where some one said that, "God nothing does, nor suffers to be done, but we ourselves would do, if we could see the end of all events as well as he." How true this is! We judge by "feeble sense," but when the devious leadings of his providence are understood we know why clouds were sent instead of sun, and why the smile gave place to briny tears; why the heart with sorrow should be torn, when we longed for happiness and contentment. In such times, let us do as did David, when he said, "What time I am afraid, I will trust in the Lord." And what Paul declared when he gave vent to that utterance which has been the solace of many a despondent, discouraged heart. We know that "all things work together for good to them who love the Lord." That promise is one of the Lord's peaks of deliverance which the Devil cannot overtop, for it takes in ALL THINGS.

We recently read something that is very comforting to those of us who may wonder why "Love's No" is so often the answer to our prayers. The illuminating comment on the scripture, John 13:7, was written by F. P. LeBuffe, and will be read with interest by those who may chance to see this article. I trust when you shall have read it there may come into your hearts that submissive assurance that, whether God's answer is Yes or No to our petitions, he will grant us the best there is for us. The comment is as follows:

When we were children in the "dead dead days beyond recall," we would often hurry to our loving mother, to entreat and beg in childhood's most artful way for a gift on which we had set our hearts. There at her knees, with our hands fondly clasping hers and our eyes peering deep into her own for answer, we would plead in our childish error for a gift that would have been to our harm. What then did mother do? Refuse us she did, as her best love prompted, though she knew denial meant a shadow over our expectant face and a twinging at our little heart. With our narrow grasp of things and of their values, we could not know the reason of her way, but now that the days have rolled by and we have stood on the heap of moulded years, as mother stood in the days gone by, do we not thank her for a love that was wisely cruel enough to say us nay?

As with child and mother, so with us and our Lord at times. "Children of a larger growth"—and yet of how much larger?—we come to our Lord and plead for a gift that is all to our liking; health for ourselves or our ailing loved ones, a richer store of this world's goods, success before the public eye, or a deeper draught from the fountain of knowledge. For these and a host of other trinkets, that trick a passing love from men, we beg, thinking therein to find a span of happiness that will last us well. We have prayed long and hard and we beg it of him in his own dear Name and for his love for us, and we want it so. Expectant we wait with hands eager to grasp the cherished boon—and sometimes it does not come. And then? Shall we scant in our manners as ill-bred children, sulk and pout and question the wisdom of our blessed Lord? Or shall we bethink ourselves of the lesson learnt from long ago, and trust our Friend, before whose prudence mother's is as naught? He stands, not on the tiny mound of a handful of years, but upon the mountains of eternity,

far separate from the darkening shadows of life, and he views all things with the boundless wisdom of God. The health we crave for may bring the chance to ruin. Riches, as is often their wont, may bring in their train forgetfulness of God and hardness of heart to fellowmen. Success may blind our eyes to the light of God's grace, which would teach us the proper value of time's baubles, and the will-o'-the-wisp of human lore may lead our feet from off the straight and narrow path of holy and humble submission to God's Church, that all must walk, if they would be without fear when the summons comes to hurry home. But with the wonted shortsightedness of children we may not see the off-side of the gift we ask. Yet when our prayer is not heard, let us trust the larger wisdom of our Friend, let us yield, if not joyfully, at least with good grace, to his prudent denial. We may not see it all just now, but when the years have lapsed by and we stand at his side on "eternity's jubilant shore," shall we not thank him, as we thank dear mother now, for a love that was strong enough to say "No" to a foolish child?

Jesus, lover of my soul, if ever I ask for a gift that would work harm, I beg you now to keep it from my hands. In my ignorance I may plead, I may beg, I may grow importunate, but harken not to my prayer. Give or bestow or take away, as you think best, since you are wise and I am very ignorant. Just guide me home to you, until life's running shadows fall their longest. Whether I am sick or well, rich or poor, learned or in ignorance—just see me safely home.

"And we shall see how, while we frown and sigh, God's plans go on as best for you and me; How, when we called, he heeded not our cry, Because his wisdom to the end could see. And e'en as prudent parents disallow Too much of sweet to craving babyhood, So God, perhaps, is keeping from us now Life's sweetest things, because it seemeth good."

Marriage, Divorce, Birth Control.

REV. A. S. HUNTER.

RECENTLY, Dr. H. C. Morrison published a series of editorials in THE PENTECOSTAL HERALD on the relation of the white and colored races, and the future of the white race. He scents danger ahead for the white race, because he sees it losing out, and its God-given prestige slipping from it. There is no denying the underlying facts, whether or not we accept all his conclusions.

It is undeniable that the white race, especially the American section of it, is trending toward race suicide. The birth-rate among what we now know as "Americans," is declining, and that falling off in population is being supplied by the colored and un-American races, both here and throughout the world. This decline of births among the white race is due, not to legitimate natural causes, but is because we discard the Divine law in the matter.

First, there are millions of unmarried people among us, of both sexes, who are at the marriageable age. Tens of thousands of women choose to remain unmarried and hold a job, rather than marry and raise a family. Tens of thousands of men realize that they cannot afford to marry, with the present artificially expensive standard of living.

Then, thousands of couples marry with the avowal of no children. Many times, both parties continue to hold salaried positions, and are able to live luxuriously; and do not want children to interfere with the business and pleasures. Other thousands of couples have one or two children. Many women seem to prefer poodle dogs to babies.

All of this is foreign to and inimical to God's design for us. Sex is for the propagation of the race, and antedates man's fall. In man's original, unfallen state, God said to him to "be fruitful and multiply"; and he has not recalled that command. Scriptural marriage, one man and one woman for life, is God's safeguard for the sex relation in our present fallen state; and also his provision for the rearing of children. So-called "high society," and not a little that is not reckoned "high", revolts against that. The colored races, and most of the foreign peoples of the white race, are seldom guilty of that.

Now, if the white race, the custodian of the gospel for 1900 years past, will deliberately disregard God's known law, while other races, with or without the gospel, follow it; why should not God allow the white race to fall by its own sins, and the colored races supersede it? Has he a perpetual covenant with the white race, as such, as with the Jews through Abraham? He has cast off the Jews (temporarily) because of their disobedience! Why not the white race?

It is true that civilization and progress have come, almost exclusively, through the white race, and doubtless by God's design. Our superior progress and culture have been due, above all else, to the gospel which we have had. But now, with all our gospel light, and with centuries of tradition back of us, we are renouncing the Divine truth of God, and substituting the human fiction of evolution! We are rejecting the Deity of Jesus, and exalting the affirmed divinity of man! We are spurning God's plan and purpose of holy marriage and families, and substituting free-love, either straight, or in "companionate marriage," or by easy and quick divorce, and so-called re-marriage. With free-love, easy divorce, illicit relations out of marriage, and childless marriages, all in open disobedience to God's known will; why should not the white race lose its prestige?

BIRTH CONTROL.

Realizing the physical and mental unfitness of so many for parenthood, the godless scientists are now advocating birth-control as the way to stay our further physical and mental degeneration. They disregard the question of moral fitness to be parents and train children.

What is needed infinitely more than medical clinics to decide who may and who may not marry, is the old gospel of salvation; to have people born of the Spirit, made new creatures in Christ and purified in heart! When people are right with God in their own souls, and under the guidance of the Holy Spirit, and are taught from the Bible, there is little risk in the way of marriage and families. That is God's clinic for marriage, as well as everything else. All the progress that the white race has ever made beyond other races, was made without this recent fad of birth-control by the state! "Birth-control" of the godless, by the godless (and no others want it), must be a miserable failure, if it is tried! It will not improve marriage, but will multiply illicit relations out of marriage!

The present deplorable situation has come about because we have so largely left God out, or have ruled him out, of our affairs! Had the preachers of the United States (not now to go outside), during the past fifty years (not to go farther back), been preaching the gospel of Christ as Wesley and our pioneer Methodists preached it, we would now have none of these problems on our hands! Think of more than a thousand souls converted, and nearly as many sanctified in one of those early camp meetings! Add to that the hundreds and thousands converted and sanctified from week to week, through the year, under the ministry of the pastors! Such gospel ministry was the source of our racial and national greatness! But, recently, the churches (all denominations, except some of the newer and smaller) have imitated Judah in forsaking God, the Fountain of Living Waters, and hewing out for themselves broken, leaky cisterns, which can hold no water!

If the white race, these United States, and Methodism, are worthy of preservation and continued primacy, no doubt God will see to it that they continue. Otherwise, why should they?

A Last Minute Help.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.

Satan knows he cannot frighten saints with hideous creatures or overcome them by coarse enticement. He stands at the portals of the holy of holies as an "angel of light." He does not openly attack, he diverts. The church that lost its Christ was full of good works (Rev. 2:4). Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks our wisdom, but trembles when we pray.—Selected.

Is There a Question

in your mind about baptism, and especially infant baptism? If so, settle it by reading "Baptism, Its Mode, Subjects and Design," by Means. We have handled several books on this subject, but this is quite the most convincing one. So many people argue against infant baptism and many times one isn't sufficiently informed to meet these arguments. This book is just running over with scriptural information on the subject of Baptism, and you will be proud to own one. Published to sell at 50c; our special price 30; or 4 copies for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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The same vision that Moses saw as he talked with Jehovah, the same vision that Jesus saw on the mount of transfiguration, the vision that made their faces shine will have power to make our lives all luminous and radiant, too.—Robert E. Speer.

If You Want Something

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

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Louisville, Kentucky.

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

HOW NELLIE GOT RIGHT.

Nellie had just recovered from a serious illness. "Mama," she said, "I prayed last night."

"Did you, dear? Don't you always pray?"

"Oh, yes, but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the bad things I had done; there seemed to be lots of them. And I tried to remember what I did one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought, what if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and how he delights to forgive them."

"So I got out of bed, and knelt down, and tried to tell Jesus how bad I was; and I asked him to think over the sins that I could not remember. Then I waited and gave him time to think of them; and when I thought he had remembered them all, I asked him to forgive them. And I am sure he did, Mama, because he said he would. Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are those whose iniquities are forgiven and whose sins are covered."—Herald of Light.

Dear Aunt Bettie: As I looked at the picture of the ministerial group of students I prayed God that I might be able to do something to help them to carry the Gospel to this sinful world. I take your paper and enjoy it so much. It comes next to my Bible. I am one of your elderly nieces, but I like to read page ten. I give my paper to my granddaughter. She loves to read page ten. I read about the revivals and it makes me hungry for one too. I am hoping and praying that we may have a good old-fashion revival. Our minister does work so hard. I ask an interest in your prayers that the leaders in our church may in some way be aroused to their great responsibility.

Grandma Glaze.
Hitchcock, S. D.

Dear Aunt Bettie: Will you please let a Pennsylvania girl join your happy band of boys and girls? I am fourteen years old. I am in the seventh grade. I have been reading page ten. It is very good. There are nine of us in our family. I have two sisters and four brothers. I have one sister dead; she was drowned in Conneaut Creek, Dec. 12, 1926. I have a brother and sister saved and both parents are saved. My mother takes *The Herald* and I enjoy reading page ten. My birthday is January 12. Have I a twin? Who can guess my middle name? It begins with M and ends in E, and has five letters in it. I am a Christian. This is my first letter to *The Herald*. I hope Mr. W. B. doesn't get hold of this letter.

Ethel M. Abbott.
Rt. 2, Conneautville, Pa.

Dear Aunt Bettie: Please ask through the Children's Page if any one knows of a home of charity in the south that an old lady fifty years of age might have a chance to enter. The winters in Kentucky are cold and cause her to suffer with neuritis, so she is unable to work and has no one to depend on. She is in great need of a home. Address all answers to Mrs. Gertrude Ricks, Rt. 7, Cadiz, Ky.

Dear Aunt Bettie: Will you move over and give a little Tennessee boy room to join your happy band of boys and girls? I live on the Cumberland Mountain. It is three miles high. Ruth Knowles, you have the same last name as I have. I guess Frank Knowles is your brother. I guess your first name is Deborah. I have a brother named Paul. He is sixteen. I am twelve years old, and am in the seventh grade. My schoolteacher is Mr. Howard Sanders. I made the highest grade in the room on final ex-

amination. I go to Sunday school and church most every Sunday. Martha Allen, I guess your name to be Mary. Am I right? Hope so. My father is a Methodist preacher. My Sunday school teacher is Mrs. D. H. Bryan. I love the Lord, don't you? We take *The Herald* and I enjoy page ten very much. I will appreciate all letters received. I will answer them all, and will exchange photos with any one.

H. Ray Knowles.
Monteagle, Tenn.

Dear Aunt Bettie: Here I come again. If you will please let me in with your happy band again I will take care not to bother you for a while. Aunt Bettie, I live in the Blue-ridge Mountains. I like hunting, fishing and trapping. There is no better guitar player in old Virginia than myself. I am in the seventh grade at school. I go to President Hoover's school in the mountains. My teacher is Miss Christine Vest, from Kentucky. I have three brothers and two sisters living and one sister and three brothers dead. Any boy or girl who would like to correspond with me I would like to hear from them.

Reuben Cave.
Rt. 2, Stanley, Va.

Dear Aunt Bettie: Will you please let a little Blue-ridge Mountain girl join your happy band of boys and girls? I was seven years old March 2. I go to school at President Hoover's school which he built for the mountain children. It is two and one-half miles from my home. We have a nice teacher. We like her fine. My father is a local Methodist preacher and takes *The Herald*. We like it fine. I have four brothers living and three dead; have one sister living and one dead.

Geneva Cave.
St. 2, Stanley, Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? Mother takes *The Herald* and I enjoy page ten. I am five feet, seven inches tall; weigh 115 pounds, and am fifteen years old. I am in the eighth grade. My teacher is Mrs. Beulah Shimpugh. I like her fine. Ruth Houk, I would like for you to write to me as you have my name. Who can guess my first name? It begins with H and ends with A, and has five letters in it. The one that guesses it I will write to them. As this is my first letter I'll ring off.

H. Ruth Townsend.
Rt. 4, Bentonville, Ark.

Dear Aunt Bettie: May a little North Dakota girl join your happy band of boys and girls? My grandfather sends me *The Pentecostal Herald* and I enjoy the children's page so much. I am ten years old; will be in the fourth grade next year. I go to Sunday school every Sunday. We live one-half mile from town. I didn't start to school until I was past seven, as I was in a cast for hip trouble, but am working hard to make it up. My middle name begins with L and ends in E, and has five letters. Can any one guess it? I hope to see my letter in print.

Morris Nelson.
Gwinner, N. D.

Dear Aunt Bettie. Would you let a little New York boy join your happy band of boys and girls? I was twelve years old April 16. I am four feet, ten inches and one-half. I have light golden brown hair and blue eyes and light complexion. I want all boys and girls to write to me for I will answer every letter that I receive. I gave my heart to God at the age of eleven years and I feel that he is with me every moment of my life. We have an airport that is open all day Sunday and I think that that is not living up to the rules of Christ.

Arthur Darwin Slaughter.
Ripley, N. Y.

Dear Aunt Bettie: Would you let a little Virginia boy join your happy band of boys and girls? I am only sixty-one. I am five feet and a half high and weigh 155. I am a reader of *The Pentecostal Herald*, and would

not be without it, for that and the home paper and the Bible and Sunday school lesson are about all that I read. I think *The Herald* is one paper that has no equal as a religious paper. I don't think there is a book or paper that teaches one so much about the Bible as it does. I enjoy page ten very much. My birthday is Jan. 23. If I have a twin please write to me. My middle name begins with S and ends with D, and has ten letters in it. Who can guess it? I am a Christian and believe in full salvation.

C. S. Lawson.
Saluda, Va.

Dear Aunt Bettie: Will you let an Illinois girl join your circle of boys and girls? I am sixteen years old, five feet, four inches tall, weigh 120 pounds. I have dark brown hair and eyes, fair complexion, and I have dimples. Mother takes *The Herald* and I enjoy reading page ten. Grandfather Tillmore Winchell died May 14, 1930. I never thought when we left Kentucky five years ago, but what I would get to see him once more to talk with him, but I never. Mother went back in February and stayed two weeks, then we all went when he died. I have had the measles and my eyes are hurting some now so I had better rest them awhile. Hoping to receive lots of letters, especially the ones from Kentucky.

Vonnie Fay Hornback.
Rt. 2, Towanda, Ill.

Dear Aunt Bettie: Will you hustle up a chair for a Washington girl? I have just come from California. My! what a change in climate. I am twelve years old. My birthday is Nov. 28. Have I a twin? If so, please write to me. I have five sisters and no brothers. We have come from a small city of Southern California called Redlands. As this is my first letter to *The Herald* I would like to see it in print. I hope Mr. W. B. has lost his appetite when my letter arrives. I am a Christian. I have bluish brown eyes, long brown pipe curls. I weigh 76 pounds and am 58 inches tall.

Tena DeYoung.

Dear Aunt Bettie: Will you let an Atlanta girl join your happy band of boys and girls? I like to read page ten. I go to Sunday school and church when I can. Sara Hill, I guess your name to be Ruby. I have black hair and brown eyes. I am nine years old, weigh 69 pounds. My birthday is July 29. My middle name begins with J and ends with L. I hope Mr. W. B. is out walking when this letter arrives. As this is my first letter I hope to see it in print.

Ruby J. Stone.
225 Elizabeth St., Atlanta, Ga.

Dear Aunt Bettie: Here is a letter from Wisconsin. This is my first letter to *The Herald* so I would like to see it in print. Mother and father take *The Herald* and I enjoy reading it, especially page ten. I am fourteen years old and graduated in May from the eighth grade. I have a great desire to be a missionary for I feel God is calling me, but whatever he wants me to do I'll do, and wherever he wants me to go I'll go. I'd love to go to the foreign field and teach. I have three brothers. Mother, father and I go to Sunday school every Sunday morning and stay to church, and then we go again in the evening. I attend Epworth League every Sunday night. League starts at seven and lasts until church time at eight o'clock. We go to prayer meeting every Thursday night and the Lord surely blesses us. We have a wonderful minister here. He is a fine and sincere man. We like him very much. His name is Rev. C. Paul Nulton. I would like to hear from some of the boys and girls and I'll be sure and answer all the letters I receive.

Faye Heifner.
Boyceville, Wis.

Dear Aunt Bettie: I thought I would write a few lines again. I wrote once before and was pleased to see it in print. Mother takes *The Herald* and I enjoy reading it. I was thirteen June 1. When I wrote before I got a letter from Nancy Fisher. I wouldn't mind hearing from her again. Louise Manley, I guess your name to be Wanda or Wilma (which?) Helen Webb, I guess your name to be Elizabeth. Mildred Miller, I guess yours to be Marguerite. If they are right

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please write and tell me. My school teacher is Miss Gertrude Horn. She is our neighbor. We like her fine. She is my S. S. teacher. Rev. Glen McMichael was our pastor for two years. He had a wife and little son Elmer. They have moved away. They sure were nice. Rev. John Miller is our pastor now. He has a wife and three sons. I guess I better sign off for this time.

Vivian E. Griffis.
Rt. 3, Tipton, Iowa.

Dear Aunt Bettie: I wrote before, but as Mr. W. B. got the letter will try and write again. We do not take *The Herald* but my grandparents get it and they give it to me. I am five feet, nine and one-half inches in stocking feet, have black hair, blue eyes, a medium complexion, and was eighteen May 18. I would like to hear from the cousins. I enjoy receiving and writing letters. Write, all who can, and I will try and answer all letters. I am closing with best wishes and lots of love. May God bless each and every one of you.

Senia Hartsock.
Ray, N. D.

Dear Aunt Bettie: Won't you let an Illinois cousin join your happy circle? I enjoy reading page ten. I am a Christian and belong to the M. E. Church. Rev. G. A. Phelps is our pastor. Hope W. B. is on a fox chase when I come. I am a boy sixteen years of age. I am a freshman in high school. I would like to hear from all the cousins. Will answer all letters received. Let me hear from all you Florida cousins, especially from Tampa. Guess had better stop to give some of the other cousins some room. With love for Aunt Bettie and all the cousins.

Alberta Oglesby.
Box 112, Crossville, Ill.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? We take *The Herald* and I enjoy reading it, especially page ten. I have brown hair and eyes. My weight is 73 pounds. My height is four feet. I am ten years of age and am in the fourth grade. I go to Sunday school as much as I can and also preaching. Who can guess my middle name? It begins with an S and ends with an E, and has eleven letters in it. Whoever can guess my middle name I will send them a present.

Callie S. Jones.
Dunavant, Va.

Dear Aunt Bettie: Will you let a girl from the good old state of Georgia join your happy band of boys and girls? I am an orphan girl. Mother died when I was two years old and my father died when I was fifteen years old. I have a step-mother and I stay with her and her people. I am a member of the Baptist Church and I am trying to live a Christian. I have laid down all of my bad habits and accepted Jesus as my Savior. I hope that every one of the cousins have accepted him. The Bible is the only book that I can get any pleasure in reading. I am five feet, eight inches tall and have brown hair and eyes, medium complexion and nearly eighteen years old. I will write to any one who guesses my middle name. It begins with M and ends with E, and has three letters in it. I will ring off for this time hoping to see this letter in print.

Ethel M. Todd.
Rt. 1, Stapleton, Ga.

FALLEN ASLEEP

VINEYARD.

On October 22, 1931, the death angel visited the home of J. A. Vineyard, of Abernathy, Texas, and claimed for its victim his beloved wife, Sallie Bishop Vineyard, daughter of Jefferson Bishop. She was born in Alabama, May 3, 1859. Two brothers and a sister had preceded her to the other land. She was reared an orphan and knew something of the hardships they have to endure. She was converted and united with the Baptist Church when a girl. She was united in marriage to J. A. Vineyard, to which union three children were born, one dying at birth.

Mrs. Vineyard was a devout Christian, never tiring of serving the Lord. She attended church as long as her health would permit, but failing eyesight prevented her later from either attending the house of the Lord or reading his Word. She was a subscriber to *The Pentecostal Herald* and read it as long as her eyesight enabled her to do so. She was a member of the Nazarene Church, her pastor, Brother Woods, preaching her funeral. She testified that she was ready to take her departure, but regretted that her family were not Christians.

A precious one from us has gone,

A voice we loved is still;
A place is vacant in our home,
That never can be filled."

Her niece,
Nora Vineyard Wilson.

BRIGMAN.

Death visited our community on February 28, 1931, and carried away one of its oldest and most beloved citizens, Mr. J. M. Brigman. Mr. Brigman was born three miles south of Freeport, Fla., Jan. 13, 1858. He was married to Miss Catherine A. Brown, May 29, 1881. To this union were born nine children, five of whom survive him. Two brothers, two sisters and nine grandchildren also mourn his loss. Mr. Brigman was converted and joined the Methodist Church under the ministry of Rev. L. C. Calhoun, at Black Creek Church on the Freeport Circuit in 1877. He was soon made steward and Sunday school superintendent and continued to serve his church as such until he moved to Westville, where he sustained the same official relation until a few years ago when declining health forced him to give it up. He was very interested in the welfare of the church and loved to attend upon her ordinances when health permitted. For more than thirty-five years Mr. Brigman has made his home in Westville for the most of which time in the mercantile business. His early life was spent with his brothers in the logging and lumber business.

His pastor, Rev. E. W. Coleman, conducted his funeral at the Methodist Church in the presence of the largest congregation ever seen there, after which his body was conveyed to the grave.

REST COTTAGE, PILOT POINT, TEXAS.

Our campaign for funds for the Minnie L. Roberts Memorial Building was completed with success, thus affording us a laundry and canning department which has been partially equipped. God has surely looked with favor upon us, for after this building was completed there was enough material left over to build a two-room office and the builder made such an attractive contract price that it seemed to us to please God that this improvement should also be made. For the first time in our history a commodious office was a reality. We feel such a deep appreciation for everyone who has assisted us in any way to the completion of this work and we thank you one and all.

There have been a good many readjustments in the personnel of our helpers in the Home, changes have come but even in this God has shown us his mercy in sending us an efficient and capable co-laborer in Miss Daisy

Kindred of Detroit, Mich. These changes with the constant charge in the coming and going of our Rest Cottage family of young women and children make our work especially difficult. In the midst of such variation we have sought to keep ever before our needy children the precious opportunities of the Gospel. We have been conscious of the blessed visitations of his Spirit working in their hearts and enabling them to lay hold by faith on the all-sufficient grace of God.

Our material benefits have been accompanied by spiritual benefits. We have witnessed some glorious outpourings of the Holy Spirit in the salvation of our precious young women. Not only have they been led to Christ themselves but many of their parents and loved ones have been prayed with and prayed for and found the Savior in pardon or reclamation.

We want to make special mention of the boxes sent in by our Women's Missionary Societies, Young People's Societies and Sunday school classes and for the splendid response they gave to our Christmas appeal which enabled every member of our family to be remembered with gifts. We have had under our care one hundred young women and sixty-seven children with a total cash outlay of \$10,560.64. We have made provisions for homes for twenty-four of our little ones, either directly or through the aid of a home-finding agency.

The economic operation of the institution has been an outstanding feature which has brought the highest commendation for years. This has been possible by the utilizing of every available resource such as the climate and land afforded to provide good wholesome food for the family and provender for stock and poultry. This supplemented by the kind contributions of supplies and cash have enabled us to do a creditable work for this special group of dependents. As servants of God in the church we have been reaching out our hands to the needy that have knocked at our doors and ministered to them both of material and spiritual benefits, seeking if we might by all means "save some."

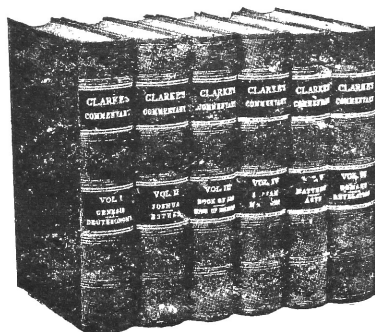
J. P. Roberts, Supt.
Mrs. J. P. Roberts, Mgr.

GOD IS WAITING.

God seems waiting for his people to get the emphasis on the single supreme thing needed for victory, even the baptism of the Holy Ghost. Our constant proneness is to try something else. The early disciples emphasized none of the things our churches today are so busied with. Everywhere you turn, in conferences, assemblies, conventions, there is discussion and planning to operate our institutions and meet earthly demands and further our programs. Methodism's best days were her first days before other things became prominent. The Holiness Movement in the U. S. were her best days, before we became so concerned about schools and churches and plans.

Again we suffer from leanness of soul, due to doctrine and profession without reality. It's common now to call hungry hearts to the altar for holiness and urge them along a few minutes, tell them to "take it by faith," and go along. They get nothing real, often go out professing and failing and discouraged till, in some fanatical meeting they land and become prey to errors, or else drift along through life with no power. There are hundreds of holiness preach-

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.

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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.

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ers today, good men preaching the doctrine whose hearts are hungry. They are not just perfectly clear and satisfied. They go to various meetings and camps hoping to dive into a deep spiritual Pentecost and yet return lean and dissatisfied. Many of our great camp meeting preachers have more sermons than power, because they have read and studied more than they have prayed. Our meetings depend too much on preaching and stirring songs and demonstrations. But the one thing indispensable is prayer. How we need to quit other things and all pray. Pray day and night until. This is the only rule Jesus laid down for his church to get ready to save the world. Reader hear it, just two words tarry until. Not build schools, nor read papers, nor hold conferences, nor theorize doctrines, nor organize forces, nor "take it by dry faith," nor profess it and believe you have it—No not any of these, but tarry until. God is waiting for his people to get away from all else for awhile and desire just this one thing and tarry until and receive and go out, not to build institutions nor churches, nor "carry on", but to simply call men to repentance and salvation. Let this be our only thought and prayer and purpose. Just talk it, preach it, seek it everywhere, all the time. Souls, souls, souls for Christ! What a revival would sweep down upon us. How the multitudes would tremble and seek God. Lord, help us to be wise and willing. Let us holiness folk first get the fullness ourselves, then proceed.

Jim H. Green.

TEACH ME TO LOVE.

Love of Jesus, fill my heart
Teach me to love.
Thou the sum of goodness art;
Light from above.
I would walk the narrow way,—
Give me thy light.
Jesus, keep me thine today,
Banish my night.
Help me serve and toil and give,—
Show me thy grace.
I the Christ-like life would live,—
Thy cross embrace.
Let my spirit humble be,
Jesus, like thine.
I would lift men up to thee,
Saviour, divine.
Teach me then thy power of love,
O wondrous friend,
Till hate and strife heaven shall remove,
And peace ne'er end.

Paul Barton.

POSITION WANTED!

A young man twenty-nine years of age is interested in securing a teaching position in some distinctly Christian college. He has an A. B. degree from a leading state university, a Th.B. degree from a leading seminary, and has met half of the requirements for an A. M. degree. For two years he was a student at Asbury College. He believes firmly in the revealed truths of the Bible and is Wesleyan in his doctrinal position. He has had several years of pastoral experience and leadership in young people's work. He would prefer to teach theology, English Bible, and related subjects, but if necessary could offer courses in the Social Science field. References can be furnished if desired. If interested apply to The Pentecostal Herald office.

SUNDAY SCHOOL LESSON

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

Lesson VIII.—August 23, 1931.

Subject.—A Gospel for All Men. Acts 11:5-18.

Golden Text.—There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Rom. 10:12.

Time.—About A. D. 40.

Places.—Joppa; Cæsarea; Jerusalem.

Introduction.—This lesson is a clash between Judaism and Christianity. The forces had been mobilizing for sometime; but now they meet for a settlement. The battle easily swings around two characters, Peter and Cornelius. The contrast between the two men is almost painful. The former was a rabid Jew, a fisherman from the Sea of Galilee. The latter was a Centurion, a trained Roman soldier who knew how to command men. Both of them were case-hardened in national pride. The Roman boasted citizenship in the nation that was ruling the then known world. The Jew was one of Jehovah's chosen race. To him, all men outside of Jewry were on a level with prairie dogs. Peter had walked with the Master for some years; but he had been slow to imbibe the world-wide spirit of the Christ; albeit, he had made some little progress. Cornelius had fully known the power of paganism; but he had come in contact with Judaism to some extent; and living at Cæsarea, the home town of the evangelist Philip, he had doubtless heard much of Christianity—perhaps had listened to Philip's preaching. Acting on what light had come to him, he had become a devout praying man. The contrast between the two men was complete, but with a certain shattering of caste notions on both sides. God's clock had struck; and they must now be brought together—not by personal choice, but by divine appointment. The barriers must be broken down forever.

In India the caste system has become religious, and has cursed the life of the entire nation. Among the Jews caste was rife between them and all other peoples; and again it was religious caste. In their estimation, their temple was so sacred that the entrance of a Gentile would defile it. Not only in America, but in Africa itself, there is a caste feeling between Caucasian and Negro. In South Africa the feeling is bitter. Here in America is an impassable barrier between the two races. To tell the plain truth, neither race wants much intercourse with the other. If this race prejudice ever dies it will be killed by the influence of New Testament Christianity. Meantime it constitutes an impregnable barrier against civilization and Christianity. God alone knows how many millions of souls are being eternally lost through race prejudice and caste prejudice. In theory we subscribe to the doctrine of human brotherhood, while in practice we trample it beneath our feet. "Am I my brother's keeper," Cain's question, can never die. Yes; every man is his brother's keeper without regard to race, color, or national distinction. This is one of the unsettled problems of what we term Christian civilization.

Comments on the Lesson.

5. The city of Joppa.—Look on your map of Palestine, and you will find Joppa situated about five miles north

of the 32nd parallel. Being a sea-coast town it is naturally the port of entry for Jerusalem; although it is almost worthless as a harbor. Peter says that while he was praying, he fell into a trance and saw a vision. As the entire transaction was miraculous, I shall take it literally; but when I say that, I do not mean that there was a literal sheet. As far as Peter was concerned the letting down from heaven of the sheet was perfectly literal. To all intents and purposes, he saw the entire thing; and to him it was real; although it was but a spiritual vision. It carried with it a tremendous spiritual lesson, and that is the important thing for us, and for all men. Peter got that lesson.

6. Beasts.—According to Jewish law, some animals were known as clean and fit for human food; while others were termed unclean and unfit for food. In Peter's vision God uses these animals to represent the various races of men. The Jew had as great prejudice against Gentiles as he had against eating the flesh of unclean beasts. The purpose of the vision was to break down this prejudice in the heart of Peter, in order to prepare him to preach the gospel among the Gentiles.

7. Arise, Peter; slay and eat.—An American may get some faint notion of Peter's feeling by remembering his own prejudice against dog-meat, save that Peter's prejudice was religious, and therefore much stronger than ours. The man was simply disgusted at the order.

8. Not so, Lord.—In other words, "I refuse to obey your orders." And he boasts of the fact that nothing common, or unclean, had ever entered into his mouth. We are queer animals in our inconsistencies. I have known a man who would not under any consideration eat meat on Friday, but would go fishing and hunting on Sunday. The Jews cried for the blood of Jesus of Nazareth, but would not defile themselves by entering the Roman court.

9 and 10. Here we meet God's pronouncement against all caste and race hatred. I feel sure that it is not best for different races to intermarry, and produce hybrid peoples; but God's word has gone forth that he has no patience with race prejudice and race hatred. Jesus Christ tasted death for every man; and all Christians must recognize the fact that we are all one in Christ Jesus our Lord. That thing is forever settled. We may discard it, if we so desire; but we do so at our peril.

11. Three men...Cæsarea.—When God commands A to preach the gospel to B, it means that God is preparing B to receive A's message. I have never found it otherwise. Peter must go to Cæsarea to preach the gospel to the household of the Roman Centurion, Cornelius; but Cornelius and his household would be ready for the message at his coming.

12. Six brethren.—Peter was to do the preaching; but he must have some witnesses to the truth he was to declare. God could carry on without them; but the hearers would need them. I am persuaded that one of the greatest needs of the present hour is witnesses, bright and happy, to the saving power of the blood of Jesus Christ. When I used to go to baseball

games I found no trouble in telling which side the fans were on; but when I go to church I am troubled to find the standing of most churchmembers. They not only dress and act like the world; but, if they have salvation from sin, they are strangers to its joy. In the long ago I used to hear hallelujahs in old-time Methodist meetings that made the angels glad; but such shouts would chill the spinal cords of modern Methodists. Yesterday I was reading a doctor's directions for caring for one who had been pulled from water in a drowning condition. He said use artificial breathing, and to keep it up with great regularity, because it was almost impossible to say when a human body is really dead. Maybe so; but I am wondering if many preachers are not preaching to a lot of sitting corpses. Good Lord, give us saved witnesses to the truth. Peter needed some; and God sent them along to say Amen.

13. An angel.—God's messenger in visible form. The word angel always means messenger, one sent. God sent this one to tell Cornelius what to do; Send men to Joppa after Simon Peter.

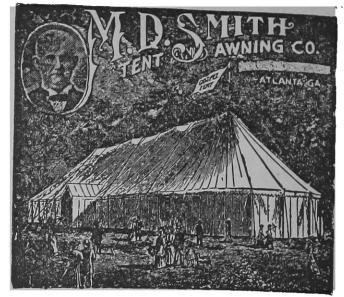
14. Who shall tell thee words.—Mere words could not save them from sin; but words are vehicles of thought, of truth; and God uses them to bring to us messages that kindle our faith unto salvation.

15. The Holy Ghost fell on them.—Some who oppose sanctification as a second work of grace have had no little trouble with this story of Cornelius and his household. They will have it that this was their conversion, when they would be tickled nearly to death to be pastors of such people. Cornelius and his household were converted people; and this was their baptism with the Holy Spirit. Others tell us that the gift of the Spirit at Jerusalem was the Jewish Pentecost, and this the Gentile Pentecost, and that it will never be repeated. But it was repeated up in Samaria and at Ephesus; and Peter said: "The promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." I wonder why people hate holiness so bitterly.

16. This verse clinches all that I have said: "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Now I know they were converted before Peter's visit, because Jesus says unconverted people cannot receive the baptism with the Holy Ghost. See John 14:17.

17. God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ.—Peter turns a flood of light on this in his speech before the church at Jerusalem, as recorded in Acts 15:8, 9: "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." So then we have simply a repetition of Pentecost. If Peter, James and John, and the mother of our Lord were converted before that event, Cornelius and his household were converted before Peter's visit.

18. Although there was still much Jewish prejudice in the Jerusalem church it was moving ahead somewhat; for when they heard this wonderful news from the lips of Peter, "they held their peace, and glorified God, saying, Then hath God also to



The Mills of The Gods

by DR. C. F. WIMBERLY.

After reading sophisticated novels, sex stories, and tales of pagan glory, one comes with a great deal of delight and satisfaction upon this splendid story of Dr. C. F. Wimberly—"The Mills of the Gods." As the title implies it is a story of justice and recompense, and reveals in no uncertain manner how God, and not Chance, is ruling the Universe. The story moves with sure and certain strides, is gripping, worth reading, and the book deserves a wide circulation in this day of lost faith and false values.—JOHN RICHARD MORELAND, Poet and Critic, Norfolk, Va.

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the Gentiles granted repentance unto life."

Let us be glad, and thank God for a world-wide Savior. Let us speedily spread the Good News to the ends of the earth. Amen!

A WORLD METHODIST GATHERING.

Plans for the Sixth Ecumenical Methodist Conference which is to meet October 16 to 25 in Atlanta, Ga., are going forward through the activities of committees in Great Britain and the United States and Canada. These committees are international in scope and are working out details of a very comprehensive program. Local committees in Atlanta are carrying forward preparations for the welcome and entertainment of the delegates of Methodism who will come from all parts of the world.

The Western section has not entirely completed the details of its part of the program. However, it has selected some two score speakers who will present various phases of the general subject, "Methodism in the Life of Today," which is the general topic of the conference. It will work out further details of the program at a committee meeting of representatives from the Methodisms of the United States and Canada at Cincinnati on the 14th of July.

The opening session of the Ecumenical Conference will listen to addresses from Bishop William Fraser McDowell, senior bishop of the Methodist Episcopal Church, and Dr. C. Ryder Smith of London, president of the Wesleyan Methodist Church. Already the detailed part of the program which is to be furnished by the Eastern Division has been received from the committee with headquarters in London and assures a great program participated in by its leading brethren, both lay and clerical. Its list of speakers includes many well known authors and noted preachers. Some of them will come from India and China and other parts of their far-reaching field of activities. One of the daily features of the program will be a closing service under the leadership of the beloved and widely known Gipsy Smith.

While great emphasis will be placed

upon personal Christian experience, every phase of the social aspects of Christianity will be dealt with. Noted speakers have been chosen to deal with such subjects as: Christianity and modern science; modern amusements and divorce questions; relation of capital and labor; the governmental and international implications of Christianity; and other phases of our modern life as it is related to the Church.

Arrangements are being carried forward by the Methodists of Georgia to make Wednesday, October 21st, an outstanding day for those in attendance upon the convention by a trip to Savannah, Ga., where John and Charles Wesley carried on their labors in their early life. It is expected that not only the delegates will make this trip but also that many of those who will be visitors at the conference will join in the interesting experience which this trip assures.

The local committees in charge are making all plans for entertaining not alone the delegates but also thousands of visitors who, it is expected, will desire to enjoy the advantages offered by this representative gathering of world Methodists. Special rates are being arranged at the hotels and plans are being perfected for welcoming those who come both by rail and by auto. The auditorium seating 6,000 persons will be used for the general meetings of the convention and nearby churches will be made available for various group gatherings. Further information as to hotels and other arrangements may be had by writing to the Atlanta Convention Bureau which is co-operating to make all arrangements for a successful conference.—H. E. Wollever, Washington, D. C.

PERSONALS.

Prof. Blish R. Shaw, whose address is Oakland, Cal., General Delivery, has open dates for meetings as song evangelist and guitar player.

L. J. Gage, 3515 Humbolt Ave., No., Minneapolis, Minn., has some time he can give to any one needing help in revival meetings.

The Annual Camp Meeting of the Northwest Virginia Holiness Association will be held at Salem, Va., Tabernacle, August 28 to September 6. Rev. R. A. Young, of Riverside, Cal., Mr. and Mrs. E. O. Rice, M. V. Lewis, Rev. and Mrs. Orville French, missionaries of the Oriental Missionary Society, will be the workers. Mrs. M. V. Lewis will be the pianist. Meals will be served on the ground and other accommodations provided.

F. W. Gress: "A very fruitful revival meeting was conducted at a country schoolhouse eight miles east of Underwood, N. Dak. Rev. Fred Canaday, of Portland, Ore., was the evangelist, and the pastor, F. W. Gress, led the song service. Some twenty knelt at the altar for pardon, reclamation and heart purity. Rev. Canaday preached some great gospel messages, and exposed sin, bringing strong conviction to the hearers. Brother Canaday is a fine brother and anyone wanting a reliable evangelist cannot fail if they secure this brother."

Spotsylvania Camp Meeting will be held August 16-30. This camp is located in the midst of the Battlefield Park, 60 miles south of Washington. Workers: O. B. Newton, Bessie Lark-

in, W. Luther King, S. H. Magee, Granville B. King, assisted by Asbury College Quartette and Robert Mortensen. No charge made for lodging, but campers will bring their sheets, pillow-cases and towels; other bedding and furnishings will be supplied. Good meals will be furnished, with special rates to ministers, their wives and children. Mail addressed to Chancellor, Va., care camp meeting, will reach parties.

R. H. Garrison: "I went to Merry Oaks, Barren County, Ky., July 19 to begin a revival. It was hot and dry. We began to pray for rain and for the revival of love in the hearts of the saints. The Lord wonderfully blessed us by sending us a good rain; saints rejoiced, then we asked the Lord for the power of the Holy Spirit to convict sinners and bring them to repentance. We did not hurry, but tarried until imbued with power from on high. People came for miles; one hundred people in the day services, and at night the auditorium and Sunday school rooms were filled to overflowing. The pastor gave a broad invitation to all denominations that attended to worship God as they did in their own church and to feel perfectly at home. The pastor, Robt. H. Garrison, did the preaching the best he could, driving 85 miles every day and preaching two sermons each day. The Lord crowned our feeble efforts with 66 souls saved in the old-fashion way, praying through to victory. Grandfathers, grandmothers, fathers, mothers, wives, husbands, children, entire families found the Lord. Ex-convicts, murderers and all were blessed. Old-time shouting was in evidence. Some forty or more were revived. I took into the church 48, with more to follow. We looked after the cemetery and church grounds in a beautiful way. Old-time revivals can still be had if we will pay the price. The pastor was given a shower of eats that he could not take in his car, but had to have a truck to carry them. Pray for me, brethren. Let us pray for one another that the Holy Ghost may direct us in our work. Let us not keep our mind upon the finances of the church, so much. I believe that if we preachers will do our duty while we are in the vineyard the finances will be forthcoming. May the Lord continue to be with thy servants."

H. T. Heironimus: "You are sure making a great paper out of The Herald. The Prohibition Number was excellent. Dr. Morrison's editorials are superb. My! but we enjoy reading its great messages. Wish I were able to put it in every preacher's home. How they need The Herald in these times!"

GOOD NEWS—THE FAMILY REVIVED!

It is a source of great satisfaction and joy to know that so many homes are consecrated to God and hallowed by prayer. During the past year many family altars have been erected. The Lord's blessings have been on this special work. What could be better for the home?

People in thirty-eight states have testified as to the blessing of the "sanctuary in the home." My little message, "The Family Altar Revived," sent out last winter has stirred the hearts of many parents and young people. The writer thanks God and takes courage. Allow me to ask the reader to kindly write me a

word about the family altar, or what prayer has done for your home. You can help greatly in this needed and gracious revival.

Your friend and brother,
Rev. Irvin B. Manly.
401 Cosmos at Lilac St., Houston, Tex.

Wanted—Employment as housekeeper or companion for elderly woman, where careful training, experience, responsibility and dependability mean so much. Best of references. Will go anywhere in Kentucky.

Rebecca Ricketts,
1787 W. Lee St., Louisville, Ky.

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"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.

Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, my strength, and my Redeemer. Psalm 19:14.

AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

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It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

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from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith my spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

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Camp Meeting Calendar

ILLINOIS.

Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife. Address Frank Doerner, Jr., Norris City, Ill., Sec.

Kampsville, Ill., August 13-23. Workers: Rev. E. C. Allen, Rev. E. G. Grimes, evangelists. M. V. Lewis and wife, song leader and children's workers. Missionary service in charge of Mrs. Wm. Heslop. Write Mrs. J. P. Suhling Sec., Kampsville, Ill.

Bonnie, Ill., August 13-24. Workers: Dr. Wm. G. Heslop, Rev. Warren McIntire, Prof. John E. Moore, W. T. Lawson, Cor. Sec., 1205 N. Maple St., Benton, Ill.

Normal, Ill., August 29-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists. Mr. Burl Sparks, song leader; Miss Mary Vennard, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

INDIANA.

Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind.

Bryantburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.

Silver Heights, Camp Meeting, New Albany, Ind., July 30-Aug. 9. Workers: Rev. E. R. Overly and Gaddis-Moser Party.

Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Mackie, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.

Ramsey, Ind., Aug. 13-23. Workers: Rev. Howard W. Sweeten, Rev. Virgil Moore. Leaders in songs, Kenneth Wells and wife. Write Geo. E. Pinare, Sec., Ramsey, Ind.

Monroe, Ind., July 26-Aug. 9. Workers: Rev. W. H. Johnson, evangelist, and Mr. and Mrs. R. A. Shank, leader in song. Address Mrs. Frank Martz, Sec., Monroe, Ind.

Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

IOWA.

Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. C. Coleman. Write Mrs. P. A. Oilar, Sec., 1627 Timea St., Keokuk, Iowa.

KANSAS.

Wichita, Kan., Aug. 13-23. Workers: Rev. Seth C. Rees, Rev. D. E. Wilson, Rev. Claude A. Watson, Evangelists. Prof. and Mrs. R. A. Shank, song leaders. Mrs. S. P. Nash, young people and children's worker. Write Rev. Jesse Uhler, Sec., Clearwater, Kansas.

KENTUCKY.

Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redd, evangelists. George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, California, Ky.

Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Rud, Rev. W. M. Weston, and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.

Callis Grove, Ky., July 31-August 9. Rev. J. R. Parker preacher in charge. I. H. Driskell, song leader. Miss Pearl Driskell, pianist. L. H. Driskell, Sec., Rt. 3, Milton, Kentucky.

Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. Jones, E. C. Morris and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

MICHIGAN.

Maybee, Mich., August 13-23. Workers: Rev. John Sturk and wife, Rev. Everett Shelhammer, Write Clara A. Palmer, Sec., 644 Thompson St., Ann Arbor, Mich.

Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

MISSISSIPPI.

Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 1084, Leakeville, Miss.

Waynesboro, Miss., August 14-23. Workers: Rev. D. H. Householder, Rev. and Mrs. R. Metcalfe. Address Mr. C. M. Moody RFD, Waynesboro, Miss.

MISSOURI.

Hannibal, Mo., August 14-23. Rev. L. A. Windsor, evangelist. Write E. P. Phillips, 2117 Market St., Hannibal, Mo.

NEBRASKA.

Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.

Glassboro, N. J., Aug. 13-26. Rev. R. G. Flexon, Rev. S. Lewis Adams and others. Write Mrs. Wm. Gallagher, Sec., 40 Myrtle Ave., Pitman, N. J.

Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton. Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

NEW YORK.

Houghton, N. Y., Aug. 13-23. Workers: Dr. H. S. Miller, Dr. John Thomas. Rev. and Mrs. C. I. Armstrong in charge of music, assisted by Cleveland Colored Quartette; Miss Marjett Fancher, children's worker. Write Rev. Walter Readett, Sec., Lyndonville, N. Y.

Seven Oaks Camp, Stop 334, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward, song leader, Rev. Alvin Young, young people's worker, Mrs. S. A. C. Esley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.

Richland, N. Y., August 16-30. Workers: Rev. Fred Suffeld, Rev. F. E. the Rev. Bona Fleming and wife, T. L. Albright, evangelists; Mrs. Florence Miller, song leader; Charles Serjisson, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

OHIO.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Missionary Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.

Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincome, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

PENNSYLVANIA.

Delaware County, Pa., August 13-23. Workers: Rev. John Newberry, Rev. Raymond Bush, returned missionary from Africa. Rev. Mary Hubbard Ellis, Evangelist Tillie McNutt Albright, leader of the praise services. Write Rev. Mary H. Dillis, 704 N. 63rd St., West Philadelphia, Pa.

Kittanning, Pa., August 13-23. Workers: C. W. Ruth and T. M. Anderson. Write Rev. P. L. Boarts, Rt. 5, Kittanning, Pa.

Reading, Pa., July 17-26. Workers: John and Bena Fleming, Kutch Sisters in charge of music. Write W. A. Dunkelberger, Sec., Reading, Pa.

TENNESSEE.

Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patsch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

VERMONT.

Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Braman will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moores, N. Y.

VIRGINIA.

Greeneville, Tenn., Sept. 9-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec. Dranesville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. B. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimmick, Rev. L. B. Hudson, Gospel singers. Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

Spotsylvania, Va., August 14-23. Rev. O. B. Newton, in charge, with others to assist. Address Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

WISCONSIN.

Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Gaddis-Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist. (238 2nd St., N. W., New Philadelphia, O.)
Richland, N. Y., Aug. 25-Sept. 2.
Chester Heights, Pa., Aug. 17-24.

ARTHUR, FRANK E. (240 N. Waller Ave., Chicago, Ill.)
Seven Oaks, N. Y., Aug. 2-16.
Richland, N. Y., Aug. 23-Sept. 7.

AYCOCK, JARRETTE. (2023 Tross Ave., Kansas City, Mo.)
Atlanta, Tex., Aug. 7-16.
Kearney, Neb., Aug. 20-30.

BABCOCK, C. H. (Leslie, Md., Aug. 11-17.)
Hopkins, Mich., Aug. 20-30.

BECK, A. S. AND R. S. (Mud Lick, Ky., Aug. 5-19.)
Glasgow, Ky., Aug. 20-Sept. 1.
Columbia, Ky., Sept. 5-Oct. 1.

BENNARD, GEORGE. (Hermosa Beach, Calif.)
Entiat, Wash., Aug. 6-16.

BUSSEY, M. M. (Enid, Okla., August 9-23.)
Kingfisher, Okla., Aug. 25-Sept. 6.

CARNES, B. G. (200 Morrison Ave., Wilmore, Ky.)
Circleville, O., August 19-30.

CAROTHERS, J. L. AND WIFE. (Bennington, Kan., Sept. 27-Oct. 11.)

COLLIER, J. A. (6145 Forrest, Nashville, Tenn.)
Leitchfield, Ky., July 22-August 16.

DICKERSON, H. N. (2608 Newman St., Ashland, Ky.)
Ballston, Va., August 30-Sept. 13.

EDWARDS, J. R. (Elmore, Ohio, L. B. 29.)
Lima, Ohio, Sept. 6-27.
Sebring, Ohio, Oct. 4-25.

FAGAN, HARRY L. (Blind Song Evangelist and Pianist.)
Phillipsburg, Pa., July 26-Aug. 17.

FLEMING, JOHN (Louisville, Tenn., Aug. 28-Sept. 6.)

FLEXON, R. G. (Shackelfords, Va.)
Glassboro, N. J., August 14-23.

FLEMING, BONA. (2352 Hackmont St., Ashland, Ky.)
Washington, D. C., July 31-Aug. 9.
Richland, N. Y., August 16-30.

FUGETT, C. B. (Sherman, Ill., August 7-16.)
Denver, Colo., August 21-30.

GADDIS-MOSER EVANGELISTIC

PAIRTY. (4805 Ravenna St., Cincinnati, Ohio)
Eckerty, Ind., August 10-16.
Oregon, Wis., August 17-30.

GLASCOCK, J. L. (1350 Grace Ave., Cincinnati, Ohio.)
Homer City, Pa., October 4-18.

GOODMAN, M. L. (Burnips, Mich.)
Boyer City, Mich., August 21-31.

HAMES, REV. J. M. (Charles City, Ia., August 18-30.)

HENDRICKS, A. O. (1436 E. Washington St., Pasadena, Calif.)
Lamesa, Tex., Aug. 10-23.
N. Chattanooga, Tenn., Aug. 26-Sept. 6.

HENDERSON, REV. AND MRS. T. C. (221 N. Professor St., Oberlin, Ohio)
North Branch, Kan., Aug. 9-23.
Fowler, Kan., Aug. 27-Sept. 13.

HEWSON, JOHN E. (127 N. Chester Ave., Indianapolis, Ind.)
Lisbon, N. Y., August 2-16.
Open dates.

HOWARD, F. T. (Cynthiana, Ky., Aug. 18-30.)

HOWARD, JARRETT W. (Fort Springs, W. Va., Aug. 2-23.)

IRICK, ALLIE AND EMMA. (Bethany, Okla.)
Mansfield, Ark., Aug. 13-23.
Wister, Okla., Aug. 26-Sept. 6.

JOHNSTON, E. DEWITT (676 Calvert Ave., Detroit, Mich.)
Poneto, Ind., Aug. 9-Sept. 6.

JOHNSON, ANDREW (Bentleyville, Pa., Aug. 15-25.)
Toronto, Can., Sept. 6-20.

JOHNSON, H. C. (408 W. West St., Springfield, Ill.)
Prescott, Ark., Aug. 24-30.

JONES, LUM (Altus, Okla., Aug. 18-30.)

LARKIN, BESSIE (Spottsylvania, Pa., Aug. 16-31.)

LEWIS, M. V. (Wilmore, Ky.)
Kampsville, Ill., Aug. 13-23.
Figg, N. C., Aug. 19-30.

LINCICOME, F. (Lima, Ohio, Aug. 19-30.)

MACKEY SISTERS. (Bentleyville, Pa., Aug. 14-29.)

MILBY, E. C. (Song Evangelist, Greensburg, Ky.)
Acton, Ky., Aug. 7-17.
Glasgow, Ky., Aug. 19-29.

MENGLEDORFF, O. G. (Pavo, Ga., August 16-30.)

OWEN, JOHN F. (262 E. 13th Ave., Columbus, O.)
Hartselle, Ala., Aug. 13-23.
Mulberry Grove, Ill., Aug. 27-Sept. 6.

PARKER, J. R. (415 N. Lexington Ave., Wilmore, Ky.)
Athens, Ohio, Aug. 16-30.
Clarksburg, Md., June 29-July 19.

REES, PAUL (Circleville, Ohio, Aug. 21-30.)

ROOD, PERRY. (Box 263, Chesapeake, Ohio)
London, Tenn., August 6-23.

RUTH, C. W. (1290 Dominion Ave., Pasadena, Calif.)
Kittanning, Pa., Aug. 13-23.

SWEETEN, HOWARD (Ramsey, Ind., Aug. 14-24.)

THOMAS, JOHN (Houghton, N. Y., Aug. 18-23.)

VAYHINGER, M. (Elpland, Ind.)
Gaston, Ind., Aug. 9-23.
Loveland, O., Aug. 28-Sept. 6.

WILLIAMS, L. E. (Wilmore, Ky.)
Tolu, Ky., Aug. 19-30.

WIREMAN, C. L. (Campton, Ky., Aug. 12-30.)

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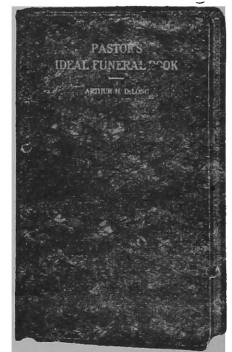
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THE IMMUTABLE WORD.

By The Editor.

HEAVEN and earth shall pass away, but my word shall not pass away."—Jesus.

"Let the word of Christ dwell in you richly." . . . "whoso keepeth his word in him verily is the love of God perfected."

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

Aside from the fact that the Bible is an inspired book, revealing the laws of God for the just, equal and happy regulation of society, and the gospel plan for the saving of a lost race, it is also the most interesting book in all the world's literature. Its records are the most ancient, its history the most accurate, its incidents the most thrilling to be found anywhere on the printed page. Where will one find such startling stories of war, such peaceful, pastoral tales, such heart-warming romances of love, as are found related in its pages. Its poetry is pitched on the highest plane, its proverbs contain the richest wisdom, its prophecies reveal the future and its promises give anchorage and hope to the soul.

Lord Bacon has truly said that "There never was found in any age of the world, either religion or law, that did so highly exalt the public good as the Bible." A whole-some truth was expressed by some one who declared "That the truths of the Bible have the power of awakening an intense moral feeling in man under every variety of character, learned or ignorant, civilized or savage; that they make bad men good, and send a pulse of healthful feeling through all the domestic, civil and social relations; that they teach men to live right, to hate wrong and to seek each other's welfare; that they control the baleful passions of the human heart, and thus make men proficient in the science of government; and, that they teach him to aspire after conformity to a Being of infinite holiness, and fill him with hopes infinitely more purifying, more exalted, more suited to his nature, than any other which this world has ever known."

We are glad to note that the Bible is more largely circulated than ever before. The Bible societies printed and circulated 12,843,196 Bibles last year. More Bibles were sold than any other hundred books together. The output of the British and Foreign Bible Societies is increasing from year to year. It is

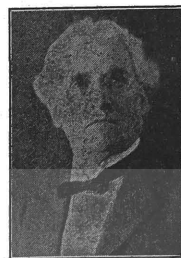
said if you pile in a single pyramid all the copies of the Koran since Mahomet's day till now, with all the copies of the Scandinavian Zend Avesta, the Buddhist Tripitakas and the Chinese Five Kings, and add to the pile the hundred other most famous books the world has ever known, including the "best sellers" of all ages, the pyramid, contrasted with the thousands of millions of copies of the Bible, would be as an ant heap to Mount Everest.

John Wesley said: "I have thought, I am a creature of a day, passing through life, as an arrow through the air. I am a spirit come from God, and returning to God: just hovering over the great gulf; till a few moments hence, I am no more seen! I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book! Oh give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be *homo unius libri*."

Monthly Sermon.

THE DEVELOPMENT OF CHRISTIAN CHARACTER.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings; so the Lord alone did lead him, and there was no strange god with him." Deut. 32:11, 12.



The text is taken from a song of Moses. The time of his departure was at hand; he was full of solicitude for his people, and in this song he reminds them of the gracious deliverance, care and guidance of God. The song abounds in figures; the text is one of the most beautiful and suggestive. He is singing of God's dealings with Jacob, who represents Israel. Through these figures he is conveying to the people ideas of God and his method of directing, developing and strengthening character.

We must keep in mind the fact that God's great objective is the development of genuine Christian character. He desires to fix men so they can stand all the tests and never become unfixed. Salvation is by faith; regeneration is a powerful act of the Holy Ghost, but it is an initiation into a new life, an introduction into a new spiritual world. It is the beginning of a succession of processes, building and development into sainthood, into strength and preparation for service, into fitness for heaven.

The wheat must pass under flail in order to separation from the straw and chaff; the

gold must go through the fire if you would purify it and bring it into service. It is so in the development of Christian character. Perhaps all of us are ready to say, "Let me die the death of the righteous," but are we willing to pass through the processes that purge out all impurity, that takes away every passion, that brings strength out of weakness, wisdom out of ignorance, patience out of petulance, destroys resentment and pride, and fills us with the spirit of humility and forgiveness.

There are auspicious moments in the lives of men, times when great issues hang on a word, a step, a decision, turning points that seal destiny. This was true of Moses when he chose to "suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." When he preferred, with a shepherd's crook, to guide a few sheep in the mountains rather than wield a scepter over a nation. It is true of Jacob, when he wrestled with a strange and mighty Being through the night crying out, "I will not let thee go except thou bless me."

This was true of the persecutor Saul, when a great light shone about him, and he must make his choice to continue his persecution, or to surrender himself and become a chosen vessel of the Lord. Abraham reached a climax in his history when he built his altar, bound Isaac, laid him upon it and lifted the sacrificial knife to take the life of him who was dearest of all things, and heard the voice of God staying his hand, and stood forth crowned forever as the "father of the faithful."

In some way these times come to all of us, times of decision, times of consecration, times when ladders lead up to heaven; when our dearest Isaacs must be bound and laid upon the altar of sacrifice, times when men come to the forks of the road and turn their feet into the paths of holiness and walk in the light, or into the paths of selfishness and grope in darkness.

There is no such thing as a development of strong, holy character without sore trial, bitter testing, severe temptation and positive decision. Where there are mountains there must be valleys. If we would climb into the mountains of transfiguration we must pass through the dark valleys of humiliation, surrender, death to self, and consecration to our Lord. If we would stand upon the mountain peaks of spiritual victory we must be willing, before such elevation, to descend deep into the valley of death to self, of a crucifixion which eliminates from our nature all carnal love, and brings into our hearts by the power of the Holy Spirit, the love of God.

This way of death to self, to the incoming of the divine nature, at times, would seem impossible, but we must not turn back. Heaven is our great objective; eternity lies out before us. We are transacting business for an unending existence. We can afford to pay a great price for there is a great prize. Sad to say, many turn back and die in the valley and shadows, but those who press forward,

(Continued on page 8)

EXPERIENCES IN SOUTH AMERICAN REVIVALS.

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



I never expected that such experiences awaited me on this continent such as I am writing about in this article. I have often preached from Acts 2:17, and have witnessed the pouring out of the Spirit of God in Japan, Korea, China, India, Egypt, Malaya, etc. In Chili I am witnessing the most unusual things in the operations of the Spirit. Hebrews 2:4 is being verified. I am living and preaching greatly these days in the Acts of the Apostles. In this book I believe we find God's program for the church of all ages, and for the twentieth century as well as the first. If the churches would get back to the Acts of the Apostles they would fill their empty pews, fill up their prayer meetings, and altars again would be scenes of penitence, pardon, holiness and power. Brother preacher, when have you last seen tears on the altar and on the floor of your church? This is a common thing over here in our meetings!

II.

'Twas Saturday night in the big Chilean city! I had been going all week without any stops in the program. Sunday I had preached four times; began again Monday morning and at night. This continued all the week, preaching twice each day. We thought we would have a short meeting Saturday night but the Second Methodist Church was fast filling up, soon extra benches had to be brought in and even the people had to stand around. Didn't think I would preach much but got started on "God's Plan of Salvation," as illustrated by Naaman, 2 Kings 5: The message grew on my soul and thus the meeting went on. Ten o'clock came and the call for prayer and seeking was made; instantly the altar was crowded, a second call was made and sinners came forward and thus that meeting that we intended to be short went on till close to 11 o'clock that night. We had to be up in the morning again for a seven o'clock service.

If this was time of hot weather we should hardly be able to stand this strain, but 'tis winter in Chili. Santiago is surrounded with mountains; yesterday they say there was snow storms on the mountains. Winters in South America are not so severe as in North America. Winter in Chili makes the nights and early mornings chilly; people come to fireless churches, however, with their overcoats and wraps, think nothing of two and three hours in meeting. Unusual things happen sometimes in meetings. The other day in the midst of preaching, two men bearing a very sick woman, came up the aisle and laid the woman at the altar for prayer; instantly the whole meeting turned to prayer. We laid hands upon the sick woman who was groaning under terrific pain, prayer prevailed; husband reported in subsequent meeting his wife had been healed in answer to prayer. Now why did they bring that woman forward for prayer instead of rushing her to a doctor? Well they believed in God's power to heal and they think nothing of breaking up the order of meeting if some one wants to seek God's power right now.

III.

'Tis Sunday night, past midnight. This has been a busy and eventful day speaking four times. At 6:30 P. M. preached at Baptist Church which was crowded; as many people standing almost as those sitting. How the news of revival spreads and people come from long distances to the meetings. Same in Chili as it used to be in the days of good old time Methodist revivals of long ago. Preached at 8:30 at Pentecostal Temple and the audience was fully 2500 people. What a

CHANNELS ONLY.

How I praise thee, precious Saviour,
That thy love laid hold on me;
Thou hast saved and cleansed and filled me,
That I might thy channel be.

Just a channel full of blessing,
To the thirsty hearts around;
To tell of thy full salvation,
And thy loving message sound.

Emptied that thou shouldst fill me
A clean vessel in thy hand;
With no power but as thou givest
Graciously with each command.

Witnessing thy power to save me,
Setting free from self and sin;
Thou hast bought me to possess me,
In thy fullness Lord come in.

Jesus, fill now with thy Spirit
Hearts that full surrender know;
That the streams of living water
From our inner man may flow.

meeting! Though I had to preach through interpreter yet God gave me wonderful liberty. What an object lesson that meeting was to pastors who, year after year, are content to preach to 100 people and less, and what a rebuke to missionaries who think the kingdom is going to be brought in by educational programs, religious education, etc. Here is a work of old-time Methodism, as it used to be, getting the common people, filling one Temple with more people than all the Methodist, Presbyterian and Baptist churches of the whole city could get together.

IV.

Preaching in the many churches of Santiago is a very difficult proposition; they are scattered all over the city. Methodists have no central church in the city; the new First is away off from the center, but this week is Methodist week and I am preaching, daily, in two M. E. Churches at 10:30 A. M. and 8:00 P. M. Monday and Tuesday nights I preached at "The Neely Chapel," called after Bishop Neely. I was glad to be in a church which enshrines his memory because the Bishop was a Methodist truly, and stood for Bible and real essential Methodism. I recall an incident at the Springfield General Conference. I went over to the hotel and was there till quite late. About 10:30 Bishop Berry entered, coming back possibly from some important meeting. Bishop Neely met him at the door, looked at him and said, "Well, Bishop Berry, is there anything of the old church left?"

Well Bishop Neely would have rejoiced if he saw the crowd in the Methodist Chapel last night as we preached on "The Power of the Holy Spirit," Acts 1:8. Several people got happy and wanted to demonstrate as we preached, but we kept on and got through in good shape, then made an altar call, and in a few minutes the altar and aisles were crowded with people and there was an intense spirit of prayer on the people. Then we arose and made special appeal to sinners to seek God; we sang a sinner's invitation hymn, at once, men from various parts of the building came forward and we had another altar full of seekers. Thus the meeting went on and God's power came down. Before we finished another appeal was made to members of that particular church to come up for prayers; at once, the altar filled again and we had another time of blessing and of power.

V.

Now and then as I travel around I see the church papers. I notice that the M. E. Bishops in their recent meeting said a few things about evangelism and its need in the following words: *THEOLOGICAL SEMINARY*

"While we would keep the emphasis upon the increase of the evangelistic spirit, being sure that this spirit will in various localities and churches proceed by wisely selected

methods, we would also stress the wisdom of a definite program.

"1. That on Sunday, May 24, 1931, we observe the anniversary of John Wesley's experience of the warmed heart, by earnest prayer on the part of pastors and by a summoning of lay people to prayer, with special intercession for the increase of the missionary and evangelistic spirit among our churches.

"2. That our summer and fall Conferences be made occasions for such devotional seasons as shall increase in ourselves and our pastors the evangelistic passion and send us back to our work with a new consecration to the primary task of the church."

'Tis a pity the Bishops did not say May 24 was anniversary of John Wesley's *Conversion*. Too much in our day is the term conversion, regeneration and justification avoided for something more modern and polished. I recall just here Luke 9:26: "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

I recall also that unique incident in Isaac's history, Gen. 26:18: "And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them."

John Wesley's conversion was more than a warm heart; he received justifying grace and the witness of the Spirit that his sins were forgiven and that he was a child of God.

How exceptionally guarded our Bishops are that evangelism should proceed by "wisely selected methods." That is the very thing which has killed revivals in the Methodist Church; we want quiet, dignified meetings in which no one gets happy, no one gets any demonstration of the Spirit; meetings must be run by the clock instead of by the Spirit, and there must be no mourner's bench because we no longer call sinners to repent, but we call them to an adventure for the building up of the Kingdom.

VI.

A clear case of regeneration by the power of the Spirit radically changes a man, and especially does it change an educated man. Cyprian, Bishop of Carthage, tells of his former state as a sinner, and then the transformation which regeneration brought. He said:

"When I lay in the darkness, in the depths of the night, when I was tossed hither and thither by the billows of the world, and wandered about with an *uncertain and fluctuating course*, I deemed it a matter of extreme difficulty that *anyone could be born again*—could it lay aside what he was before, while his corporal nature remained what it was. How, said I, can there be so great a transformation as that a man should all at once lay aside what is innate from his very organization or, through habit, has become a second nature. How should a man learn frugality who has been accustomed to luxuries? How should he who has been clad in gold and purple condescend to simple attire; the man who has been surrounded with public honors take to privacy, or another exchange admiring troops of dependents for voluntary solitude? The allurements of sense, I said to myself, are surely very tenacious. Intemperance, pride, anger, ambition, lust—these must, when once indulged, they must perforce, retain their hold. So I said to myself, for I was, in truth, entangled, yet in the errors of my former life, and did not believe that I could be freed from them; and so I complied with the vices that still cleaved to me, and in despair of amendment submitted to my evil inclinations as if they were part of my nature. *But when the stain of my form-*

er life had been washed out by the laver of regeneration a pure and serene light was poured into my reconciled heart. When the second birth received from heaven through the Spirit had changed me into a new man,

things formerly doubtful were confirmed in a wonderful manner. What had been closed before became open before my eyes; what had been dark was now illuminated; power was given to do what had seemed difficult; the

impossible had become possible. I can see now that my former life, *being of fleshly origin and spent in sin*, was a life of earth. The life which the Holy One has kindled in me is a life from God."

NEEDED! PATRIOTISM.

By Georgia Robertson.

(Read before the Business Women's Council, Washington, D. C.)

FLAGS were unfurled. Workers were throwing down tools and students their books to enlist. Women were knitting, serving food to passing soldier-laden trains and taking up tasks men had left. War gardens were planted, "meatless and wheatless days" observed. Ships laden with soldiers sailed under cover of night with lights out to elude submarines. Soldiers lived in mud-soaked trenches overrun with vermin, faced poison gas and barrage fire, died in battle or languished in prisons or hospitals crippled or blinded for life. Multimillionaires forsook their offices and toiled early and late for their country when a foreign foe threatened to invade our land a few years ago.

All is changed. Apparently peace reigns, but while our citizens slumber unmindful of danger an enemy "within our gates" is trying to overthrow our government!

We need an adequate army and navy for defense in case of attack and also as a *safeguard against* attack. Our new foe is not using cannon and bombs as yet, but is working "under cover," quietly and stealthily planting dangerous, fallacious ideas in the minds of our children and our college and university students. This enemy has its followers scattered all over our country in many of our institutions of learning, even in our theological seminaries and our public schools.

In some of our leading women's colleges the questionnaires are shockingly immoral and indecent. "Companionate marriage and immorality" are frankly alluded to. Foes of civilization in our country are trying to break down the sanctity of marriage and the home, and to do away with personal purity, the Sabbath, and religious belief of every kind. No religious sect whatever escapes their hatred and avowed destruction.

In Soviet Russia "Sundays as days of rest and worship long since have passed." Their women have been nationalized, parents are separated and sent into different parts of the country. Children are taken from their parents and brought up in Socialist institutions where instructors teach them communism. Boys and girls mingle freely together and little girls of premature age often become mothers. This is their first line of attack, in their carefully and skillfully planned destruction of *every* existing government of the world that is not Communistic.

Every teacher in our public schools should be compelled to take an oath of allegiance to our flag and all it stands for. While sectarian teaching must be barred, there should be a book of excerpts from the Bible suitable to read in the public schools, and it should be required to be read regularly every school day in accordance with our laws. "By the fear of Jehovah men depart from evil." The stability of a nation depends upon the reliable, upright character of its citizens.

With theft and burglary made easy by the modern acetylene torch and automobile as a quick get-away, what other causes are there for the increase in crime and for the lowered age of the criminal—even boys in their teens? What has caused lowering of personal standards until greed stops at nothing—however vile, wicked, or inhuman—that will accomplish its ends?

Are our homes and schools responsible for this? Two generations ago there had not been the general deterioration of moral standards. Mothers had not forsaken their homes for the gay life of today filled with its ceaseless round of movies, dances, cards, cigarettes and cocktails, or gone unnecessarily into the business world to the neglect of their children.

The Sabbath had not been robbed of its sanctity. Its hours filled with week-day activities and quest of pleasure with church attendance neglected. The Sabbath had not been commercialized through open theaters, movies, ball games and the sale of children's toys on our streets. The command "Remember the Sabbath day to keep it holy" had not been discarded. Reverence for God and his holy day still lingered. Man had not been elevated to the divine and Christ torn down and robbed of his Deity, and declared only a superman! It was still remembered that God's voice from Heaven had borne him witness saying, "This is my beloved Son, hear ye him." And he himself had said, "I and my Father are one." How much obedience to the Golden Rule—"As ye would that men should do to you, do ye also to them likewise" can one expect from those who believe that the one who uttered it was not God but man?

A few years ago our schools and colleges were not the godless places some of them are today turning out citizens robbed of their belief in God, the Deity of Christ, and a hereafter. We are reaping what we have sown! Communists by playing games, telling stories, teaching music, handicraft, dramatics, and athletics in various public places gain the confidence of children of all ages. Then they gather them into clubs, and summer camps and teach thousands of them every year that "There is no God," no hereafter—no future punishment or future happiness—saying to them, "Do whatever you like." They are taught to hate those who have more of this world's goods than they have, to hate their parents if they are not Communists, and even if they are, to despise and disobey them. They are taught to salute the red flag and to spit and trample on our flag! They foment strikes and discontent that they may plant their ideas more successfully in the minds of the people and disturb the confidence of the public in banks, often causing serious runs.

It was Lenin who said, years ago, "The capitalists of America will commit suicide for money" Meaning that they were willing for present gain to loan huge sums of money to Soviet Russia, sell her tractors, farm machinery, and send over our skilled engineers and outstanding men of business ability to teach them how to develop their mines, build bridges, railroads, and factories the most approved ways to compete with us later and undermine our government. A late statement gives the number of skilled American men in Soviet Russia as 18,000.

The Soviet or Communist Government is financing its undertakings with the property stolen in 1917 from the prosperous Russians. Now through forced labor at pitifully low pay and starvation rations—even before the completion of its five-year plan—it is able to undersell the nations of the world—and is doing it along certain lines. Soviet Russia plans in this way the financial ruin of all governments that are not Communistic. Lumber, wood-pulp, coal, oil, wheat, manganese dumping have already spread alarm among vari-

ous nations, where they have been underselling the home market. Russian people are kept on starvation rations, and are destitute of warm clothing.

We need patriotism that will refuse to send our farm implements, electric machinery and our skilled engineers over there to aid them in destroying our country by dumping their vast natural resources and their manufactured goods on the world markets and ruin us by competition. They are even planning to undersell us in our own home markets, leaving our workmen without employment. We are "aiding and abetting" the enemy when we do these things just as much as though the battle with guns and ammunition had begun; for their declared purpose is to overthrow our government. We need patriotism that will make the manufacturer refuse to buy their cheap raw material, our merchants their cheap manufactured goods and the ultimate consumer refuse to buy Russian goods made by forced, ill-paid labor, with stolen capital, and so increase our unemployment. We need patriotism that will not for present personal or national greed sell our country to the enemy to despoil. Greed for money in exchange for our glorious freedom, and the finest opportunity for self-development and personal initiative the world has ever known. We also need patriotism that will not scrap the Constitution for the sake of unlawful self-indulgence, or illegitimate gain.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."—Phil. 3:10.

I am so glad that Jesus Christ offers to us the deepest thing in his heart; not only to share his glory and his joy forever; not only to sit down with him upon his throne and share all that eternity will mean when he shall reign and we shall live and reign with him forever. He does offer us that—the fellowship of his glory—and we accept that, and rejoice in it; but there is something deeper in the heart of Christ than that—he offers to us the fellowship of his sufferings.—Geraldine Guinness Taylor.

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.

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THE DANGER OF MORAL DECLENSION IN THE YOUTH

Rev. W. Edmund Smith.



RECENTLY we heard an eminent theological leader, giving a Commencement address to a class of graduating nurses, raise a laugh about the fears of certain pessimistic moralists, who are so often ready to cry "The young people of our day are going to the dogs." To state the same idea in more elegant words would be to say, the young people of this generation are deteriorating morally; are losing those high ideals and that moral fibre so necessary to the development of sturdy manhood and womanhood. This bishop intimated that he had heard the same cry raised when he was a boy, by extremely pious folks, against the popularity of buggy-riding by young people. Then came the skating-rink, then the bicycle craze, and more recently the moving pictures and the automobile. The popularity of the last two mentioned with the young folk, indicates they are "going to the dogs."

Another learned Commencement speaker, inveighing against such raw pessimism, took occasion to go far back in history, found in the Greek and Roman classics, to prove that in the days of Herodotus and Virgil, kill-joys even then were declaring that the world was growing worse due largely to youthful delinquency, and that disaster was sure to come unless there was a speedy reformation of morals.

Both these speakers raised the laugh, of course, against such old-fogy notions, and assured their audiences that such morbid prophets are never popular, and ever have been left behind in the march of material, intellectual and moral progress, for they usually have been the victims of a bad digestion, that has superinduced needless fears and made impossible clear mental and moral vision.

But the observations of these wise men led me to serious reflection. I asked myself the question, were not those ancient moralists, who attempted to diagnose the moral conditions of their day, often right in their conclusions that the youth of their land was in a moral slump, that might be expressed by the homely phrase "Going to the dogs"?

If I have read aright the history of such nations as Assyria, Babylonia, Israel, Persia, Media, Egypt, Greece and Rome, I must conclude that each and every one of these nations rose to a commanding position of power, culture and general prosperity, but gradually suffered a decline, so that students of history regard most of these nations as only wrecks along the shores of time, blasted and ruined by a moral disintegration that made them unworthy to be determining factors in the world's progress.

Let us notice, briefly, some of the most important of these nations. They prove that while "The mills of the gods grind slowly, they grind exceeding fine." There is a Nemesis that pursues nations that yield to the lower instead of following the higher. These nations prove that the prosperity that comes to children through the sacrifice and courage of the fathers, often kills out the spirit of self-denial in the new generation, that gives itself over to ease and self-indulgence. The history of many a nation might be epitomized in one significant sentence: This nation died because its youth lost its grip on the higher values of life: They literally, "Went to the dogs."

Look at Greece! Her name has been written large in history. Her military power and glory were even excelled by her culture and learning. What a roster the names of her philosophers, dramatists, soldiers, poets, sculptors, historians and orators make! Their names are familiar to every high school student. Greece felt secure in her pre-eminence

amongst the nations of the earth. The moralist, who would dare prophesy of her coming doom, would be ridiculed by the eloquent Commencement orator at the Academy and the Porch. Those who were enjoying the honors and the good things of the day were the apostles of a rosy optimism. Socrates rebuked the trifling, self-indulgent spirit of his day and was called the "gad-fly of the Athenian conscience." They gave him the cup of poison because of his pessimism.

Greece went down. Read the impassioned words of Byron if you wish to know how terrible was the fall. "'Tis Greece, but living Greece no more." Thermopyloe and Marathon were glorious events in Grecian history, but they only mocked the servility and ignorance of the descendants of those who had fought there. Yes, that learned doctor could say the cry of 'going to the dogs' is as old as Thucydides very true. Some men of vision in that day could see the oncoming doom; but they were laughed at and called apostles of despair, and so could not be popular with the generation that wanted smooth things.

Look at Rome with more than a millennium of history, and much of it glorious, from the standpoint of military conquest, material and intellectual progress. There was a time when Rome was at the zenith of her power and prosperity. That was the time when her citizens gloried in discipline and sacrifice for the sake of the state. Such a spirit brought her success out of which developed a prosperity that made the new generation more desirous of ease and self-indulgence than self-denial. Wealth increased and homes became luxurious. Then as now, people prosperous, became more anxious to contend for their rights than to meet their responsibilities. Immorality increased and the home became unstable. The craze for amusement and recreation in the theater and the stadium captivated the people. Some Roman moralists saw the trend of things and uttered their warning. But they were laughed at. A people drunk with prosperity never has had ears to listen to the prophecy of retribution. The philosophy of Coue was not new with him: It is older than the Flood. There is a false spirit that whispers a rosy optimism into the carnal heart, and proclaims it through the lips of every false prophet: "Every day and in every way we are growing better and better." The decline and fall of all the nations we have mentioned has no warning to sentimental optimists today. They say, "going to the dogs" has been the cry of all the misanthropes in all ages. Our sympathy is with the dogs.

We might refer to the history of Israel. Faithful prophets saw the trend of popular feeling and action and raised the warning cry. Those prophets were regarded, for the most part, as apostles of despair. In the midst of material prosperity and national triumph, they would come before the king and speak the word of Jehovah. Often they were driven from court and martyred for their prediction of retribution. It seemed as if Isaiah, in his description of the pride and vanity of Hebrew youth, was looking at the fashions of Paris and New York. Read that third chapter of his prophecy, in which he pours contempt on all the pride of the people, reaching his climax in the words: "And it shall come to pass, that instead of a sweet smell there shall be a stink; and instead of a girdle a rent; and instead of well set hair baldness; instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn, and she being desolate shall sit upon the ground." Those old prophets could cry aloud and spare not. They were

"Prophets," not "profits." Their reward from the generation they served was reproach, shame and often death.

How about our own country? Are we exempt from the operation of laws that work retribution for their violation? If God spared not the heathen nations, and even his chosen people, can he spare us, even though we may regard ourselves the chosen of the Lord because he has so richly dowered us with material benefits, and his hand has been so evident in moulding our history? The greater our blessings and privileges the greater will be our humiliation and punishment if we, as a people, forget the law of God and exalt the dignity and rights of man above the glory of Jehovah.

We glory in our material and intellectual progress. We look at our skyscrapers and wonderful works in steel and masonry and call these permanent. We forget that the nation that built the pyramids perished, while their work remains to baffle the power and skill of modern genius to build anything half so stable. We are captivated with the glamor of outward things. We view, with pride, the parades of learned faculties and the graceful lines of proud young college graduates, and dream that America may see an intellectual age that shall vie with the "Golden age of Pericles." Our youth excel in athletic contests, and we are objects of envy of people of other lands. We are inclined to feel secure.

Truly, God's hand has been upon us for much good. We have a goodly heritage. But our nation is very young and the question is, can the youth of our land resist the enervating influence of such luxury, submitting to the rule of temperance and discipline, rather than giving way to self-indulgence and pleasure? It is the youth, or young, that establishes the home, for the most part. We see how unstable the American home is when one marriage in every six ends in the divorce court. "Flaming youth," "The revolt of youth" are no figments of the imagination when we see our reformatories, our jails and prisons crowded with youthful prisoners. In some of our colleges our youth is taught that the Ten Commandments are obsolete, and that self-expression is the true rule of life. Right in the midst of our so-called intellectual progress we see a recrudescence of the heathen Epicurean philosophy that makes pleasure the chief end of life. Young people laugh at the authority of the Word of God, because the materialistic philosophy of evolution, that has flowered and fruited in the theology of Modernism, has undermined their faith. Authorities high and low, are appalled at the increase of crime and lawlessness amongst the youth of our land.

But there is a greater rebellion against the law of God than against civil law, and here lies the greater danger. A Christless intellectualism is as great a menace to our national safety as degraded ignorance. Both work together to drag the nation down. Where is our hope? It is in *him* who has a kingdom that cannot be moved. Man has ever been a failure, but Christ is no failure. He shall never be discouraged till he has set judgment in the earth and the Isles shall wait for his coming. We may have revivals of religion as great as those Wesley and Finney witnessed. A multitude of young people, now enslaved by the flesh and the love of the world, may catch the higher vision of salvation that brings true liberty and the nobler self-expression through Christ being formed in them the hope of glory. Things, on the whole, will get worse instead of better. We are living in the last times. We may take great hope in the World Court, the Kellogg Peace Pact, the expression of joy in Europe at the intervention of our President in its

affairs to bring relief. These things may bring temporal good, but it is only *temporary* good. Our hope for better things is in the return of him who makes all things new. When the hearts of the youth will seek him and find in him their all and in all.

JESUS, THE WORLD'S SAVIOR

J. W. BEESON.

"And thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21.



GOLGOTHA'S summit is the central point of the Bible. From Genesis to Revelation there runs a scarlet thread through the inspired Book leading to the supreme sacrifice.

Jesus was the greatest Preacher the world ever had, or ever will have. After his first great sermon he never lacked for an audience. The crowds thronged about him and hung on his words by the hour. He could take a text from a lily blooming by the wayside, a bird flying overhead, a farmer sowing seed on the hillside, a flock of sheep grazing in the meadow, and preach a masterful sermon. When the Roman soldiers were sent to arrest him they stood spellbound listening to his magic words and, returning without their prisoner, said: "Never man spake like this man." Yet if he came only to preach he would never have left his throne in heaven for a preaching tour on earth.

Jesus was the greatest Teacher of all time. He had no college education or university training. He had no great teachers and no great libraries for study; yet his teaching has changed the philosophy of the world and has influenced all nations and races of earth. Still this was not his great mission to mankind.

He was the greatest of all Physicians. He healed all manner of disease, he cured the incurable; he never lost a case. But he came to do a greater work than to heal the body. He sympathized with the sorrowing, but did not come to take sorrow out of the world. He resisted temptations, but did not come to keep us from being tempted, but gave power to resist and overcome temptation.

He was a wonderful example to humanity to show us how to live righteous lives, and many in modern times would base the whole reason for his coming into the world upon his life and his example. But if he came simply as a model for mankind to imitate, that would appeal only to the strong-minded, those who have strong will power, who feel that they can manage themselves and walk independently of any outside or supernatural assistance. It would have no appeal for those who have gone far out into sin and are bound by the power of evil habits and Satan's influences.

Jesus had all of these attributes we have mentioned, and many more too numerous to mention. Yet none of these, nor all of these combined, induced him to embark upon his foreign missionary journey to earth to save humanity. He came into this world as a *Savior* of man. He came to atone for our sins. He came "to seek and to save that which was lost." Not merely to save them by his example and teachings; other great teachers of earth have tried that, but it did not save the people from their sins. Suppose one had the power within himself to quit sin. Suppose the thief would quit stealing, the murderer would cease to kill, the debaucher of young people would turn over a new leaf, and they all had the power to "stay quit," what about their past sins? What will become of the stain of sin? He alone can save from the uttermost to the uttermost all who come unto God by him. He is the antidote, the remedy for sin. He alone can say with authority: "Though your sins be as scarlet, they shall be

as white as snow." "There is no other name given under heaven whereby we must be saved." Yes, Jesus is the only Savior of the world.

Yet his followers are slow about telling the "good news" to the lost. After 1931 years less than half the human race ever heard the name of Jesus. Nineteen hundred years ago he laid down his life on Calvary's hill that he might atone for the sins of all who will accept him as a Savior. That cross on which he was crucified became a four-way fingerboard to point humanity to the way out of sin into eternal life. The first point of the cross was downward. It sank into earth to lift fallen humanity out of their sins. The second finger points upward to the great love of the Father God who "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." The third and fourth fingers of the cross point outward east and west, and with its outstretched arms it girdles the globe to take in all humanity—*who-soever will*—white, yellow, red, brown and black people, high and low, rich and poor. He gave up his life for the sins of the whole world, if they will accept him as their Savior.

Sin cannot be evolved out of the heart. It cannot be educated away. Culture and refinement provide no antidote for sin. Only the "blood of Jesus Christ his Son cleanseth from all sin." His mission to earth is to supply earth's greatest need—that of a SAVIOR, from sin. That is the remedy for all earth's ills. Social reforms are all useful; a cleansing of civic and political life is desirable, but Jesus the Savior of the world, cleansing the hearts of men, will solve all these problems. The greatest of earth's needs today is for Jesus the Savior to come into the hearts and lives of men and women the world over. Let us spread the "Good News" of "Jesus the Savior of the world." But let us first be sure he is our personal Savior and that he rules and reigns in our own lives. Then we can tell the good news to others.

Some Rare Opportunities of Service.

In the year 1919, there was graduated from Asbury College, a young man from China by the name of Pak Chue Chan. This young man had gifts and graces sufficient for some of us who knew him, to prophecy for him a career of great usefulness. As a foreign student he excelled many of the orientals in his ability to acquire the technique of the English language, and to command a good style and diction in the use of it. His processes of thought were logical and forceful. He had a heart burning with a passion for man's redemption. He wanted to prepare himself well to take back a message of hope to his own countrymen.

After finishing at Asbury, he was led to go to Emory University for two more years of training. It was here that he decided to take a medical course in George Washington University Medical Department, Washington, D. C. When he had finished his medical training, he returned to his native land, and became the President of a hospital in Canton, China. Here he remained until three years ago, the Lord led him to establish a hospital under his own control. This new hospital has a foundation of one-third of a million dollars. A concrete building four stories high and occupying an entire city block in the heart of the great city of Canton, China, is erected. Mr. Chan now wants to operate this new hospital on a Christian basis and he is anxious to get into communication with a number of American Christian physicians and nurses, who are willing to carry the spirit of Christ into their work, and serve humanity not for pecuniary reward, but in order to make the medical service serve as an approach to that greater work of the restoration of the souls of men. Where in America are there some very fine Christian young men

and women who will respond to this splendid opportunity for service? If you are interested, write to Dr. Pak Chue Chan, Central Hospital, Canton, China.

Behaviorism—A Battle Line.

The above is the title of a large, handsome volume of 369 pages, edited by Rev. William P. King, D. D., Book Editor of the M. E. Church, South. It is excellent print, on good paper, and neatly bound. The book is published by the Cokesbury Press, Nashville, Tenn. Dr. King has secured, from some nineteen or twenty prominent, scholarly men, a series of carefully prepared articles on the subject indicated at the head of this notice.

The book is a protest against a modern heresy under the head of Behaviorism, a teaching which has been spreading rapidly, and has gathered unto itself a considerable following. It occurs to me that Behaviorism is a sort of natural fungus growth on the tree of evolution. If you destroy the faith of the people in God and the Bible, they are certain to wander about in darkness, taking up with all sorts of strange notions and false teachings.

Dr. King, himself, makes a fine contribution to the book. One of the charming chapters is written by Dr. Lynn Harold Hough. One of the ablest and clearest discussions contained in the book is by Julius Mark, Rabbi of the Vine Street Temple, Nashville, Tenn., as you see, a Jew. The book offers some difficult reading, and calls for a bit of study to get at the thought of a number of the contributors. It can be had of The Southern Methodist Publishing House, Nashville, Tenn.

"Blood and Fire—General William Booth." By William Hamilton Nelson, D. D. The Century Co., New York. Now \$1.00.

This is a book which should have a very wide reading. The author, William Hamilton Nelson, D. D., is editor of the *Pacific Methodist Advocate*, and has written several books in recent years which have had a wide circulation. Dr. Nelson has a background which eminently qualifies him to write a biography of William Booth. He was himself a member of the Salvation Army for some years, and is well acquainted with the spirit and genius of the organization. Commander Evangeline Booth has given the book her approval and by permission it is dedicated to her.

The author places William Booth in the same class with John Wesley as a great spiritual leader. He asserts that if William Booth had lived in Wesley's day, he would have been chosen by Wesley as his successor.

Equally great with William Booth was Catherine Booth, his wife. As a remarkable woman she ranks along with Susanna Wesley, the mother of John and Charles Wesley. The reader will appreciate the fine portrayal of character of Catherine Booth in this volume.

The people who believe in sanctification as taught by John Wesley will greatly appreciate the attention which the author gives this experience, which has a large place in the teaching and doctrine of the Salvation Army. William Booth was as strong an expounder of the doctrine of sanctification as was Francis Asbury. A wide reading of this book will do much to promote a great spiritual awakening which the church and the nation is so much in need of at this hour.—Julian C. McPheeters, San Francisco, Calif.

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E. STANLEY JONES' LETTER

My Dear Friends:



We are now about to finish up the work of the Ashram for this summer, so I will send you word as to how things have gone.

The term Ashram means the ancient forest schools where the guru, or teacher, would retire with his chelas, or disciples, and by personal contact indoctrinate them with his ideas. The keynote of these schools was and is simplicity and spirituality.

* We have tried to be true to this ideal with this difference, that we made Christ the center. This is the second year of the Ashram so we were no longer experimenting. Our purpose was clear and our goal definite. We who had been in active service for the rest of the year wanted to get aside in the quiet to brood over our problems in quiet meditation and prayer. This could only be done in an out-of-the-way place where there would be no cross-currents whatever. Sat Tal lends itself to that for here we are surrounded by forests. This morning while we were in our time of morning meditation and prayer a barking deer stood close to us and barked at us! Some leopards have visited us but have taken nothing more than some dogs! We make the place a sanctuary for birds and animals so they become very tame.

The rising bell goes at five and at five-fifteen we assembled on the knoll with our Bibles for our early morning hour of prayer and meditation. We opened this with a hymn but the rest of the time was spent in personal quest and quiet. At the close of this prayer hour we came back walking in line singing a processional hymn written by one of our Indian members who is quite a poet. We kept silence as far as speaking with each other from the time we arose until morning tea time at 6:30. After tea we hurriedly cleaned up our rooms and then went to the grounds to work an hour with the hands at something. My job was carrying wood and I learned to bring it in Indian style on the head. Many a time as we trudged home with a heavy load of wood we discussed God and life with some companion. It is a good time to discuss things for then you feel the problem from the standpoint of the toiler. After this hour of work we assembled at 8 for our first group study. This was usually a study in the New Testament. For the most part I led it with a study of the Sermon on the Mount. During the year I had written a book on the subject so I have had the very great advantage of going over the manuscript with the members of the Ashram. Their criticism was invaluable. After this we studied various topics connected with the Christian Message which was our general topic for this year's study. Four experts came to study with us our message to Islam. Three of these were connected with the school of Islamics at Lahore. One gave us a picture of what the Gospel is according to Islam. It was interesting and instructive to find out just what the Gospel is according to the Koran. The fatal twists they gave to things! Then we studied The Christian Message on Sex led by a lady who had spent years studying this subject. The Christian Message and Immanence was led by a man who has given years to it. One of the members of the Christa Seva Sangha, a group of Christian ascetics, led us in a course on Karl Barth's teaching. A member of the Servants of India Society led us in a study of the Christian Message on the Social, Economic and Political. Two friends came from South India and gave us a course on Church Union with special reference to the union about to take place in South India between the Wesleys, the Anglicans and the South India United Church. We felt the union there was rather weighed on the side of

the bishops. So we are approaching the matter from the side of the congregation in the North. Perhaps in the end when we put these two schemes together we will get something that is close to comprehensive. Two friends of very real ability led us in the Bhakti movements and their relationship to the Gospel. One led us in the study of the History of Indian culture and showed the elements that were worth preserving in it. Some of the younger group of Indians and missionaries got together and brought in a paper on "The Reconstruction of Missions" which caused a good deal of heart searching. Another friend talked to us about ways of sharing with other faiths which brought out a real difference of opinion. We felt that there was real danger of syncretism and this would be fatal to the Gospel. "The Impact of Science on Religion" was a topic that made us think and in thinking we found ourselves in healthy disagreement with the writer of the paper.

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.

The national convention of the superintendence division, National Education Association adopted the strongest prohibition resolution in its history, declaring the 18th Amendment "the most effective means yet devised to curtail the use of alcohol," Associated Press reported "with only one voice against it."

Of course this cursory statement gives nothing of the beautiful spirit that ran through all our study and meditation. Some described the days we spent together in this way as "days of heaven on earth." They were. While the divergences were often real yet we were always true to a motto on the wall of our meeting room: "Here we enter a Fellowship, sometimes we will agree to differ, always we will resolve to love and unite to serve." The spirit of that motto has been through the whole of the summer. I do not think there has been an ugly thing spoken and yet we faced questions with a realism that was searching. Out of this summer discussions we will publish a book which will be published as our Ashram volume.

One of the most beautiful things of the summer was the coming to the Ashram of a rather famous swami. He has a very large Ashram himself and has about 3,000 families who take him as their guru. When he walked into the room on arrival he fell at my feet and said, "You are my guru." He took that literally and was ready to do anything I said. It laid on me a very heavy responsibility. But he opened like a flower to Christian truth. The day came when he wanted me to baptize him. But just before the Sunday came on which he was to be baptized he revealed, as in a flash, the terrible hatred he had toward the British. It wasn't just the ordinary nationalistic feeling. It was bitter and fierce. I told him I wanted him to be a nationalist but I could not baptize him when his heart was filled with this fierce bitterness. It was a terrible disappointment to him. He had walked hundreds of miles to get to me and here I was refusing him. The tears rolled down his cheeks. He turned to me rather fiercely and said, "How can I get rid of this hatred. Can I change my own heart?" He could not. But Christ did. Some time later he came to me and said, "You will baptize me next Sunday. The hatred is gone." It was!

I have scarcely ever been in such a meeting as the one in which we baptized him. Every heart there was melted. Two of our missionaries wanted their little baby baptized along with the swami, so we baptized them together, for the swami had become a little child too. He stayed with us a month and then went back to the place where he had built up his great work as a Hindu to begin all over again as a Christian. He will have to stand much, but he faces it with a song. He declared that he would win five hundred sannyasis in a year. I believe he will. He has rajas and maharajas as his disciples and many temples under him. It will be a grim struggle but he will win. The day he left we asked him where we could send him the photos we had taken of him. He waved his hand with a laugh and said, "I have no address now," and off he marched with just a little bundle of books and a change of his saffron robe.

It has been a great summer, one of the very best of my life. The intimate fellowships, the hours of communion, the struggle for souls that needed light, the clearing of truth in the mind, the exquisite presence of the living Christ, the enriching of the whole of life—these are some of the things that happened.

I have decided I could not go to China. India is too interesting and compelling. So I shall stay on here and throw myself into this great struggle for the soul of a great people. You who are helping with prayer and money are real partners. Keep it up!

The Two Lawyers.

This is a book with a warp of fiction and a filling of facts. It presents the Methodist doctrine of entire sanctification, and the war which has been made against the doctrine in the Methodist Church, in clear and striking fashion.

A certain pastor was preaching a series of sermons against the holiness people whom he called "second blessingists." Two prominent lawyers in his church became so interested that they turned to the Methodist authorities as printed in the historical and doctrinal books of Methodism, and found their pastor was densely ignorant and bitterly prejudiced. They called his hand, and one of the lawyers offered to debate the subject with him publicly. The outcome was quite confusing and amusing. The pastor soon arranged to move into another conference on the pretext of his wife's poor health.

The book has valuable history in it, clear-cut doctrinal discussion; is written in attractive style, and can be read profitably by young and old. It has had a remarkable influence on the minds of many. One woman bought and placed six copies among prominent men in her congregation, which swept away their prejudices and led most of them into the experience of full salvation. The book is printed on excellent paper, bound in cloth, and is an attractive volume of 240 pages. Price is \$1.50. The sale of this book has passed quite beyond the thirty thousand mark. It has a powerful influence in the removal of prejudices and the inculcation of spiritual truth. Order a copy of The Pentecostal Publishing Co., Louisville, Ky.

I am always in haste, but never in a hurry; leisure and I have long taken leave of each other.—J. Wesley.

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.

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---GLEANINGS FROM THE EVANGELISTIC FIELD---

ASBURY CAMP MEETING.

This vigorous young camp is located in Washburn, N. D., one of the splendid towns of the great Northwest, some fifty miles from Bismarck, the capital of the state. Among its trustees are such capable and consecrated men as Brothers Bibleheimer, Gress, Pfaff, Swenson, Schaeffer, and others. Under the leadership of Dr. Akers it was organized some six years ago, and their growth has been steady and sure. Right on the banks of the Missouri River, near a beautiful grove, they have one of the best appointed tabernacles in the Holiness Movement; and their constituency is gathered from North and South Dakota in increasing numbers.

Dr. Akers, my co-laborer, was back at the camp this year for the third time, and is universally popular with the people. Fred Canaday of Portland, Ore., had charge of the music, while Miss Florence Bergquist, of Washburn, N. D., had charge of the work with children and young people. Scarcely a service passed without numbers getting saved, reclaimed, or sanctified; and the brethren felt that from every standpoint it was the best meeting in the history of the camp.

Rarely have I enjoyed such delightful Christian fellowship as was mine with both the workers and with these great hearted people of the Northwest. After ten days of the intimacies of the camp in prayer, altar work, preaching, and social contacts, I am persuaded that if the trustees of Asbury College had searched the holiness field over, they could not have found a happier combination of devout scholarship, complete consecration, school technique, and administrative ability than they have in Dr. Akers as President of Asbury College. In his splendid success under peculiarly trying conditions I have great joy but no surprise. To me, it was a delight to hear him pour out his soul in prayer for the meeting, and in the altar to see him get right down and help one after another through to victory for conversion, reclamation, or sanctification. He is one of the most effective preachers in the holiness pulpit, and is in large demand for camp meeting and revival work. Fred Canaday is a great soul, a wonderful singer, with a deep consecration. The story of his life on the last Sunday night touched many hearts and blessed all who heard. Miss Bergquist is a pastor in the M. E. Church, and an efficient worker with children and young people. Rev. Paul Rees, one of the gifted young preachers of the holiness movement, was present for a day in the camp, and brought a message of charm and power. He and this scribe are to be the preachers in this camp for 1933, and many are the happy anticipations of the occasion. J. M. Glenn.

BECK BROTHERS' REPORT.

At this writing we are in a tent meeting on Taylor Boulevard, Louisville, Ky. The attendance is increasing and interest growing.

Our tent work began at old Hickory, Tenn., a city of 10,000; the silk mills are there and 3500 people are employed. We had to go outside the city limits for the meeting as they do not allow meetings held except in churches. The ministers of the city are trying to get control of the lots outside the city limits, hence we had trouble getting a lot. There was so much shift work in the mills that we had practically a new crowd every week. The sinners expressed themselves as appreciating the truth that we preached, and some of them indicated their interest by contributing to the expenses of the meeting. Some fifteen or more prayed through at the altar, and many said they were blessed. We found some holiness folk, but were starved for the full gospel, and took courage, determined to press on.

Our next meeting was at Scottsville, Ky., where Rev. W. E. Thomas had begun the work and had to leave. We moved his tent and put up our tent over the same platform and seats. Crowds never dropped off, but increased. Fifteen or twenty found victory, among them four heads of families. From the beginning, the tent would not hold the people. Brother Wade, the Methodist pastor, dismissed on both Sunday evenings; many ministers came and people drove fifty miles to be in the meeting. Some business men of the town are planning for our return this fall with a tent seating 2,000, holding a union meeting. God bless the faithful people who stood by us at Scottsville. Beck Brothers.

A WESTERN ITINERARY.

On June 22, I left my home at Lowell, Mass., to make a visit with relatives in the west, and to fill an engagement with the Gordon, Neb., camp meeting from June 26 to July 5. This was our third time to be a worker at this splendid camp meeting, and I can truly say that this was the biggest and best camp we have ever had at Gordon. We enjoyed good fellowship again with the management of the camp, all of whom we have come to know and to love; and enjoyed working with Rev. George Bennard (author of "The Old Rugged Cross") as the other preacher, and Rev. and Mrs. B. D. Sutton who had charge of the music. The preaching was easy, the spirit of the meeting was most excellent, and there was good response to the invitations. Many sought and obtained both experiences of grace. This camp meeting is truly the center of holiness activity in northwestern Nebraska, and should have the support of every lover of holiness in that portion of the state. It draws very widely from this section and from South Dakota, and is attended by an unusually large num-

ber of pastors of various denominations. We have seen several of these receive heart purity at its altars during the three years we have been there. We do not know of a camp in the country that is more indispensable than the Gordon Camp. It fulfills a real mission.

On our way out to Nebraska we went through Greeley, Colorado, where we found the Nazarene District Assembly in session. We were privileged to preach to this great body on Thursday night, June 25th. There was great grace and aggressiveness upon the Assembly. We also returned from Nebraska through Colorado and Kansas, where we visited relatives and preached on Sunday night, July 12 for Rev. L. A. Reed and the congregation of the First Church of the Nazarene at Kansas City, Mo. We then spent three days with my mother near Newcastle, Ind., and while there preached one night for Rev. Carl Thornburg at Hagerstown.

Before Sunday, July 19, I was back home again, and spent this Sunday with my own local church at Lowell, Mass. The glory of God is upon the people, and God is blessing on every line. We are at liberty to accept some camp meeting engagements for the summer of 1932, anywhere east or west. Write me at 57 Fremont St., Lowell, Mass.

Roy L. Hollenback.

IRON MOUNTAIN, MICHIGAN.

The Iron Mountain Holiness Camp Meeting concluded its fruitful ten days services, July 20. This camp continues to grow. Rev. George Bennard, author of "The Old Rugged Cross," preached the gospel of full salvation in a clear, definite way. Each evening the tabernacle was crowded with eager listeners. Arthur and Vernita Bailey, child musicians from Chicago, assisted by local talent, furnished the music.

These children play the piano, trombone, cornet and musical saw. Arthur performs the feat of playing a piano-trombone duet. Vernita matches him by playing a piano-cornet duet. They also gave most interesting chalk talks which proved to be of much value both in the children's meetings and in the adult services.

Mrs. W. I. Francis of Bessemer, presided at the piano and also took charge of the children's meetings. Each morning a crowd of children, numbering as high as 148, attended her services; many of whom sought the Lord. Rev. W. S. Hubbard, pastor of the First Methodist Church in Iron Mountain, led the congregational singing. Rev. Wm. Combella, pastor of the Newport Methodist Episcopal Church, took charge of the morning services. These morning services soon became enquiry meetings. Many troubled souls who had become bewildered by the various cults, were taught "The more excellent way" of 1st Corinthians chapter 13. A beautiful spirit of harmony prevailed throughout the entire camp. The response to the altar calls was very gratifying. Over one hundred souls sought our Lord for pardon and purity.

On the last Sunday afternoon the camp president, Rev. Wm. Combella, stated briefly the financial needs, and in a few minutes the amount was covered by cash and pledges. It was decided to hold another camp meeting in 1932.

The following officers were elected for the coming year: Rev. Wm. Combella, of Ironwood, Mich., Pres.; Mr. A. B. Hansen, of Quinnesec, Vice-Pres.; Rev. W. S. Hubbard, of Iron Mountain, Secretary; Mr. Harry Cowling, Treasurer. Mr. Cowling's address is 104 W. Flesiem St., Iron Mountain, Mich. W. S. Hubbard, Sec. of the U. P.

OLD TIME REVIVALS.

After having served a pastorate for eighteen months at Shirley, Ind., wife and I are again back in the evangelistic field, with the Lord's blessing upon our hearts and his seeming favor upon our labors. From April 19 to July 19 we were in unceasing revival effort. Held five revivals, three in New York and two in Pennsylvania, without skipping one day between meetings. Four of these meetings were held with Asbury boys serving pastorates in this section—Elmer Lewis, Paul Keller and Virgil Priddy. All are doing good work, standing in favor with their people and winning souls for Christ. We have been working in Dr. Young's district in the Genesee Conference. He has several Asburians in his employ, and seems pleased with their work. He has given us a hearty welcome in his district, and a good recommendation to his preachers. It is refreshing and encouraging to meet a district superintendent of this type.

We have had nearly 200 professions of pardon, reclamation, or sanctification. The last two revivals were most fruitful in numbers. They reminded us of old-time days of revivalism; sometimes a score or more at the altar praying and weeping their way through to victory. Some very wonderfully saved and sanctified souls. Souls were saved from the ages of 10 to 80 years; among them ten old men past the age of 60. These two revivals were held in the midst of harvest, one of the busiest seasons of the year in this section, with a church full of people at nearly every service. Brother Priddy and his wife rendered most noble service in helping on the work.

The past few days we have taken a rest, by spending a week at Lake Chautauqua, N. Y., enjoying some great programs there, which are largely intellectual feasts, but greatly lacking in soul food. There we met more Asburians; our daughter and her hus-

band who are taking their vacation by attending the Chautauqua Summer School, also Misses Helen Morrison, Elizabeth Gaugh, Miriam Larabee, Junita May, who are spending their summer there. They looked well and happy.

Our plan is to spend the fall in this section and go south for evangelistic work in the winter. We would appreciate calls from any desiring evangelistic help for revivals.

H. T. Heironimus and Wife.

THE LEAGUE IN MISSISSIPPI.

Before reaching Mississippi the Mississippi Quartet held a revival for Rev. Franklin N. Brose at the new Pinemore Camp which was recently opened by the first revival. Before the tent was taken down the tabernacle was under construction. Many seekers came to the altar during this campaign, and in this opened the way for others to come. Since leaving Maryland the Mississippi Quartet was divided into three groups for evangelistic work, Rev. Cross and Rev. Amos Laine being in the present party at work in Mississippi.

The first revival was held in Meridian, the sight of the great school of former days—"Beeson College," or known sometime as the Meridian College. Many seekers came to the altar to be saved and sanctified. Old-time shouting was in the camp the last night of the revival. After leaving Meridian another successful campaign was held for Rev. Marvin Beadle, a former Asburian at Varnado, La. We are now in one week of a two-weeks' meeting for Rev. Kinsey, a former Beeson College man, at the Methodist Protestant Church, Ovett, Miss. Some fifteen were at the altar the second service. An unusual thing was, that the tent was taxed to capacity on Monday evening. Over fifty were at the altar the first week. People are getting under the burden of the meeting. Rev. Amos Laine, the song evangelist, is doing a wonderful work in this revival with his preaching and singing. The people enjoy his playing on the auto-harp and Hawaiian guitar. Walter Cross, a former graduate of Asbury College, is the evangelist. The next three campaigns will be held at Union, Miss., Grayson, La., and Monroe. Remember these workers in your prayers.

Walter Cross.

SAN LUIS POTOSI.

Greetings in the name of him who said: "Go ye into all the world and preach the Gospel." How we praise him for the privilege of obeying this command.

Have just returned from a trip over the Huasteca which proved to be one of the best and most fruitful trips I ever made. I saw something over 200 seekers in a month and four days which I spent on the trip. As many hundreds of you dear friends who are praying for this work and sacrificing to carry it forward really know little about this great field, I am going to take time in this letter to tell you in detail a number of things which may make the letter a little lengthy.

I left home Dec. 2, arriving at Valles that same day. This is a trip of about ten hours on the train. Our congregation there is small but full of faith and the Holy Ghost. We had a very spiritual service with them and were delayed there one day more because one of our horses was stolen from the pasture.

This is the first time we have ever had a horse stolen in our nine years of experience in that field. The rains have been late this season and the roads were terrible. Usually we can go in a car from Valles to a place near Coxcatlan covering about 35 miles of the trip in auto, but on this trip we had to go horse-back from Valles on. Our first stop was at Tantizohuiche where we have a few Christian families. We had a good service with them, having about forty in the service. The next day we made a long, hard trip arriving at Coxcatlan at night.

As we arrived late we had no service that night but the following night the church was packed. Our church there is made of adobe brick and has a galvanized roof, it holds about 300 people. Night after night for a week we had a full house and the altar was full. During the day we would go up among the mountain fastnesses to our little congregations of faithful Indians to have services with them. In one place we had about 150 in the services. God is blessing these Indians and has transformed their lives entirely. During the week God gave us between 80 or 100 souls.

Juan Lopez Portillo is the faithful pastor of our church in Coxcatlan. He has some of the most spiritual and enthusiastic workers one could find anywhere. They have carried the Gospel to many towns and villages all around. There are others where they are literally pleading for them to go and they have not been able to. The harvest field is white. We do not have to push doors open any more, all are wide open. True, there is still just enough persecution, stonings, threats, etc., to keep up the real soldier spirit but God has opened the doors everywhere. Rev. Francis H. Soltero.

One of the most concise, most spiritual helps on the Sunday School Lessons is Arnold's Commentary. Every word is meaningful. Just a few copies left, regular price \$1.00, and you may have one for 50c. Stamps will be acceptable.

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(Continued from page 1)

as they approach the summits of grace and love, may enter clouds, may become discouraged, may feel that they have reached the highest heights possible to the human, but there are peaks that shoot into the sunlight far above the clouds. Shall we climb them upon our knees? What brightness, what warmth, what purity of atmosphere, what select company! The multitudes have stopped far below; the world with its glamor and falsehood, pomp and tinsel, seems so far away and heaven so very near.

There are high peaks along the mountain range of religious experience, and God invites us there. Not only so, but in infinite love he comes to us with those influences and tests that would break our souls loose from the world and its littleness, and lift us upon the wings of his power into the high altitudes of faith and life and light.

This is the thought in the text: The eagle delights to build its nest amid the rugged crags of the highest mountain; the nest is made of sticks and twigs. When the eaglets have grown to age and strength sufficient to fly the mother bird insists that they shall leave their nest, and the crag upon which they have perched and plunge out into the air. The young birds hesitate; their wings have not been tested, and the mother bird tears away the sticks and twigs of which the nest is constructed; she determines to give her young ones comfort and repose no longer; they must learn to fly, seek the prey, and support themselves. If the mother bird permitted her young to remain too long in its nest, the muscles of the wings might eventually become so hardened that they never could be used for flight; so she refuses longer to supply her young with food, and she stirreth up her nest, drives them out of their comfort, gives them rest no longer, because continued rest would disqualify them for the high delights of flight. She destroys their place of abode in order that they may seek something far better. When the young bird is forced off the edge of the precipice, and flutters about with its wings unaccustomed to flight, the mother bird will not permit it to fall, but finally diving beneath she catches her young upon her wings and bears it to a place of safety. It is thus that what may seem cruel to the young bird, is really the means of instruction and help until directly

it spreads its wings in graceful strength and sails away into the blue vault of heaven.

This is the prophet's figure of God's method with the souls of men. There is an infancy in religious experience; a time when God shelters with great care the little ones in his kingdom; he lets them lie in the nest of comfort and ease while he protects them from the encroachments of the enemy. But there comes a time when they must arouse themselves; they must be up and out and doing something for Christ and humanity; a time for great faith and zealous action. Not infrequently God is compelled in the development of Christian character, to break up the nest in which his children are disposed to rest, to find comfort and contentment. There are countless Christians who can point to experiences that tried their souls; losses that they cannot explain, sorrows that, for the time, tempted them to believe that God cared nothing for their souls; but later on they have come to realize that God was breaking up their nest in order to lead them on to a higher and better state of grace; to bring them into a stronger faith, a deeper experience of divine love, and a service far more active and fruitful than they had once believed possible.

God in mercy plucks away the thing to which we cling in order that our aching hearts may seek better things, and our empty hands may lay hold on eternal things. In the progress of our souls upward, he makes our stopping places so uncomfortable that we are bound to move out and on. At times he appears to leave us alone to struggle; our strength gives way, we sink down, it appears that our all is lost; our sufferings are unbearable, the wings of our faith seem to be exhausted, the storm beats upon us, and then it is that he comes beneath us and bears us aloft and brings us into a profound sense of our utter dependence upon him, and that his love and presence mean infinitely more to us than the things to which we once clung; our loss has been our gain.

I am not coming to you in this exhortation with the lullaby words of a mother to her infant, but with the shout of a captain to his soldiers in battle. I would be almost harsh in voice and startling in statement. I would warn you to expect that if God loves you he will pluck away the decaying sticks and twigs on which you rest, that you get out and go up to higher peaks. Satisfied, contented! No, no, out, up, on and on to higher heights until your faith in God shall be like the wings of the eagle in the air. What room, what light, what purity; the world is far below; it sinks away, its fields become garden spots, its great rivers are but threads, its mountains mole-hills, its noise is hushed; it is like a distant star; it is out of sight. There is music, there is strange fragrance in the air; there is great buoyancy that bears us on; there is a new light, there is a city; it flashes in gold and sparkles in diamonds. Its walls are jasper; it is the New Jerusalem.

Wet Offensive Started in the South.

We notice the above caption in the daily press with an article telling how a group of lawyers in New York City is undertaking to invade the South through the influence of an attorney by the name of Battle, who is going to try to organize the lawyers of the South into a body to assist in breaking down prohibition laws doing away with the Eighteenth Amendment. The writer of this article tells that this man Battle is president of the Southern Society of New York, that he is active in democratic politics in that city, and has worked in co-operation with Tammany Hall. They should have added, the great political cesspool of graft and lawlessness. One can but wish that this representative of the saloons and lawlessness might not only meet with a warm, but with a *hot* reception in the South.

It is certainly no credit to the lawyers of this nation in uniting themselves in an effort to break down prohibition laws and restore the bar-room. Of course, a large percent of lawyers make their living prosecuting and defending the lawless. The more drunkenness and crime committed by men under the influence of liquor, the more employment and fees they receive.

One is appalled to think there is any such a set of men in influential positions in this country as lawyers, who unite themselves to oppose the prohibition of the liquor traffic. All this clamor that is being made about State Control of the liquor traffic, and shouting about state rights is a tissue of falsehood and hypocrisy. These men who are clamoring for state rights and the liquor controlled by the states, understand the great difficulty that would be found in enforcing prohibition in one state, surrounded by liquor states. They wish to complicate and increase all of the difficulties possible. What they desire is the sale of liquor, and the money and drink they can get out of it. It is a time for the excellent use of righteous indignation.

HONEST FANATICISMS.



A recent issue of that very excellent paper, the *Nashville Christian Advocate*, contained an article from A. C. Briggs, under the suggestive head of "Honest Fanaticisms." We give our readers a paragraph, word for word, as it appeared in the *Advocate*.

HONEST FANATICISMS

BY A. C. BRIGGS

"In the time of John Wesley there arose a new, high grade of religion, called second-blessing holiness. It existed for a number of years, but finally lost its force. It made a new upheaval about fifty years ago and permeated the Church to a considerable extent, but attracts no considerable attention at the present time. The believers in this doctrine were honest but did not comprehend that a person might just as well obtain a third, a tenth, a twentieth and more blessings and still possess the same abiding presence of the Holy Spirit in his soul."

From the above it seems that our Brother Briggs would make the impression that the doctrine of "second-blessing holiness" was of little importance and short-lived existence in early Methodism. He is certainly a reckless writer. He is either densely ignorant of Methodist history and doctrine, or wilfully deceptive, which we are not at all willing to believe. John Wesley was a faithful preacher of the scriptural doctrine of the remains of sin in the regenerated, and its removal by a distinct second work of grace. Practically all of the early preachers of the Methodist Church believed and taught this doctrine and, better still, enjoyed the experience.

Charles Wesley's hymns radiate with this gracious doctrine of "Speak the second time, be clean; take away my inbred sin." There is nothing better known in the early history of Methodism than that the saintly John Fletcher claimed the second work of grace of entire sanctification, and beautifully exemplified the life of Christian holiness.

Our Brother Briggs is no doubt ignorant of the fact that Bishops Asbury and McKendree not only preached the doctrine of entire sanctification as a second work of grace, but enjoyed the experience and witnessed to the same in their devoted lives.

Pity, that Brother Briggs has not read Clarke, the great Methodist scholar, on this subject, Watson's Institutes, Pope and Paley's Systematic Theology in which they make the second work of grace very clear.

One wonders if Brother Briggs ever attended a Methodist conference and heard the bishop ask those who were admitted on trial, "If they expected to be made perfect in love in this life, and were groaning after it." After what? This gracious second work, this pentecostal baptism, this crucifixion of the old man.

The brother informs us that this doctrine "made a new upheaval about fifty years ago and permeated the church to a considerable extent, but attracts no considerable attention at the present time." He is quite mistaken. Is it possible that a man of any sort of information does not know that we have several great schools in this country built up and carrying on their vigorous work by people who profess to have received the second work of grace in sanctifying power? Is he ignorant of the fact that there are camp meetings sprinkled across the continent, from north to south, from east to west, where hundreds of thousands gather annually to hear the old Methodist doctrine of entire sanctification preached as a direct, instantaneous baptism of the Holy Ghost, as a second work of grace cleansing the hearts of the regenerated from all sin?

As Brother Briggs suggests, there are many blessings, both in the justified and sanctified state, but the baptism with the Holy Spirit in the destruction of the carnal nature, is a distinct work of grace. Regeneration is the coming in of a new life; sanctification is the casting out of an old life—the crucifixion of our "old man."

Brother Briggs also exposes great ignorance on the subject of divine healing. We have no sympathy with much that goes on in a sort of public show of divine healing, nevertheless, that many are divinely healed is a well known fact. Brother Briggs makes a very positive statement when he says, "No miracles have been performed since the days of the apostles." I rarely hold a revival meeting that some time during the service the pastor does not stand up in the pulpit, give the name of some sick person who is a member of the church, or living in the community, and ask that special prayer be made for the recovery of this person.

Some years ago Bishop Haygood, a great, brilliant and much beloved man, presided over the Kentucky Conference. During the conference there was a debate over a brother who was in very poor health, and his supernumerary relation was asked for. During the debate some one said that this brother was a great believer in divine healing. The supernumerary relation was granted. When it was all over Bishop Haygood said, "Of course, I could say nothing during the discussion, but now that it is concluded, I wish to say you are in danger of making the false impression that this brother has been granted the supernumerary relation because he believed in divine healing. My brethren, I am sitting in this chair, presiding over this conference in answer to prayer. I was in very feeble health, indeed a very sick man; the church was called upon through the church press to pray God to heal and raise me up. The prayers of the church were answered and I am here as a result. This is not the first time prayer has been heard for my healing. When a boy I was critically ill; my health was restored, I grew up, was converted and called to the ministry. An old Aunt of mine said, 'I knew Atticus was not going to die when he was sick, for I prayed to God and he gave me the answer that he would raise him up, and that he would preach the gospel.'"

Men of the type of the brother who wrote the article under consideration, have little idea of what is going on in the upper world of faith, prayer, communion and fellowship between God and men. Jesus is the same yesterday, today, and forever. Thousands of humble people are going to God in prayer for their bodies, and those of their friends, and he is giving gracious answers.

This writer, after long wasting illness, came to the very borders of death, was unconscious twenty-four hours; late at night the doctor called my wife out and said I would not live until morning. Prayer was offered by devout people for my recovery, and I am here today in answer to prayer, for which I praise God.

Jesus Christ makes some remarkable promises to those who pray the prayer of faith. Would God there was greater faith and more prayer. This old world is in dire need of mighty manifestations of God's power. Prayer and faith furnish God with an opportunity to reveal himself among men to heal their sicknesses and sanctify their souls.

What It Means to Consecrate.

MRS. H. C. MORRISON.



CONSECRATION is not part of a sinner's program. He has nothing to present to the Lord, but must fall at his feet as an enemy to righteousness, and as a rebel against God and his law; must surrender and plead for mercy and forgiveness.

After one is born into the family of God, he then has a life to consecrate to the Father to be used in any way the Lord may designate. Paul insisted in most pleading terms, that Christians "present themselves a living sacrifice, holy, acceptable to God, which is their reasonable service."

The Bible emphasizes the fact that we must be wholly the Lord's, for unless we do thus consecrate ourselves to him, we cannot render unto him the kind of service that is wholehearted and pleasing to God. But it is difficult for us to come to the point where we absolutely "sell out" lock, stock and barrel, to the Lord. We want to be the boss of our lives and do somewhat as we please; but how many times we fail to choose that which is best, either for us or those concerned.

In a recent issue of *The Western Recorder*, a splendid Baptist paper published in this city, we read the experience of a preacher who was led through the valley of suffering into the plains of perfect rest and peace in Christ. It is such a concrete case of what it means to consecrate that I am taking the liberty of giving it to our readers, trusting there may be those who are seeking the light who will profit by this man's experience. There is only one way to this land of perfect peace and joy—an absolute abandonment of our all to the will of God, as clay in the hands of the potter to be moulded and fashioned as he will. Read the interesting account of this man who, we believe, received the old Methodist experience of entire sanctification.

MY THREE YEARS SOJOURN IN THE VALLEY OF THE SHADOW.

Let me tell you about it, and may God's name be greatly glorified.

On May 28, 1928 after nearly thirty-nine years of incessant toil as pastor with one month's vacation in the time I was told by Dr. J. W. Hayes, physician, of Franklin, Ky., that I needed a long rest. He said, "Suppose you try three months during the hot summer weather anyway." I yielded. So arrangements were made for preaching at my churches and I found myself at home for the needed rest. My first thought was to raise the best garden of my life, thinking that the rest punctured with healthful exercise would the better prepare me to take up my work in the fall with renewed vigor, but God soon let me know that my plan was not his plan, for in a few

days I was not able to go to the garden at all. So there I was with a nervous breakdown. The trip to the valley of the shadow was already begun and I didn't know it.

Every day for sometime brought me nothing but dismal disappointment. And on June 26th the wire flashed the news of my brother's death, this of course added to my gloom, and the more so because it left me the only member of a large family to wander a while on this side of the river, the rest having all passed over.

Early Sunday morning, July 8, I felt my left arm and limb give way and I thought I was paralyzed. I called my family to the bedside and gave them what I thought might be my last message, but Dr. Carroll, my family physician, came rushing in directly and in a few moments said, "No, this is not paralysis." That eased my mind somewhat.

This point was the beginning of six weeks of the darkest period of my life. Physical suffering, nerves shot to pieces, the densest gloom and frightful fear. It was awful and indescribable. There was no ceasing of this agony. What must I do? To rebel against God was useless. I thought of two verses of his word, "Commit thy way unto the Lord, trust also in him and he shall bring it to pass." "Casting all your care upon him for he careth for you." I cast my soul upon these sayings of the Lord and handed myself over to him, and awaited results.

The hot summer days dragged wearily by, all was gloom, seemingly as dense as Paul's last journey to Rome. I was driven to a life of prayer and meditation. My patience and faith were sorely tried. One day as the month of August was waning I was sitting by my wife who was my guardian angel during this experience and watched over me with heavenly vigilance every step of the way. I said to her, "I have heard people say they had no fears of death, that they were just waiting for the summons to come home. I do not think I can say that." Her quick response was, "Do you think the Lord would have you preach all these years and then cast you off at last." I said, "No, I know I have been converted and I have his word for the rest." Yet all was gloom still. About three days after this I was sitting again in prayer and meditation I felt my heart melt, as it were, toward Jesus Christ in perfect resignation to his will and providence; in a moment I was filled with a heavenly glory and ecstasy that were about all this shattered nervous frame would stand. All gloom was driven away as thick fog before a bright sunrise. This was the beginning of seasons of heavenly experiences that have lasted unto the present. No language that I can use can begin to express the joy and bliss of these experiences. They can best be expressed by a stanza of the familiar hymn, "Beulah Land":

"My Saviour comes and walks with be,
And sweet communion here have we;
He gently leads me by his hand,
For this is heaven's border land."

Yes, many times I could truly sing:

"The Zephyr seems to float to me
Sweet sounds of heaven's melody."

I have always thought that Bunyan in his "Pilgrim" gave us a pretty true picture of Beulah Land and now I'm more convinced of it than ever.

Many and varied are the experiences of these three years. It would delight me to tell them all. In fact, they would fill a booklet but I must have respect to the length of this article so must content myself with a few.

The doctor told me to rest three months and I have been at home three years. Why this strange providence? Was it a chastisement or was it meant as a preparation for me to bring forth yet the best fruit of my life? An inner circle of friends have been praying that the latter may come true. What about my future? I leave all plans in the hands of him whose I am, and who never makes a mistake. As I look forward toward the River it is with a calmness and serenity begotten and sustained by the power of the Holy Spirit in me. There is not a cloud in sight. As I look across yonder to the glory land by faith I see Jesus enthroned, and the angels casting their glittering crowns before him in adoration and worship crying "Holy, Holy, Holy," and by faith I hear the million voices of the heavenly choir as the voice of many waters singing, "Worthy is the lamb that was slain," and as I listen even while I write these words my soul is well attuned to the sentiment of the sacred old soul-stirring stanza,

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."
Hallelujah! Hallelujah!

W. J. PUCKETT.

Cave City, Ky.

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 NICKEL BROUGHT HAPPINESS.

James found a nickel in the dust that mother emptied out of the sweep-er. Nobody claimed it, so mother said James could have it. What should he do with it? James wanted to spend it for something that would make someone happy.

When his Uncle Frank came in that evening, James brought out the coin. "If I bought peanuts they would not last long," he said. "Even if I divided them with someone they would soon be eaten up. Can you think of a good way to spend the money?"

Uncle Frank looked very thoughtful. After a bit he said: "You want to make as many people as possible happy. Is that the idea? Well, how would it be to spend your money for seed pop corn. Then next fall you will have several bushels of corn. You can pop every Saturday and carry some to people who do not have any. What do you think of that plan?"

"And I know of several persons who would buy a sack of nicely buttered pop corn every Saturday," put in mother. "And you would have a nice sum to put in your missionary box, too."

James skipped around the room and clapped his hands. "In the morning I will go down and buy the corn," he said.

The storekeeper did not weigh the corn when James told him what he was going to do. The sack was heaped full. James worked after school hours and on Saturday until he had the ground in fine shape. He was so tired that he almost went to sleep at the supper table. Mother helped to mark off the ground so that the seeds would not be planted too close. Then James dropped the grains and carefully covered them.

Never was there a better showing for a crop. It seemed as though every grain grew. The little green stalks pushed through the ground. A little later the blades began to appear. And after a long time the silky fringe proved that the ears were forming.

After another time of waiting, one frosty morning James came running into the house. "Father says I can bring some in today," he called in his shrill voice.

"Who are you going to bring in?" asked mother. But the little boy was halfway down the garden path. Pretty soon he came back with a little basket full of corn. It was hung around the kitchen range and then came busy Saturdays for James.

There was little Stevie Dorr who had a lame back and could not get around in the winter at all. He said the pop corn balls were as good as candy. Mrs. Worth who had five children, and lived where there was only a scrap of ground in the back yard, could hardly believe James when he said that he had a sack of corn for each of the children.

Then there was the blacksmith's family who lived next door to the shop, and did not even have a scrap of a back yard. James carried the corn to them, and their mother made cracker-jack for the children.

There were other places where James went now and then. At Christmas time he was very busy.

But best of all, the little mite box filled up so fast that James had to carry it to the missionary secretary to be emptied.

"Well, how did the plan work out?" asked Uncle Frank when he came home to spend the holidays.

"It would take a long time to tell about the people I have made happy," said James as he stretched out on the rug before the hard coal burner and looked up at his uncle. "I have saved some corn for seed, and so you see I can go right on making people happy. It was just the best plan. I am so glad that I didn't spend my nickel for peanuts."—Selected.

Dear Aunt Bettie: Will you scoot over and let me join your happy band of boys and girls? I was thirteen June 7. I was born in Alaska. I hope you will print this letter as it is the

first one that I ever sent away. I hope that Mr. W. B. will please keep his hands off of this letter. I have blond hair, blue eyes and fair complexion. Will some of you cousins write to me?
June Lankaar.
Lynden, Wash.

Dear Aunt Bettie: Will you let a little Virginia girl join your happy band of boys and girls? I take The Herald and I enjoy reading it, especially page ten. A friend of mine, Mrs. Owens, subscribed for me two years ago. The old lady is very kind to every one. I have brown hair and eyes. I am five feet high and my weight is 103 pounds. I am eleven years of age and am in the sixth grade. I hope Mr. W. B. has gone to the market when this letter arrives. Who can guess my middle name? It begins with B and ends with A; it has six letters in it. Whoever can guess it I will send them a present or a snapshot.
Irene Jones.
Dunavant, Va.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I have written to The Herald once before but Mr. W. B. got it. We take The Herald and I enjoy reading it. I think it is a wonderful paper. I am glad so many of the cousins are Christians. I was eighteen years old Jan. 11. Have I a twin? If so, please write to me. I have brown eyes, red hair and fair complexion. I weigh 145 pounds.
Velma Wells.
Rt. 10, Lewisburg, Tenn.

Dear Aunt Bettie: Will you let a little Nashville girl join your happy band of boys and girls? I like to read page ten. I have black curly hair, brown eyes and dark complexion. I am in the sixth grade. I have just finished reading The Herald and thought I would write. Mother takes The Herald. I like to read page ten best of all. As this is my first letter I hope to see it in print.
Ereile Mae Bedwell.
Rt. 3, Nashville, Ark.

Dear Aunt Bettie: Would you let a Tennessee girl join your happy band of boys and girls? This is my first letter to The Herald. I enjoy reading page ten. I have blue eyes, brown hair, and am eighteen years of age. My birthday is July 2. If I have a twin let me know. Who can guess my middle name? It begins with A and ends with E, and has six letters in it. Cousins, please do write to me for I love pen friends.
Swanie Murrell.
Rt. 2, Cosby, Tenn.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? I am eleven years of age. I have light brown hair, fair complexion, am five feet, one inch tall. I live on an island shaped like a horseshoe. I go to school at Joseph M. Davidson High School at St. Joseph, La. My birthday is Aug. 8. Have I a twin? If so, write. I will answer all letters received.
Katherine Ridgway.
Rt. 1, St. Joseph, La.

Dear Aunt Bettie: Will you let a young minister join your happy band of boys and girls? I have been a reader of The Herald for several years and think it one of the best papers ever printed for young people as well as the old to read. I feel that if we had more readers of The Herald we would have more Christians. Young people, you are facing the greatest temptations the world has ever faced, and there is only one way to overcome these temptations; that is, to take Jesus with you, for he said, "I am the way, the truth, and the light." If you are not a Christian give your heart to God, for without Christ we are failures in this world. "For what doth it profit a man if he should gain the whole world and lose his own soul? Or what would he give in exchange for his soul?"
I am pastor of the First M. E.

Church; have a large church and a good salary. I have light complexion, dark brown hair, blue eyes, six feet high, weigh 180 pounds, age between eighteen and twenty-eight. I would be glad to correspond with some good Christian girl who has a high school education and musical talent.
G. W. Prince.
Ness City, Kansas.

Dear Aunt Bettie: I have been reading page ten for a good while, and thought I would write my first letter to The Herald. I am seventeen years of age, have black curly hair, brown eyes, am five feet, six inches tall, and weigh about 125 pounds. I am a Christian, and attend The Calvary M. E. Church here in the city. I have a friend that works at The Pentecostal Pub. Co. He and I are great pals, in fact he is the one that suggested my writing to The Herald. He said I would enjoy getting letters from the cousins. So please publish this letter, so the cousins can send their letters to
Frank Bibby.
1519 S. 2nd St., Louisville, Ky.

Dear Aunt Bettie: Will you move over and let a little Iowa girl in? I have been reading some of the letters on page ten and have not found one from Iowa. I am not a Christian and I hope you and the cousins will pray for me. I go to Sunday school when I can. I am a brunette, weigh 99 pounds; have fair complexion. I am twelve years old and in the sixth grade. My hair is cut wind-blown, bobbed and wavy. Have I a twin? If so, write to me. I will promise to write to anyone who will guess my second name. It begins with E, ends with H, and has five letters in it. As this is my first letter I hope Mr. W. B. is in Russia on a visit.
Beulah E. Peterson.
Rt. 3, Nevada, Ia.

Dear Aunt Bettie: I don't often see letters from West Virginia, so I am writing to you. I have never written to The Herald but have greatly enjoyed reading the letters of some who have written. I have been corresponding with some who wrote to page ten and have appreciated the letters very much. Mother takes The Herald and I enjoy reading it very much. I have been a Christian for about five years. I am twenty-one years old, five feet, four inches tall and have dark red hair. I am a junior in high school and enjoy my school work. As this is my first letter, I am wondering if I shall see it in print. I would like to receive letters from any of the cousins who would care to write to me, and will try to answer all I receive.
Lillie Knapp.
Sandyville, W. Va.

Dear Aunt Bettie: I would like to join your happy band of girls and boys. I was eleven years old May 21. I am in the sixth grade. Father is a Methodist preacher and he surely knows the Lord; so does mother. Father gets The Pentecostal Herald every week. Mother taught in Asbury College for six years. Her name was Miss Nevitt. When I am big enough I expect to go to Asbury College, too. I hope Mr. Waste Basket has gone to dump his letters when mine arrives.
Edward Carson.
Wheeling, W. Va.

Dear Aunt Bettie: I am a reader of The Herald and think it one of the best, if not the very best religious papers I ever read. I am a Christian and love Jesus with all my heart, and why shouldn't I, or any one else love such a great and good Friend and Saviour who has done so much for us redeeming us from sin and making it possible for us to live clean, pure, holy lives and filling our souls with unspeakable joy and gladness here and now, and then Heaven, with all its eternal glories with God the Father, Son and Holy Ghost, when this life is over. All glory and praise to his dear name forever. I was saved when I was sixteen years old, and from that day to this I have had no other desire or ambition in life than to love and serve him with all my might. I want to say to the young folk that it pays to give yourself to the Lord while young; there is no other life worth living. There is more real joy and happiness in one year of real Chris-

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tian experience and living than there could possibly be in a century away from God. So you who are outside of the family and fold of God, please do not eat or sleep until you know beyond the shadow of a doubt that your sins are all under the blood, and you are a new creature in Christ Jesus. I don't see how parents dare try to bring children up without God; it is a tremendous responsibility, and God will not hold you guiltless if you fail. I found out long ago that if there were one place we needed God more than another, it is in the home, bringing up a family. I am so very glad I learned to know, and love, and trust God early in life, if I hadn't I do not know where or what I might be today. Now I must not make my first letter too long and wear my welcome out to begin with, but in closing I want to ask a favor of all The Herald readers which, if granted, will be appreciated more than I could possibly tell you in mere words. My request is that you write me a nice fat letter, as my life is somewhat lonely being an invalid bedfast for more than eleven years. My husband and I live alone on our little farm and when he is out at work I am all alone. He arranges something in the window so I can signal him if I need him. Our only son, a dear lad of 24 years, is 600 miles from home working his way through Bible School, a fact for which we praise and thank our God, for in this evil day not many youth, or older ones, for that matter, are choosing to walk with God. The Bible says: "This is the way, walk ye in it." Let us obey God. I shall be watching the mail man.
Yours in him,

Grace McCreary.
Greensboro, Md.

Dear Aunt Bettie: May a little North Carolina boy join your happy group? I am eleven years old. I do not see many letters from dear old North Carolina. Please wake up boys and girls and join this happy band. I think The Herald is a wonderful paper. My uncle from Hillsville, Va., sent it to us several years ago and I have been reading it continually. As this is my first letter I must not stay long. Love to Aunt Bettie and cousins.
Gilbert C. Chappell.

Box 165, Rt. 2, Tyner, N. C.

Dear Aunt Bettie: Here I am for the first time to introduce myself as a member of your band. I am seven years old, and am in the third grade. I have been handicapped by being crippled, but that is not going to keep me from living for Jesus and getting an education. My twin sister and I sang for the League; our songs were "Jesus Never Fails," and "I Am His." All you boys and girls write me. Good bye, everybody.
Vernon B. Hager.
Nicholasville, Ky.

BOUNTIFUL GRACE.

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Introduction by Dr. John Paul.
A new booklet just off the press. Life Story of one of the Chinese evangelists of the National Holiness Association Mission in China.

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FALLEN ASLEEP

HAYES.

May 24, our dear brother, Peter C. Hayes, left us to join those who have gone on before. He was only ill a few days but seemed to know long before he died that he was going soon. Praise the Lord, he was ready to go. He was born in 1859; was married to Miss Mary Evers in 1883. He left behind, beside his widow, one son, Richard Hayes, two daughters, two brothers, and one sister, Mrs. J. W. Dassey. "Uncle Pete," as he was affectionately called, was a friend to every one, always helping those who were in need and sacrificing self for others. He always had a kind word and encouraging bit of advice. His neighbors, friends, and kinsfolk loved him and he will be much missed by all, as he was a pioneer and was widely known. He was a member of the Audilla Baptist Church at Midulla, Fla., and his funeral was held from there. Truly a Christian spirit has left us the better for his being among us.

He is not here, he is just beyond,
Where dwells the angel band.
He's happy there in that bright home,
Beyond dark Jordan's strand.

So cheer up friends who loved him best,
We, too, shall go some day.
May we live true and stand the test
Of God's true love and righteousness,
So we through his great kindness
May meet our Brother Hayes.

Mrs. Nannie Hayes.
Rt. 1, Lakeland, Fla.

CAVE.

Rev. Ashby Cave departed this life July 13, leaving a wife and six children to mourn his home-going. He was sixty-four years of age, and had been preaching twenty-eight years. He lived a good life and was kind to every one with whom he came in contact. He has laid aside the toils and cares of this life and has gone to be with his Lord and Master on the other side, where he will meet the loved ones gone before. During his three months' illness he suffered without complaint. He left a bright testimony behind, his last words being, "The Lord is with me," after which he fell asleep in Jesus to await the resurrection morn, when the dead in Christ shall rise to meet their Lord in the air.

His sister,
Lily Cave.

WET AND DRY PLANKS.

Joseph T. Cargo.

There is said, printed, and heard these days a great deal about the "wet and dry" planks in each political party. Some people are for modification and some for repeal of the 18th Amendment. Some people have gone so far as to form themselves into a society by name of "The Crusaders of America" in order to get members enough to throw out the 18th Amendment and Jones Act so they can manage and conduct the sale of liquor.

I will venture to say, "There is not a person that is in favor of abolishing the 18th Amendment that will hunt or send for an intoxicated person, or even furnish liquor to a person to drink until he is drunk, to take charge of the steering wheel of an automobile or steamer to go any distance with them. Another thing about the women in "The Crusaders of America"; there are some fine, well meaning women therein who, if they understood the true meaning of their acts, would never have anything to do with the Crusaders of America. If our laws are upheld and society protected some one has to suffer. The criminal does not intend to abide by the law, and of course, he resists the law by shooting his way out. If the criminal were allowed freedom, there would be

no need of laws for protection from robbers, murderers, arson, etc.

It is therefore necessary for the law enforcement officers to bear arms. No woman wants to be a wife to a man who gets drunk, to come home and beat her senseless, kick her and all her children out of doors in all kinds of weather without something to keep them warm, or anything to eat. I am inclined to believe when Mrs. Norton rebuked Senator Robinson, of Arkansas, by saying "That the womanhood of America will be the strongest factor in bringing about the repeal of the 18th Amendment," she surely must have been deceived. There are thousands of men and women who have a voice in the election who do not understand the position of the liquor interests, and when it comes to a showdown, if ever, the womanhood of America will show that intoxicating drinks are not wanted. There is no sadder sight than to see the women of a land grasping at the ignoble and rejecting the noble. Abdicating their true throne over the heart to grasp at the kingdom over fashion; ceasing to protest against impurity and unbelief and giving an underhand encouragement to the criminal element of drunkenness and vice, turning away from their mission to bless, while thousands of their sisters are crying in the night for something to eat. Who, if not the women, are to be the hearts of redemption of the poor from social wrong.

The liquor interest has had a chance at all kinds of laws, during the last century. Did they obey the laws of the country? Not much, only as they were compelled so to do. Intoxicating liquors are not medicine, food, nor clothing. The party that drinks intoxicating liquors knows very well before he touches the glass of liquor that it will cause him trouble before he is through with it. He there and then becomes a criminal unto himself, and later on to destroy his own home, wife, children and himself. There is no person who wants a drinking man for a foreman, laborer, or mechanic in their employ.

Much as Mr. Raskob, chairman of the Democratic Committee, abuses the 18th Amendment and is in favor of the repeal of the 18th Amendment, he will not, for his own safety, hire a drunken driver to drive an automobile with him in it, through a wild country and over rough roads; neither will he employ a doctor that is drinking to attend a serious case or accident.

There is no better time than now for every person that believes in Christianity, peace, love, sobriety, and loves their fellowmen, loves the flag and country, and who loves old age, to put on the armour of faith and go boldly forth to help subdue the lovers of the enchanted bowl which begets crime, misery and want, and drive them from the face of the earth. All the agents of the liquor interest are organizing for a victory of the liquor traffic over prohibition which means they will undertake to tie up the intelligent people with the underworld and the criminal class in order to overthrow the 18th Amendment or prohibition and bring back the saloon.

What has been done in past days will be done again by the liquor interest, should they get back light wine and beer. Whiskey, as well as other intoxicant liquors, will flow just as freely as in days gone by. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him,

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."

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and maketh him drunken also, that thou mayest look on their nakedness." Hab. 2:15.

Come, the war is on and promises to be long and weary. Let us not be bound to the chariot that brings blight, crime, curse, disease, murder in its trail, but go forth valiantly to the fray with prayer and song to conquer or die for the right.

REQUESTS FOR PRAYER.

Mrs. J. K. K.: "Please to pray earnestly for my healing of mental suffering, which is very great."

A Herald reader requests prayer for the restoration of her spiritual joy.

A Reader: "I ask an interest in your prayers that I may live closer to the Lord, and for my loved ones, that we may form an unbroken family in heaven."

Pray for a young woman to be sanctified, and for the healing of her eyes. She also requests prayer that she may

be able to enter Asbury College this fall.

Pray earnestly for a father who is passing through deep waters, that the Lord may bring him through. Pray for his family.

Please to pray for a poor girl that she may find employment.

R. I. C.: "Pray for a young woman who is active in church work, who does not see the harm in a social game of cards, dancing in private homes, etc."

C. M. M.: "Have just gotten out of the hospital. Pray for the healing of my body, and that I may receive the fulness of the blessing of the gospel of Christ. Pray for my husband and three children."

Prayer is requested for a brother who has drifted into modernism, that he may be brought to repentance and be saved.

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

SUNDAY SCHOOL LESSON

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

Lesson IX.—August 30, 1931.

Subject.—The Mission to Cyprus. Acts 12:25 to 13:1-12.

Golden Text.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1:16.

Time.—About A. D. 44 to 47.

Places.—Antioch and Cyprus.

Introduction.—It was necessary for the life of Christianity that the early Church should become missionary, for a non-missionary church soon dies. At one time there was a sort of slogan in the Church, that said: "Go or Send." Then some good brother with more sense changed it to "Go or Die." The Dead Sea receives fresh water from the River Jordan and several other streams, but gives out nothing; and it is so dead that nothing can live in it. In Egypt the Nile gathers up all the waters from the melting snows about its headwaters, and pours them out over a vast alluvial plain that furnishes bread for millions of people, and it was kept sweet. The selfish man shuts himself in with his own bad company and dies, while the liberal soul feels and supplies his neighbor's need, grows fat, and lives. The home church needs missions as sorely as the heathen.

Comments on the Lesson.

25. Barnabas and Saul returned from Jerusalem.—If you will read the 11th chapter of Acts you will learn how at that time God was beginning to break down Jewish prejudice against the Gentiles, and to move the disciples to carry the gospel to them. Peter was sent to the household of Cornelius, a Roman Centurion, after his house-top experience. After the murder of Stephen, the disciples were scattered abroad, and preached everywhere as they went. Some found their way into Antioch, and established a church there, "speaking the word to none save only to Jews." A little later certain others came from "Cyprus and Cyrene, who when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus Christ." Many were converted; and when the news reached Jerusalem, the church there sent Barnabas to Antioch to see about the matter. Needing more help, Barnabas went to Tarsus and brought Saul to Antioch to assist him in the work. In those days a certain brother by the name of Agabus went to Antioch from Jerusalem, and prophesied that there would soon be a great famine. This "came to pass in the days of Claudius;" and the Antioch church sent relief to the poor saints at Jerusalem, sending by the hand of Barnabas and Saul. Their return to Antioch was after they had delivered this help at Jerusalem. Took with them John.... Mark.—This young man belonged to a well-to-do family in Jerusalem. He must have had some fine characteristics; or Barnabas and Saul would not have become so attached to him. Although he failed them on their first missionary journey, he afterwards righted himself and went with Barnabas on another missionary tour; and Saul became reconciled to him, and found him very helpful in the work. John Mark wrote the second Gospel; although he seems to have gathered most of the story from the lips of

Peter, so much so that some have called it "Peter's Gospel."

1. Prophets and teachers.—These two words are frequently used in almost the same sense in the New Testament, although there must be some distinction in their use in this verse. Prophets is a larger word than teachers, in that the former both taught the word and foretold coming events; while the latter were such as taught in the Word. The Antioch church was somewhat cosmopolitan. Simeon Niger must have been a very dark-skinned Jew, if judged by the import of his surname. Lucius of Cyrene has a Roman name, but may have been of Hebrew extraction. Manaen had been brought up with Herod; but nothing is known of his origin. He may have been a Jew. Barnabas and Saul were both Jews. The little church was well manned.

2. As they ministered to the Lord, and fasted.—That was a good time and place for the Lord to find real missionaries. Well educated missionaries are needed; but they are less than worthless on the field, except they be full of the Holy Ghost and power. The Holy Ghost said.—Here we have marked evidence of the personality and office-work of the third Person in the Holy Trinity. A mere influence could not speak. Separate me Barnabas and Saul for the work whereunto I have called them.—Again in proof of the personality of the Holy Spirit, I call attention to the two personal pronouns, ME and I. Certainly they could not be applied to anything other than a person. All true missionaries are called of God for their work. Others had better stay at home.

3. Fasted and prayed.—That was proper—the more praying the better. I like this old Bible custom of laying on hands. These brethren could not thereby confer any special blessing upon the two outgoing missionaries; but there is a certain solemnity in such an act that is worth while; and, in a sense, it confers upon such workers a sense of the authority of the Church to commission its workers. In other words, all church work should be characterized by decency and order, in order that there may be no room for harsh criticism.

4. Being sent forth by the Holy Ghost.—This was their chief sending. The Holy Spirit recognizes the authority of the Church, and does not discount it; but endorses it by adding thereto his own authority to send men into foreign fields to preach the gospel. Seleucia.—Antioch was some 300 miles north of Jerusalem, and Seleucia was west of Antioch about 16 miles on the shore of the Mediterranean Sea. It was a walled seaport town. From this port Barnabas and Saul sailed for the Island of Cyprus, an island lying some little distance off shore. It gave the missionaries some advantage, because it was the native home of Barnabas. Its people were notorious because of their immoral worship of the goddess Venus. Their need of salvation was a distinct note in the call for the gospel; for Jesus came to seek and to save that which was lost.

5. Salamis.—Your map will show you the situation of this city on the eastern coast of Cyprus. It was the Greek capital of the island. Here the

missionaries preached the gospel in the synagogues of the Jews, as they did in nearly all places. This was their best opportunity to meet the people. John to their minister.—That English is awkward. The R. V. is better: "They had also John as their attendant." Maybe it would be clearer, if we used the word assistant, or helper.

6. Paphos.—Run your eye south-westward across the island, and you will find this city on the shore of Cyprus. It was quite important, being the city in which the Roman governor had residence. In this city the missionaries came in contact with a prominent Jewish sorcerer by the strange name of Barjesus, who gave them some trouble; but Saul gave him more trouble. The term Barjesus means a son of Joshua, although far removed.

7. The deputy of the country.—Proconsul is better (R. V.). Sergius Paulus.—A purely Roman name. A prudent man.—"A man of understanding" is far better. See R. V. The character of this man is proved by the fact that he "called for Barnabas and Saul and desired to hear the word of God." One's expressed desires reveal his inner nature.

8. Elymas the sorcerer.—Sorcerer means a magician, a wizard, a trickster, a fortune teller. Withstood them.—He knew that if the proconsul became a Christian, his gains would be at an end; therefore he tried to turn away the proconsul from the faith.

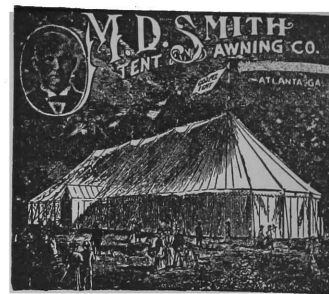
9. Saul, (who is also called Paul).—Here for the first time Saul's Roman name is used. Henceforth he is known as Paul. This fact, possibly, brought out more clearly his Roman citizenship. Filled with the Holy Ghost.—Some would expect Paul to use great gentleness in dealing with this sinner; but not so. He was filled with the Holy Ghost for a far different purpose. God's messengers must be kind at the proper time and place; but there come occasions when they must be veritable Boanerges, sons of thunder. Such was Paul on this occasion. The sorcerer had met his match.

10. Did one ever use severer words than these: "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." That was fearful; but sentence had yet to be passed upon this criminal. I have given the R. V.

11. Here is the sentence: "Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." That was none too severe when his crime is considered. And it was fulfilled with no chance of appeal for a new trial, or for commutation; for "immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." God's judgments are not always so sudden; but they are always certain.

12. The sequel in this case was good. Paul wanted to save the proconsul, but hardly foresaw what was going to happen. Read the verse: "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." That is not what we were looking for. Possibly we would have expected him to be astonished at the terrible miracle wrought through Paul, but the two were so closely related that they dovetailed into each other.

I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. 3:14.



The Mills of The Gods

by DR. C. F. WIMBERLY.

After reading sophisticated novels, sex stories, and tales of pagan glory, one comes with a great deal of delight and satisfaction upon this splendid story of Dr. C. F. Wimberly—"The Mills of the Gods." As the title implies it is a story of justice and recompense, and reveals in no uncertain manner how God, and not Chance, is ruling the Universe. The story moves with sure and certain strides, is gripping, worth reading, and the book deserves a wide circulation in this day of lost faith and false values.—JOHN RICHARD MORELAND, Poet and Critic, Norfolk, Va.
Order of PENTECOSTAL PUBLISHING COMPANY Louisville, Ky. Price \$1.50.

THE DEADLY UNDERTOW.

Will O. Scott.

(Lines composed on occasion of a young girl, at Atlantic City, being drowned when drawn out to sea by an undertow.)

On every sea there's an undertow
Beneath the sporting wave;
A treach'rous current just below
That leads to a watery grave.

However strong may be the oars,
However deep the sorrow,
This undertow will strew the shores
With wreckage on the morrow.

There's an undertow in each life, alas!
By the mortal eye unseen,
Though the surface be as smooth as glass
And the skies above, serene.

There's an undertow for the girls and boys
Where the social currents meet,
Where the trap is set 'mid the worldly joys
For their merry, dancing feet.

There's an undertow in the flowing bowl,
With its deadly serpent's bite,
That will sink the precious human soul
To the depths of darkest night.

But thanks to God, our Savior's blood
That washes white as snow,
Will bear us on its crimson flood
Safe home to Heaven we know!

A GOOD SUGGESTION.

I have a list of people I am praying for that the Lord may save some and sanctify others. The very generous offer of The Pentecostal Herald to January 1 for only fifty cents suggested to me that I can supplement my prayers by sending this evangelistic, holiness, gospel preaching weekly into the homes of these people. This insures that at least once a week they will be led to think of spiritual things, and if they read and heed The Pentecostal Herald's messages, perhaps opposite their names on my prayer list can be marked the word "Answered."

W. W. Cary.

WANTED REPRESENTATIVES in every community to sell our beautiful Scripture Text Calendar for 1932. They are easy to sell and we make a very liberal offer on them. If interested, address Pentecostal Publishing Company, Louisville, Ky.

ANNOUNCEMENTS.

Carysville, Ohio, Camp Meeting, seven miles north of St. Paris, will be held August 20 to September 6. The workers will be Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. For information, write Mrs. W. K. Williams, 160 Wilson Ave., Columbus, Ohio, manager of Camp.

The Kentucky Mountain Bible School at Vancleve, Breathitt Co., Ky., is under the auspices of the Kentucky Mountain Holiness Association, is Interdenominational, Co-educational, a school of practice for Evangelists, Missionaries and Christian workers. Practical work consists of church and Sunday school work in the rural sections of the mountains. The faculty consists of graduates from college and seminary. Tuition is \$5.00 per month; board and room \$10.00 per month. School opens September 16, 1931. Address Lela G. McConnell, Lawson, Ky.

The Bentleyville, Pa., Union Holiness Camp Meeting is now being held and will continue until August 30. Rev. Andrew Johnson, Rev. Warren G. McIntire and Rev. Charles Kolb are the preachers, assisted by Rev. Andy Dolbow and Mackey Sisters.

The address of Rev. D. A. Oakley is Statesville, N. C., Rt. 4.

The Hallelujah Camp Meeting, Oregon, Wis., will be in progress from August 14 to 30 this year. The workers will be Rev. Tilden Gaddis and the Musical Moser Maidens. Every convenience on the beautiful grounds and full board and room is only \$1.00 per day. For information address Mrs. Jack Linn, Oregon, Wis.

Rev. Jack Linn has returned from his world missionary journey. He will be in attendance at the Hallelujah Camp Meeting at Oregon, Wis., Aug. 14-30, and after that date is making up his slate for revival meetings. Those interested may address him at Oregon, Wis.

Glenwood Camp will be held August 20-30. There will be a corps of Spirit-filled workers and singers. Glenwood is four and one-half miles south of Galax, Va., fifty miles south of Wytheville. Come via. Hillsville and Galax. There is ample camping space and good homes available. Eats on the ground at small cost. Let The Herald family join in prayer for this camp meeting.

The Rev. H. E. Jessop, of England, will be a member of the teaching staff of Chicago Evangelistic Institute the coming scholastic year. Dr. Jessop has been Superintendent of the International Mission in England and Instructor of the summer school of Cliff College. He is filling engagements in Canada during the summer.

T. M. Hofmeister: "We are entering into the ninth week of a revival in Lima, O. Never have we found the people so cold and indifferent. The whole city is apostate. We ask our dear friends to join us in prayer. We hope to continue through August. Pray for a revival for Lima. The tabernacle seats three thousand. Crowds pitiful. Offerings as low as forty cents. Spent \$150.00 in advertising. Broadcasted over the radio, but the people are adamant. Churches sell ice cream on the pavements in front of the church buildings. The empty freezers stand there on Sunday morn-

ing to welcome the hungry. This city needs missionaries who will be supported from outside friends. This present campaign can be broken through, but it needs much prayer, patience and perseverance."

Rev. Stephen B. Williams, who has recently resigned his pastorate to re-enter evangelistic work, is conducting a meeting in the M. E. Church, South, at Jacoby, La., which his father and mother helped to build thirty-five years ago. He has moved with his family to the old home of both himself and wife, and will do evangelistic work. Following this meeting he will conduct a camp meeting with the M. P. pastor at Broken Bow, Okla. Bro. Williams helped to establish the encampment ground there on beautiful Mountain Fork River, and is president of the Association. He is available for meetings, preferably in Louisiana, and his address is Jacoby, La.

BRIGHT SPOTS IN A CHRISTIAN'S LIFE.

The writer having been converted at the early age of twelve years, has always found unspeakable joy in leading others into the Gospel light. We recall the conversion of one, especially at this time. A precious man, poor in this world's goods and unlettered according to this world's view of wisdom, but, Oh! how full of godly wisdom and rich in the Christian graces—Love and Truth.

One Sabbath morning clad in jean trousers and a blue flannel shirt, I found him seated in the rear of the Sunday school room, of which the writer was acting superintendent. And being led of the Holy Spirit I walked to the rear and welcomed the stranger. Being very-anxious about his soul's welfare I enquired if he were a Christian. And honest soul that he was, he replied that he was not, but that he had an earnest desire to be saved. In a conversation of a few minutes I learned that he had been an altar boy in the St. Louis Cathedral, a Roman Catholic Church in the City of New Orleans, but he informed me that he had failed to find any comfort for his soul in there. He told me that he had visited the different churches in the city in search of some message or word of peace and comfort for his soul, but like Noah's dove, he found no place on which to rest his weary feet. He had even visited a Jewish Synagogue. I then suggested that the Holy Spirit had led him to this spot. He said if he could find the church in which his wife had been "christened" he would go in it. As I had access to the records of this particular church, I promised to look up the record and let him know if she had been christened in our church. To my delight I found that she had been baptized in this church twenty-two years previously.

God was with me in leading this precious soul into the light. Although he was then thirty-four years of age and born and reared in this great city this dear man could neither read nor write. I offered my services to teach him, but he would not accept same. I afterward learned from him that he had since learned to read God's word while kneeling at an old log in the midst of the woods near his house. I visited the spot and saw where the grass had been trodden down in his anxiety to learn to read. Through his energy and help our Sunday school was increased numerically. Joe became an honored member of that

church. And it was interesting to notice how through his zeal and loyalty for the cause of God he put many older members to shame.

Shortly after his conversion, he asked me what I thought about his going out on the street with another Roman Catholic convert to preach the Gospel. I told him he must "obey God rather than man"—and he started out on his mission joyfully. Three hours later he called to tell me of a wonderful street meeting, where upward of 200 gathered to hear them, and he judged fully seventy-five to a hundred people raised their hands for prayers.

Joe remained with us for about eighteen months and God called him home.

I expect to meet Joe inside the Golden Gate, some day.

Dr. R. L. S.

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.

"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.

There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me. II Tim. 4:8.

AM I MY BROTHER'S KEEPER?

This question was asked in the long ago by one who was not asking the question sincerely, but in order to shun the responsibility of helping that one who needed his sympathy and support.

In These Days of Backsliding and Unbelief

I wonder if we are recognizing the fact that we are OUR BROTHER'S KEEPER, and are seeking in every possible way to help them into a higher state of grace?

We Are Giving You An Opportunity,

Will you give a bit of your energy, or a portion of your tithe, in order to put THE PENTECOSTAL HERALD in the homes of your neighbors and friends? It will give them a taste for the higher and better things of life. It will stimulate in them a desire for a closer communion with Christ. It will warn them of the dangers of false teaching that is so prevalent today. What greater service could you render a friend than to stir up his or her heart with earnest desires to know more of the blessed Master?

Reasons Why You Should Circulate The Herald

It is food to hungry souls. It is pure and clean. It fights sin in all its forms. It is a real family paper. It teaches a full gospel from repentance to glorification. It has always stood for the doctrine of Entire Sanctification. Its editorial and literary qualities are of the best. It is a blessing to the shut-in, and they are able to get the pure gospel at home. It has a sermon by some able writer each week, which is worth the price of the paper many times. It contains the best thoughts of our most spiritual writers. THE HERALD stands true to the church, for it stands true to the doctrines upon which the church is founded.

We Offer To Send The Herald

from now until January 1, 1932, weekly, for only 50 cents. We want you to join with us in this campaign, and place THE HERALD in at least ten homes, either by securing their subscriptions, or by sending us \$5.00 of your tithe money with names and addresses of ten persons to whom you wish THE HERALD stands true to the church, for it stands true to the doctrines that the paper may find fertile soil in which the roots of faith may spring up to higher and better living. We are counting on you, and it is through you only, that we can hope to accomplish this great and much needed work.

SUBSCRIPTION BLANKS

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Louisville, Kentucky.

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Camp Meeting Calendar

ILLINOIS.
Springington, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address Frank Doerner, Jr. Norris City, Ill., Sec.
Normal, Ill., August 20-30. Workers: Rev. J. C. Long, Rev. Chas. Stalker, evangelists; Mr. Burl Sparks, song leader; Miss Mary Ward, children's worker. Write Mrs. Bertha C. Ashbrook, Sec., 451 W. Allen St., Springfield, Ill.

INDIANA.
Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind. Bryansburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.
Oakland City, Ind., August 21-30. Workers: Rev. Holland London, Dr. G. E. Macklem, evangelists. Prof. Kenneth Wells and wife, song leaders. Write Mrs. Maud Steele, Sec., Oakland City, Ind.
Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley, Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

IOWA.
Keokuk, Iowa, Aug. 21-30. Workers: Rev. Paul Coleman and wife, Mrs. J. V. Coleman. Write Mrs. F. A. Oilier, Sec., 1027 Timea St., Keokuk, Iowa.

KENTUCKY.
Carthage, Ky., August 21-30. Workers: Rev. J. E. and Ada Redmon, evangelists; George P. Woodward, chalk artist and young people's worker. Address J. R. Moore, Pres., Rt. 1, Carthage, Ky.
Lawson, Ky., August 20-30. Workers: Rev. Chas. Jacobs, Rev. C. W. Ruth, Rev. W. M. Weaver. Music and song leaders, Mt. Carmel Faculty. Address Miss Mary Vandiver, Sec., Lawson, Breathitt Co., Ky.
Pentecostal Park Camp Meeting, Glasgow, Ky., Aug. 20-30. Workers: Rev. H. H. Jones, H. C. Morrison and A. S. Beck, preachers. E. C. Milby in charge of music. For information, address Josh Barber, Glasgow, Ky., Rt. 4.

MICHIGAN.
Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

MISSISSIPPI.
Jonathan, Miss., August 16-31. Rev. W. E. Hall, Rt. 1, Box 108 1/2, Leakesville, Miss.

NEBRASKA.
Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter. Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Neb.

NEW JERSEY.
Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughton, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

NEW YORK.
Seven Oaks Camp, Stop 33 1/2, Troy-Schenectady Rd., Cohoes, N. Y., Aug. 2-16. Workers: Rev. F. O. Arthur, Rev. J. A. Ward, Song leader, Rev. Alvin Young, young people's worker, Mrs. S. A. C. Easley; children's worker, Miss M. P. Humphrey. Write W. G. Kingsley, 1565 1st Ave., Watervliet, N. Y.
Richland, N. Y., August 16-30. Workers: Rev. Fred Stiel, Rev. F. E. Arthur, Rev. Bona Fleming and Tillie Albright, evangelists; Mrs. Florence Miller, song leader; Charles Sergisson, pianist; Miss Ida E. Biss, children's worker; Rev. George Warner, missionary. Write Miss Luella C. Hunt, Sec., Richland, N. Y.

OHIO.
Carysville, O., 7 miles north of St. Paris, August 20-Sept. 6. Workers: Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. Write Mrs. W. K. Williams, 100 Wilson Ave., Columbus, Ohio, manager of camp.

Portage, Ohio, August 20-30. Evangelists, Geo. B. Kulp, and H. W. Sweeten. Music in charge of Edith and Ruth Bishop. Missionary Day in charge of The Oriental Mission Society. Young people in charge of Willis and Viola Mills. Write to E. L. Day, Supt., Newark, Ohio.
Circleville, Ohio, August 19-30. Evangelists: Rev. Paul Rees, Rev. B. G. Carnes, Rev. Charles Slater, Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.
Lima, Ohio, August 20-30. Workers: Evangelists, Rev. F. Lincicome, Rev. L. R. Akers. Prof. L. J. Phillips and wife in charge of music. Address Fred Conrad, Sec., New Hampshire, Ohio.

TENNESSEE.
Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patysch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.

VERMONT.
Johnson, Vt., August 21-30. Workers: Rev. E. G. Wilson, Rev. James H. Jones, and Rev. C. R. Sumner. Rev. and Mrs. W. L. Brame will have charge of the singing. Miss Ruth M. Belmont, pianist. Write Rev. Clyde R. Sumner, Sec., Moores, N. Y.

VIRGINIA.
Greeneville, Tenn., Sept. 1-30. Workers: Rev. John F. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec. Dranesville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.

Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

Locust Grove, Va., August 20-30. Workers: Rev. Moses Haydon, Rev. D. F. Dimmick, Rev. L. B. Hudson. Gospel singers, Miss Frances Massey, Miss Lena Wilson. Write Mrs. L. R. Bowler, Sec., Locust Grove, Va.

WISCONSIN.
Oregon, Wis., August 14-30. Workers: Rev. Tilden Gaddis and the Musical Moser Maidens. Address Mrs. Jack Linn, Oregon, Wis.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist.
(238 2nd St., N. W., New Philadelphia, O.)
Richland, N. Y., Aug. 25-Sept. 2.
Chester Heights, Pa., Aug. 17-24.

ARTHUR, FRANK E.
(240 N. Waller Ave., Chicago, Ill.)
Seven Oaks, N. Y., Aug. 2-16.
Richland, N. Y., Aug. 23-Sept. 7.

AYCOCK, JAKETTE.
(2923 Troose Ave., Kansas City, Mo.)
Kearney, Neb., Aug. 20-30.

BABCOCK, C. H.
Hopkins, Mich., Aug. 20-30.

BECK, A. S. AND R. S.
Glasgow, Ky., Aug. 20-Sept. 1.
Columbia, Ky., Sept. 5-Oct. 1.

BEVINS, C. J.
(1474 Steiger Rd., Columbus, O.)
Open dates.

BURNETT, W. EVANS.
(P. O. Box 121, Beaumont, Texas.)
Magnolia, Miss., August 13-23.

BUSSEY, M. M.
Enid, Okla., August 9-23.
Kingfisher, Okla., Aug. 25-Sept. 6.

CARNES, B. G.
(200 Morrison Ave., Wilmore, Ky.)
Circleville, O., August 19-30.
Cooperdale, Ohio, Aug. 31-Sept. 13.

CAROTHERS, J. L. AND WIFE.
Bennington, Kan., Sept. 27-Oct. 11.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Ballston, Va., August 30-Sept. 13.

EDWARDS, J. R.
(Elmore, Ohio, L. B. 29)
Lima, Ohio, Sept. 6-27.
Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN
Louisville, Tenn., Aug. 28-Sept. 6.

FLEXON, R. G.
(Shacklefords, Va.)
Glassboro, N. J., August 14-23.
Kingswood, Ky., Aug. 28-Sept. 6.

FLEMING, BONA.
(2952 Hackmont St., Ashland, Ky.)
Richland, N. Y., August 16-30.

FUGETT, C. B.
Denver, Colo., August 21-30.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
Oregon, Wis., August 17-30.
Beulah, Mich., Sept. 1-13.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Homer City, Pa., October 4-18.

GOODMAN, M. L.
(Burnips, Mich.)
Boyne City, Mich., August 21-31.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Fort Spring, W. Va., August.
Barrett, W. Va., September.

HAMES, REV. J. M.
Charles City, Ia., August 18-30.

HARVEY, M. R.
(Box 184, Cherryville, N. C.)
Open date, August 16-Sept. 6.
Anderson, S. C., Sept. 13-27.
Open date, Oct. 4-18.

HENDRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
Lamesa, Tex., Aug. 10-23.
N. Chattanooga, Tenn., Aug. 26-Sept. 6.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
North Branch, Kan., Aug. 9-23.
Fowler, Kan., Aug. 27-Sept. 13.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open dates.

HOLLENBACK, U. T.
(Seymour, Ind.)
Crothersville, Ind., Aug. 9-23.
Brooklyn, N. Y., Sept. 5-29.

HOWARD, F. T.
Cynthiana, Ky., Aug. 18-30.

HOWARD, JARRETT W.
Fort Springs, W. Va., Aug. 2-23.

IRICK, ALLIE AND EMMA.
(Bethany, Okla.)
Mansfield, Ark., Aug. 13-23.
Wister, Okla., Aug. 26-Sept. 6.

JOHNSTON, E. DEWITT
(676 Calvert Ave., Detroit, Mich.)
Poneto, Ind., Aug. 9-Sept. 6.

JOHNSON, ANDREW
Bentleyville, Pa., Aug. 15-25.
Toronto, Can., Sept. 6-20.

JOHNSON, H. C.
(408 W. West St., Springfield, Ill.)
Prescott, Ark., Aug. 24-30.
Lexington, Ky., Sept. 2-6.

JONES, LUM
Altus, Okla., Aug. 18-30.

LARKIN, BESSIE
Spottsylvania, Pa., Aug. 16-31.
Point Pleasant, N. J., Sept. 6-27.

LEWIS, M. V.
(Wilmore, Ky.)
Kampsville, Ill., Aug. 13-23.
Figg, N. C., Aug. 19-30.
Greenville, Tenn., Sept. 9-20.

LINN, JACK AND WIFE.
Oregon, Wis., August 14-30.

LINCICOME, F.
Lima, Ohio, Aug. 19-30.
Canton, Ohio, Sept. 6-20.

LOWMAN, J. W. AND MAYBELLE
(432 St. Elm St., Casper, Wyo.)
Flat River, Mo., August 17-30.
Buffalo, N. Y., Sept. 6-20.
Atlanta, Ga., Sept. 27-Oct. 11.

MACKAY SISTERS.
Bentleyville, Pa., Aug. 14-29.

McBRIDE, J. B.
Lansing, Mich., August 23-Sept. 7.
San Francisco, Calif., Oct. 11-25.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Glasgow, Ky., Aug. 19-29.
Huntington, W. Va., Sept. 1-13.

MINGLEDORFF, O. G.
Pavo, Ga., August 16-30.
Columbus, Ga., Sept. 6-20.

NICE, N. W.
(1335 Betting Ave., Wichita, Kan.)
Belle Plane, Kan., August 23-Sept. 13.

NORRBERY, JOHN
(1001 Cooper St., Camden, N. J.)
Findlay, Ohio, August 6-16.
Chester Heights, Pa., Aug. 17-23.

OWEN, JOHN F.
(262 E. 13th Ave., Columbus, O.)
Hartselle, Ala., Aug. 13-23.
Mulberry Grove, Ill., Aug. 27-Sept. 6.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Athens, Ohio, Aug. 16-30.
Abbeville, S. C., Sept. 7-27.

REES, PAUL
Circleville, Ohio, Aug. 21-30.

REED, LAWRENCE.
(Rt. 1, Salem, Ohio.)
Jerusalem, Ohio, August 28-Sept. 6.

RICE, LEWIS J.
(2923 Troost Ave., Kansas City, Mo.)
Cale, Ark., August 20-Sept. 7.

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

RUTH, C. W.
(1290 Dominion Ave., Pasadena, Calif.)
Kittanning, Pa., Aug. 13-23.

SPARKS, BURL.
(527 East 3rd St., Seymour, Ind.)
Normal, Ill., August 20-30.
Canton, Ohio, Oct. 7-27.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Michigan.)
Milton, Del., August 17-30.
Brooms Island, Md., Sept. 4-20.

SWEETEN, HOWARD
Ramsey, Ind., Aug. 14-24.
Portage, Ohio, Aug. 24-31.

THOMAS, JOHN
Houghton, N. Y., Aug. 18-23.
Delanco, N. J., Aug. 28-Sept. 7.

VANDALL, N. B.
(Song Evangelist, North Reading, Mass.)
Hopkins, Mich., August 20-30.

VAYHINGER, M.
(Upland, Ind.)
Gaston, Ind., Aug. 9-23.
Loveland, O., Aug. 28-Sept. 6.

WHITE, MR. AND MRS.
Elkhart, Ind., August 13-23.
Pekin, Ill., Sept. 9-19.

WILLIAMS, L. E.
(Wilmore, Ky.)
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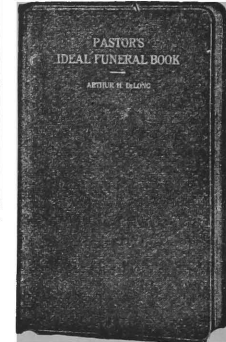
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Dr. H. C. Morrison, Editor
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THE CENTRAL HOLINESS ASSOCIATION.

By The Editor.

WHY another Holiness Association? Because this one is different. The members of this association believe there is a real need, a large place and a gracious service for such an organization as this will be.

* * * *

The membership of this association will be made up entirely of members of the two great Methodisms. To become an active, voting member of this association one must be a member of the Methodist Episcopal Church, or a member of the Methodist Episcopal Church, South.

* * * *

No, we are not sectarians in any narrow or bad sense, but we are Methodists loyal and true to the doctrines and polity of Methodism. We do not believe there is any better church home for us than we find, and have, in Methodism. We believe in order to carry forward the work in our thought and desire, prayers and faith, this organization should be made up of Methodists.

* * * *

What we desire, what we shall pray and labor for, is a gracious, widespread, deep revival of religion. Such a revival must have doctrines to preach, a church home into which it may gather and care for its converts and train them for service. We have no desire for the organization of another church. We believe every Christian should have a church home. We propose to remain Methodists and pray and labor for a great revival in Methodism. We love God's children in all denominations, and will welcome their co-operation; and we shall not seek to bring people into Methodist churches who desire to join other churches. Sinners converted in our meetings will be commended to the church of their choice.

* * * *

We believe Methodism is in sore need of a great revival and if she should receive an outpouring of the Holy Spirit she would again bless the world; so as Methodists we unite ourselves to pray, believe, and work for a widespread revival of religion in Methodism.

* * * *

You say our task is too large? That Methodism is too large and has drifted away from her original faith and revival zeal, and that she will never again, as a whole, burn and blaze with a great revival of religion. We have no exaggerated notions of our ability and power or, what, by God's help, we may be able to do; we shall simply do what we can. There are thousands of hungry hearts in the two great Methodisms who are a bit discouraged, who would rejoice to see such a revival as we need and could have, and we shall do what we can to help bring it about.

* * * *

Later on we will tell you something of our plans, of qualification for membership, and how we propose to go forward with the work.

MY EDITORIAL OFFICE.

Some of my friends would like to know—
To have some little memorials—
How I find a place, as about I go,
To write my editorials.

I feel that my friends have a right to see,
So I'll answer a question like that;
I carry my office about with me—
For my office is under my hat.

It matters but little just where I am;
I can sit with a friend and chat,
And draw my pen and write a few lines—
For my office is under my hat.

In travel on land or on the sea,
I can write about this and that;
I always carry my pen with me,
And my office is under my hat.

If there should arise a little fray
With some theological acrobat,
I draw my pen and fire away—
And my office is under my hat.

If with some wicked foe of truth
I am forced to have a spat,
I can at once get busy, you see,
And my office is under my hat.

For forty-three years I have been Editor
And the critics call me to the mat,
But I have little time to listen to them,
For my office is this old head of mine,
And I carry it under my hat.

A Letter to a Young Preacher. No. I.

My Dear Young Brother:

I have hesitated to write this letter, and I am not sure that I ought to write it now, but have made up my mind to risk it with the hope that it will do no harm and, possibly, do you some good.

I notice that you are disposed to blame any failures you may have upon some one else, and that you are inclined to believe that you are hurt in your appointments, removed from one charge to another, and receive smaller financial remuneration and, in fact, labor under many disadvantages because of your holiness. I know something of the pressure that is brought, of the misrepresentation, and the fact that sometimes men are persecuted for righteousness sake, but I have come to believe that there are other barriers in your way, rather than your purity of heart and experience of perfect love. Will you bear with me in a few suggestions.

First, I notice that you have an unpleasant habit of talking through your nose. This is unfortunate. No church wants a pastor standing in the pulpit and talking at them through his nose. Ordinarily, you let your nose rest in conversation, but when it comes to prayer and preaching you impose upon it. If you continue this you may be sure that you will have to suffer for it in many ways. It will cut down your congregation, your financial receipts, and you may be sure laymen will not attend an annual conference clamoring for a pastor who preaches through

his nose. You are mistaken if you have an idea that your peculiar nose accent adds in any degree to your piety, the effectiveness of your message, or your influence with the people who sit under your ministry.

I have been pained to note, when called upon to pray in public, you make it a personal matter. You start off thanking God that you had a pious father and mother, that you were reared at a family altar, that you were powerfully converted; that later, you discovered that you had a carnal nature, that you attended a holiness convention, went down on your knees and were blessedly sanctified. Thus you go on and on praying about yourself. It makes the impression that you are self-centered. That is not the way for you to pray in public, especially the opening prayer when you are going to preach. You should pray for the people, or at least embrace them by saying "we" instead of "I" and "me." I suppose you are pretty well set in your ways and it may be that you will go on in this improper way of praying. That would be proper for secret prayer, although it does not seem to be prayer at all. You are telling the Lord about yourself rather than praying to the Lord for yourself. Many think that such praying is unadulterated ignorance, and that it is an evidence of pride or conceit. I wish, as a friend and brother, you would cut out that entirely.

May I say to you that there is a vast difference between a well thought out, systematic, scriptural, clear preaching of sanctification, and a sort of loud, reckless, disjointed scolding at the people on the subject of sanctification. I believe there is a way to present the gospel of full salvation in Christ, the baptism and sanctifying power of the Holy Spirit, that is quite convincing and a real blessing to any, and all, reasonable persons. It would seem that those of us who profess perfect love should preach this gracious doctrine in the spirit of love. I am aware that the plain truths of the gospel, however presented, will arouse antagonism and resentment among some people; but it would be a source of comfort if we can feel we have discharged our duty in an unselfish way, and in the spirit of true love and solicitude for our hearers.

Pardon me. I am not competent to teach you how to preach. You must have great freedom in the Spirit. Let the Lord guide you. I believe, however, in preaching and praying you ought to give your mouth full sway; your nose has been overworked and might be superannuated. Bear with me, but it has occurred to me that you, perhaps, give very little time to the preparation of your message; that sometimes you make up with noise what is lacking in divine truth and its proper arrangement and proclamation.

There is one thing of which I am sure, and that is, that I write you these criticisms and suggestions with a desire for your efficiency and success as a minister of the gospel. I believe your best friends are aware of the fact

(Continued on page 8)

TRAVEL NOTES AND MESSAGES.

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



I began this article on the train running between Santiago, Chili, and Buenos Aires, Argentine. This Transandine Railway is one of the most unique railways of the world. Its construction entailed some very skillful engineering as well as financing. The length of the line is only about 154 miles; the highest point on the road is above 10,512 feet above sea level. The road was started in 1887 but it was 1910 when it was finished and ready for traffic. Part of the road out of Chili is operated by electricity. Passenger trains run twice a week and they are quite well patronized though they say the cost is the highest of any railway in the world for the distance; fortunately, they give missionary workers fifty per cent discount, which helped me out greatly.

The Andes Mountains are great and craggy and snow white on their crests, and a journey across them is something not soon to be forgotten. Though it was July 2 when I crossed, we met with snow and winter cold as we got up the mountains.

Some one describing the Andes has put it this way: "The precipitous gullies that sear their surfaces, the twisted shattered layers of their variegated stratas, the fissures formed in their sides by the roaring torrents from above, the terraced falls and the river racing and splashing along its rocky bed at their feet, all awake sensations of a new and untamed world to be conquered."

"Some lofty, curiously shaped crag will catch the eye, singular even in its fellowship with the rest and a patch here and there can be picked out, suggesting in its rugged lines the caution with which man must tread these rocky sides."

"Upwards and onwards, crossing the river the better to negotiate the turns and twists of the mountains which seemingly strive to hold one back. Zigzagging, onward and upward past Portrerillos (an emerald in a mountain setting where the sight of common things makes more vivid the beauty of uncommon things), past the frowning pile of Mt. El Plata, sulky with clouds and grim with shadows, on to the Guido gorge set thwart the face of a pink, blue and purple precipice fissured with cracks dividing its surface into huge oblong blocks; the river, now wide and wanton, our ever faithful attendant. Beyond, the round-topped hills seem to climb and slide behind their neighbors; a glimpse of a cascade is caught and lost again; a dry, boulder-strewn watercourse comes into view and almost before it is seen it has vanished."

"Here the waters white and crystalline rush through the depths of the canon beneath great shelves of rock piled one atop the other. The railway line turns and twists arduously, cautiously. Suddenly, a rock-strewn ridge appears apparently barring the way to further progress but the ingenuity of the engineers has found a way. Crossing an abyss high above the tumbling waters, utilizing a ledge on the side of the gorge, a track has been made under the very nose of the barrier."

"In this weird and uncanny district are to be seen Mt. Tupungato, 21,550 feet high and shortly afterwards 'The Penitentes,' a curious rock formation giving the illusion of a procession of cowed monks slowly wending their way up the slope towards an ancient Gothic cathedral."

II.

Chili and Argentine have given a very wonderful object lesson to the world in its "Christ of the Andes." This wonderful Monument of Christ was erected in 1904 on the

boundary between Argentine and Chili and stands on the very tip of the watershed between the great oceans at an elevation of 12,800 feet above sea level. The monument has a colossal statue of Christ and the Cross and these words constitute the covenant between Chili and Argentine:

"Sooner shall these mountains crumble into dust than the people of Argentina and Chili break the peace which they have sworn to maintain at the feet of Christ the Redeemer."

Shall we have another great war? is the question so often asked. Well by the looks of things the nations are getting ready again. Europe is bristling with bayonets. While mankind remains unregenerated and the whole world lieth in wickedness war seems inevitable; but it be far from us Christians to advocate war. Chili and Argentine are great Catholic countries but they teach an important lesson to the Protestant nations.

Wordsworth, that great English poet, has some wonderful words on the "Happy Warrior." How superior is the warrior he described than the warrior whom we have always associated with war and weapons and guns and swords and bloodshed.

"Who is the happy warrior? Who is he
That every man in arms should wish to be?
'Tis he whose law is reason; who depends
Upon that law as on the best of friends.
He labors good on good to fix, and owes
To virtue every triumph that he knows.
Who, if he rise to station of command,
Rises by open means; and there will stand
On honorable terms, or else retire,
And in himself possess his own desire.
Who comprehends his trust, and to the same
Keeps faith with a singleness of aim,
And therefore does not stoop, nor lie in wait
For wealth, or honors, or for worldly state."

III.

How wonderful Nature! Wordsworth sang:

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

Such a child of nature was Wordsworth that he said:

"In nature all the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being."

"He found

In simple flowers and leaf and stone
The impulse of the sweetest lays
Our Saxon tongue has known."

Wordsworth's poem, "We are Seven," is very touching in its reference to children.

"I met a little cottage girl, she was eight
years old, she said;
Her hair was thick with many a curl that
clustered round her head.
She had a rustic, woodland air, and she was
wildly clad;
Her eyes were fair and very fair, her beauty
made me glad."

These lines are very touching to me because if I have any weakness it is my love of children. In my travels it is a great relief to my loneliness, this love of children, and no matter what part of the world I may be in I always can make up to a child. The other day I was in a strange town in Argentine and went into a very nice tea room for a cup of tea; soon came in a group of lovely children and it was not long before, with my meagre Spanish, I had their names and ages and had a happy time together. Children know the language of love and I seldom have any trouble in making up to the children wherever I meet them. I have enough Spanish to ask their name and age and if they are pretty to say "bonita," and in a little

while I have a child in my arms and both of us are having a happy time. At the Escuela Popular Valparaiso where I put up with the Presbyterian Missionaries, there were a number of children there and I had such a happy time with little Emilia and Blanca and Alicia, Lidia, Rosa and Olga. I was to that group of children "Uncle George," and when time came to leave it was like breaking away from those whom I had known for a long time instead of six days. At one place little Caroline was a beautiful child of six years. She spoke both English and Spanish. Her eyes were the most wonderful blue. I loved to look into them. The most wonderful blue I think I ever saw was when I was down by the Mediterranean at Cannes, France. Caroline's eyes made me think of that; a great fondness grew up between that little child and her "Uncle George." One day she said to me, "I wish you were my papa." Now she had the best of papas; it was only her way of saying how much she loved me.

IV.

It is now July 2. Since April 27 when I landed at Valparaiso, Chili, I have been out of the pulpit only two days preaching Sundays two, three and four times and every day of the week including Saturday. Often I wished I could lay off on Saturday and rest up but the demands are so great and time so precious that I have preached Saturday nights right along. Last Sunday in Santiago, I preached three times in the Methodist churches and then at 8:30 preached to 2500 people in the Methodist Pentecostal Temple—the largest religious auditorium in the city. It was past midnight when I got out of that meeting. The Chilians are never in a hurry in their religious services; two, three, or four hours is nothing to them in religious meetings, especially if the meetings are lively. I judge they would tire of dead and dry meetings.

When one is in the Lord's work it is wonderful how strength is given for the work. Often I have been so weary as I approach another meeting that I scarcely knew how I would get through, but I plead Romans 8:11 in such times and the Lord never fails to give the quickening power. I sometimes wonder how preachers can endure just preaching one sermon a week and drawing a big salary for that. In fact, it seems so often the churches stand willing to pay good prices for the minimum man while the maximum man is dismissed for disturbing the peace. I heard of a woman in Philadelphia who told her pastor she was going to leave his church; her explanation was, "he kept her disturbed all week!"

V.

Shakespeare's "Macbeth" is one of the greatest and profoundest settings of sin and a guilty conscience that is to be found in all literature.

In one place Macbeth cries out to the Doctor:

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous
stuff

Which weighs upon the heart?"

The Doctor's hopeless reply is:

"Therein the patient

Must minister to himself."

So in the diseases of the soul which afflict and torment uncounted millions today in our land, medicine, doctors, learning, philosophy have no remedy! I remember reading somewhere that during the World's Parliament of Religion in Chicago many years ago Priests and Rabbis, Unitarians and Universalists, Saffron robed prophets from the East had all spoken and then came Joseph Cook's turn. He thrust himself with all his soul into the mo-

ment; when all was tense, he cried out: "I present to you Lady Macbeth. What can you do for her guilty conscience?" He passed the question on to the Eastern prophets and priests, to the Unitarians and to others, and they admitted they had no remedy; then

he cried out: "The blood of Jesus Christ his Son cleanseth from all sin!"

That's the answer! Hallelujah!

"I lay my sins on Jesus—
The spotless Lamb of God,

He bears them all and frees us
From the accursed load.

"I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious
Till not a spot remains."

OUR COUNTRY!

Rev. A. H. M. Zahniser.

"My country, 'tis of thee
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From ev'ry mountain side
Let freedom ring."

As loyal citizens of these United States of America we believe in rendering "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 20:21. We appreciate the place and position our great beloved nation occupies among the nations and governments of the earth. The baby nation that was born amid the birthpangs of the Revolutionary War from 1775 till 1783, and whose birthday we celebrate on the Fourth of July of each year, our American Independence Day, has now become a Giant among the nations of the world. According to newspaper reports the Honorable Ramsey McDonald, Premier of Great Britain, in a recent speech characterized the United States of America the greatest nation on earth. We are indeed grateful for all our exalted privileges and the protection afforded us under the Stars and Stripes. We rejoice in the liberty of conscience vouchsafed to us by our Constitution. We believe in the right to life, liberty and the pursuit of happiness of all our people. We are glad to make public acknowledgment of the manifold mercies and blessings Jehovah has so richly bestowed upon our land and its inhabitants. We, however, wish our beloved nation was more definitely a Christian nation. We believe the Person and authority of our Lord Jesus Christ should be recognized in our Constitution. We regret, and mourn over the manifest wickedness of multitudes of our people. The God-forgiveness and the desecration of our Lord's Day by many is a cause for sadness to the God-fearing citizenry. We should be honest enough to acknowledge our faults and failures, and brave enough to set about to correct them. We have been passing through a period of testing, perplexity and uncertainty. Perhaps a season of chastisement and correction. Maybe Jehovah would discipline us in the school of adversity and suffering for further usefulness. But possibly we have entered upon the judgment of the nations approximating the end of the ages, so far as the time-order is concerned. Yet it may be that prayer, humility and confession; sincere and earnest repentance on the part of our ruling classes and also on the part of the governed masses, issuing in a widespread manifestation of vital godliness and righteous living will prolong our tranquility. Under such circumstances the great God may be justified in granting us a kind reprieve and making us a benediction to the other nations of the world.

Other than the special prophets of God, perhaps no man is more qualified to speak or better prepared to judge regarding the situations and conditions confronting us, than our Chief Executive, the Honorable Herbert C. Hoover. In a recent speech, which we were privileged to hear over the radio, made before the Republican Club of the State of Indiana, in Indianapolis, he said, "The business depression is the dominant subject before the country and the world today. Its blight stretches from all quarters of the globe to every business place and every cottage door

in our land." . . . "Depressions are not new experiences, though none has hitherto been so widespread." He continued to try to explain that, "the extreme violence and the long continuance of this depression came not from within but from outside the United States"; and that in spite of "Our wild speculation; our stock-promotion, with its infinite losses and hardships to innocent people; our loose and extravagant business methods." He proceeded to point out that "Some particular calamity has happened to nearly every country in the world, and the difficulties of each has intensified the unemployment and financial difficulties of all the others," and that "Political instability has affected three-fourths of the population of the world." *What a picture of present day world conditions!* Does it not remind one of the conditions foretold in the twenty-fourth chapter of Matthew, and the twenty-first chapter of Luke leading up to, and just preceding the statement, "And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:27).

President Hoover in his political speech went on to express confidence and hope that our country would withstand this period of depression, and emerge into prosperity and success with precious lessons of lasting benefit having been taught us. If Jesus spares and carries, we too, hope and pray this may prove correct. But we may not reasonably expect any such gracious results without penitence, reformation and faith in God. We have no right to expect future blessings from our Heavenly Father while we allow the betrayal of prohibition, the annulling of our laws protecting the Christian Sabbath, and the general crime wave to prevail against and over the prayers and protests of the church of the living God. Let us join with the various Christian organizations and movements and the multitude of devout believers who request our rulers, under God, to designate and set apart a time for fasting, prayer, humility and confession, with the hope God may be merciful a little longer, and grant us a kind reprieve, and once more smile upon our land and people. Amen.

Thus may we prove that, "Righteousness exalteth a nation; but sin is a reproach to any people." (Prov. 14:34). And, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." (Ps. 33:12). Then still may we sing,

"Our fathers God, to thee,
Author of liberty
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

A Tree is Known by its Fruit.

Those interested in Asbury College very properly ask the question, "What sort of product is Asbury turning out?" "Is our investment there a profitable one in Kingdom work?" "Are the graduates of Asbury truly spiritual, aggressively evangelistic and holy in heart and life?"

Of course it is possible to encounter a single individual who would totally misrepresent Asbury and the actual conditions on the campus today. It is unfortunately true that

devout parents in desperation over some wayward son will send him to Asbury as a last resort. Every conceivable effort is made to get this young man converted; the school year opens with strong revival effort (this fall Dr. H. C. Morrison is the evangelist); there is a general atmosphere of earnest prayer, warm testimony and steadfast personal work, as well as faithful preaching and exhortation. If he continues to rebel against the will of God, ordinarily he leaves us before completing the first year, and in very few cases does such an one return for the Sophomore year. One interested in Asbury on encountering such a young man, if inclined to quick and too rash conclusions, might raise a question.

Asbury College stands or falls in the eyes of the holiness people of America by the fruit of its product. We believe that it is turning out a Spirit-filled people, and the very great majority wherever found will be young people who can witness to the joys of full salvation in their own hearts and life, and who will be aggressive in carrying the good news to others and urging that they go on unto perfection. A single letter from the many received during this summer's work from one of our Sophomores is direct evidence. I wish I could quote from the entire group of letters:

"Our campaign in the Kenmore district of Akron was much blessed of God. We started our meeting here on Wednesday the 15th and already souls have found the Master. This is but a small town but there is a great need.

"We say to the glory of the Lord Jesus Christ that during the five weeks that we have been ministering we have seen nearly one hundred souls find Christ either as their Saviour or Sanctifier. An interest in your prayers will be greatly appreciated."

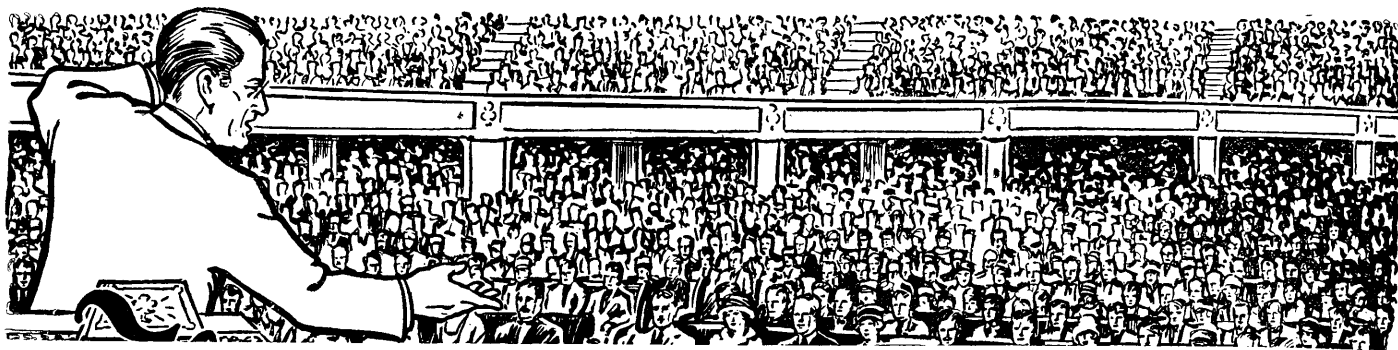
Young people here are continually urged toward an evangelistic attitude; their lives do count and they are producing definite results in really spiritual leadership throughout America, which was never indeed so badly needed in the forty-one years of Asbury's existence, as that leadership is needed today.

We have an unusually large number of young people requesting help in the way of loans and special arrangements who otherwise cannot enter Asbury. It seems a dreadful thing to refuse any of these, especially when they are under a call to special work as preachers, missionaries, etc. Unless gifts are received for this purpose however, there is no way in which we can take care of them. Please remember this great need in your prayers. We want you to join in rejoicing over the results and to pray God that our facilities may be enlarged so that many more young people will have the benefits of Asbury training.

If you are a Sunday school teacher and pressed for time, you will always find Arnold's Commentary full of rich spiritual truths on the S. S. Lesson. You can't afford to be without it at this closing-out price of 50 cents.

If You Want Something

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



THE MYSTERY OF REDEMPTION.

Rev. Paul S. Rees.

Text: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

A very familiar passage is this. It is at once evangelical and evangelistic. Within its greatly gracious compass the sublimities and simplicities of the gospel are met together. Here are twenty-two words only four of which have more than a single syllable arranged in such fashion as to make the path of mercy and peace, holiness and heaven so plain that the wayfaring man though a fool need not err therein. While the redeeming love of God will always hold for us heights that we cannot scale and depths that we cannot sound, I am venturing to affirm that what we have in the text is the mystery of redemption through our Lord Jesus Christ resolved into its most easily grasped rudiments. The ruin of man, the mercy of God, the fact of human responsibility, the possibility of the remission of sins and the complete renovation of the heart from which those sins issued—these are the great evangelical verities with which we are here confronted.

FOUR C'S

In moving along the way of grace so luminously marked out by the text there are four guiding terms which I think may assist us and perhaps make easily memorable the message of this hour. They are: 1 Conviction; 2. Confession; 3. Cancellation; and 4. Cleansing.

I. CONVICTION.

"If we confess our sins," says John. But who is going to confess sins of whose sinfulness and wrong he has no deep and arousing sense? Back of and beneath all true repentance is an awakened conscience, an illumination by the Word of God and the Spirit of God upon the exceeding sinfulness of sin. When the Apostle Paul received from the Lord Jesus his commission to preach, it read: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." (Acts 26:18.) "To open their eyes!" That was the very first thing to be accomplished. They are asleep. Wake them up! They are dreaming their deluded way to ruin. 'Rouse them!

Men will not be saved until they profoundly feel their need of salvation. Nor will they feel their need of salvation until they are smitten through with a realization of sin, a conviction which, alas, is all too rare these morally flabby days. How prophetic were the words of the late Prime Minister Gladstone, who said: "I notice a decline in the sense of sin, which instead of being, as under the Christian system it ought to be, piercing and profound, is passing with very many into a shallow, feeble and vague abstraction." Is it any wonder? On the one hand we have a timid, apologetic, man-pleasing pulpit, by its silence aiding and abetting those utterly un-

evangelical cults which seek to explain away evil by the magic and mystification of words, and on the other hand a materialistic, mechanistic, animalistic science interpreting life in such a way as to undermine the very foundations of moral responsibility. Between the two we have gone far toward the actual extinction of the sense of sin. Thoroughly in keeping with the modern trend is the poet who writes:

"Have you sinned? It is only an error—
Your spirit is pure and white.
It is Truth's own ray and will find its way
Back into the path of right.
Have you failed? It is only in seeming—
The triumph will come at length.
You were born to succeed, you will have what
you need,
If you will but believe in your strength.
"No matter how poor your record—
Christ lives in the heart of you,
And the shadow will roll up and off from
your soul,
If you will but own this true.
For 'Christ' means the spirit of goodness,
And all men are good at the core,
Look searchingly in thro' the coating of sin,
And, lo! there is truth to adore."

FALSE LABELS

By such poetic nonsense do we seek to hide the heinousness of the thing that nailed the Lord of Glory to the Cross of Calvary. By such vain devices do we sophisticate ourselves away from the old Puritan conviction that is something at which to be appalled, an offense against ourselves, against our fellow men, supremely against God. We have gone to the devil's dictionary for new and misleading terms with which to dress up old and ugly sins. Lying is "smartness." Drunkenness is "jollification." Adultery and immorality are merely "sex adventures." Smut and obscenity are given the false dignity of "frankness." Theft and robbery pass as "unadjusted acquisitiveness." Sensual indulgence even to licentiousness hides beneath such rippling expressions as the "gay life" and "stepping out." Black murder itself is white-washed with such over-worked terms of the new psychology as "thyroid deficiency" and "dementia praecox."

Yet cover and camouflage it as we will, sin remains the same dark, deadly, destructive, damnable thing that it is. The new phrases that soften its hiss are like veneer over rotten wood, like a rose-water label on a bottle of strychnine. Suicidal to one's own soul, ruinous in its influence over and offense against one's neighbors, high treason against the God of holiness and love, it is ever the same—rotten despite the roses that breathe it, fatal despite the phrases that flatter it.

It is doing its mischief in your life, some one now listening to me. Would to God you might get your eyes open! For conviction of sin is the first step in salvation.

II. CONFESSION.

"If we confess our sins." Mind you, confess! It is one thing to admit you are a sinner, it is decidedly another thing to confess

it. One is often done with a smile, the other, more often than not, with a sob. Popular literature, whether of the cheap newsstand type or the more expensive novel variety, is a brazen-mouthed witness to the perverse willingness, not to say eagerness, with which men and women will flaunt their moral failures, make merchandise of their misconduct, and sordidly turn their sins into sources of revenue.

Others there are who neither admit or confess. They cover. They deny. But when the condemning, convicting hand of the Spirit of God rests upon them, they are in wretchedness of mind and heart. Indeed it not infrequently happens that between the impulse to confess and the determination to conceal a tension is created which snaps in suicide.

CONFESSION MISUNDERSTOOD.

Is there not after all a very general misunderstanding of the true nature and significance of confession of sin? I am bound to believe there is, else we should not have so many soul-blighting concealments and mind-maddening repressions. Confession is no part of the punishment of sin, it is the way of release from its burden. If you are looking for analogies, do not think of it as an assassin's dagger, think of it as a surgeon's knife. It is the instrument of incision for draining away virulent poison. It may hurt a bit, but the alternative is everlasting moral invalidism and spiritual death. It is the patient's one sure way of relief and recuperation. In the 32nd Psalm David says: "When I kept silence, my bones waxed old through my roaring all the day. For day and night thy hand was heavy upon me; my moisture is turned into the draught of summer." (Psa. 32:3, 4). What strange and haunting language this is, than which there is none in all the Bible more revealing with respect to the experience of a soul trying to hide sin from God. Hidden sin! Sealed lips! The roaring tempest of inward conflict! The unrelaxing pressure of a mighty Hand reaching down from above! And the result! Bones waxing old! Moisture turned into the draught of summer! "Myself am hell!" says one of our great poets. Yes, there is a hell upon earth whose fierce fires are kindled within the black crater of a heart wherein lie unacknowledged and unforgiven sins. And in the fires of such a hell David found that he was getting old before his time.

He became desperate. The next verse records the outcome: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Psalm 32:5). Old as this ancient record is its very words breathe with a sense of that immense relief that came to the heart of the Psalmist.

It is a course like that, my friends, which is set before every one of us who would enter the kingdom of God. "If we confess! The conditional 'if' is also the final 'if.' There is no other way. "There is no such thing," said the late Dr. James Denney, "as negotiation, transaction or compromise possible in

the relations of God and man. We may take the gospel or leave it, but we cannot bargain about it." The words have a genuine New Testament ring. Surely you will not leave it, this gospel which is "the power of God unto salvation." I appeal to you to take it. Let your confession begin now. Let it be to those whom your sins have wronged and, supremely, to God. If there are questions as to how to make certain adjustments and reparations, how to deal with certain failures, seek out some Christian friend or minister whom you believe to be experienced, understanding and spiritually discerning. But let no man listen to the narrative of your sins in the false light of one who can absolve them. Turn your face to the God and Father of our Lord Jesus Christ and humbly, brokenly, trustingly, confess: "Against Thee, Thee only, have I sinned."

III. CANCELLATION.

Confession thus made needs only to have added the faith that receives the goldenly gracious word of promise to which we now come: "He is faithful and just to forgive us our sins." If there is not music in that sentence, the universe holds no melody in all its cheerless spaces.

A PAGAN QUERY

"Plato! Plato!" said Socrates, "perhaps God can forgive deliberate sin but I do not see how!" The brilliant peripatetic philosopher knew not the Christ. And be it remembered that without the revelation God makes of himself through his Son and by his Word we would have as little hope of forgiveness as that expressed in Socrates' earnest sigh.

But God hath declared himself. He is "faithful" to forgive. That is, he is true, dependably and absolutely true, to his character of love and to his promises of mercy. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7). More certain than the rising and setting of suns is this glorious pledge of pardon. God is faithful!

Moreover, he is "just" to forgive. Forgiveness as a matter of justice! Think of what a strange putting of it this is. To understand it we have to go to the Cross of our Lord Jesus Christ. God's love is a holy love. It must express itself in keeping with the character of sin. To offer an easy forgiveness for sin is to minimize it, if not to sanction it. Since God could do neither, his measureless, matchless love for the sinner decided him upon another course, with the result that the Cross, which he had perpetually worn in his heart since man's first disobedience, was lifted visibly and symbolically on Calvary, and that once and for all. Sacrifice unto death is there, for sin is so terrible a thing that even God must die in grappling with it. Atonement is there, full and complete. Righteousness is there, its claims fully met. Love is there, streaming in crimson courses. Blessed be God, the last barrier in the Divine Holiness is removed there in order that forgiveness through the Divine Love may pass on to us. And in view of it all, the assurance of our acquittal has been written down in this incontestable document which we call the Holy Word of God. Here it is: "Being justified freely by his grace through the redemption that is in Jesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him that believeth in Jesus." (Rom. 3:24-26).

IV. CLEANSING.

"AND TO CLEANSE US FROM ALL UNRIGHTeousNESS."

Full redemption is the Calvary message and the New Testament revelation. The God Who justifies will also sanctify. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

CAN IT BE?

I have already referred to the Gospel message St. Paul was ordained to preach. He was to proclaim the "forgiveness of sins, and inheritance among them which are sanctified by faith." The other day in reading a sermon on this text I ran across some disconcerting words. Commenting on the inheritance of sanctification the preacher said: "I know well that this is an experience into which all do not enter. It is a range of well-being and felicity to which some men dare not aspire, and other men do not crave to attain. All our lives are lived on a needlessly low level. And the reason is that we will not enter into the consecration which alone receives the inheritance." The latter statements are all too true, but is it possible there is any man whose sins have been forgiven of God who does not aspire to the possession of a pure heart. I cannot believe it. "Blessed are they that hunger and thirst after righteousness," is a benediction we should be able to pronounce upon every man, woman and child who have been genuinely converted. And to all such is held out the promise: "they shall be filled." Having been cleansed from all unrighteousness they shall be filled with the pure love of God.

In closing, to put the distinction between forgiveness and cleansing as clearly as possible let me suggest the following contrasts, based upon the general teaching of the Word of God. Forgiveness is a judicial act; cleansing is a priestly ministry. Forgiveness takes place in the heart of God; cleansing takes place in the heart of the believer. Forgiveness deals with the wrong I have done; cleansing deals with the wrong I am. What I have done is volitional; what I am is dispositional. Forgiveness gives me standing before God; cleansing gives me union with God. Forgiveness makes me an heir; cleansing gives me an inheritance among them which are sanctified. Forgiveness provides peace with God; cleansing imparts the peace of God. Forgiveness inspires me to sing:

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child—
I shall no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry."

Cleansing enables me to sing:

"I've entered the valley of blessing so sweet,
And Jesus abides with me here;
His Spirit and blood make my cleansing complete,
His perfect love casteth out fear."

IMPRESSIONS OF AMERICA.

WILL SCHUBERT.



AFTER fifty days in the United States, I am impressed by the following facts, which we must face honestly if we want a revival:

Many persons and groups are praying for a revival, but do not know that others are praying. There is no *esprit de corps*, no means of victory yet, and each one feels that he is fighting and praying alone, like Elijah, though there are more than seven thousand that have not bowed the knee to Baal.

Most of the preachers seem dead. Perhaps they have desires for good down in their hearts, but they are afraid to express them for fear of being misunderstood. As the prophet said, "They are all dumb dogs, they do not dare to bark." They don't hear God; are not alive to the situation, but are amused or think you are crazy or wanting a job if you talk about a national revival. The greed and other abuses of professional evangelists may be responsible for some of this, but if a man had a vision of the need and the possi-

bilities and had an ear to hear God, these things would not move him. Pray for these preachers; maybe they are not as bad as they seem, though some are much worse than they seem, and nothing is as bad as to stand in the way and prevent others to enter the way of salvation, to know the truth and refuse to proclaim it.

Carnality is the root cause of this attitude of indifference or hostility. Two so-called preachers whose churches are on the same street within three blocks of each other, do not seem to know each other. That looks queer. Of course they are not called by the same clique name, but what does that matter, they ought to love each other and work together. We understand that every business meeting of a certain organization for promoting holiness is marked by dissension, and followed by backbiting. Paul says such people are carnal. It is sure not all of them are led by the Spirit, or they would agree, for he wouldn't tell one one thing and another something else. I am afraid there is too much planning in the wisdom of the flesh, rather than by the guidance of the Spirit.

Many have sold their birthright for automobiles, new houses, fine clothes, the good opinion of men who do not stand high in the eyes of God. Some are afraid of what will happen to them if they come right out for God, for they see it happen once in a while to somebody else. So they pat themselves on the back because they are liked, are satisfied with the crumbs of committee honors, but they are not doing what God wants them to do. Some day brother, you will wake up and say, "What profit had I in those things, of which I am now ashamed." But it will be too late then. Don't wait, do it now, that thing God has been talking to you about. Speak out plainly for God, "Tell my people their transgression, and the house of Jacob their sins." (Isa. 58:1). Don't trim, but don't be harsh either, be sure it's in the Spirit. Pray through to tears and love and then go on; "Diminish not a word." (Jer. 26:2).

"Yes," someone may say, "that's all very well, but what would you suggest?" The following is strongly impressed upon my heart:

1. Let everyone who reads this repent of his love of praise and his fear of criticism. Cut loose from the world by a new sacrifice. Go the limit—what have you really done lately to compare with what you intended to do when you were young? Give up the idea that you can really accomplish anything by mere plans, and advertising, and by man alone. Read the Bible, especially Acts, and see how it is done. The eternal God works in exactly the same way today, and anything else is merely human effort and will come to nought.

2. Hunt until you find a likeminded person. It may take quite a while, but keep on. Then get together as often as possible, daily if you can, for prayer only. If you are really trusting in God, put it up to him. Let him tell you what to do, then do it. Don't go too fast. Get over that old habit of planning for God. Let him plan for you. Many good people don't know anything about this. But God has a plan for you and he will tell you. Be careful of mere imagination, but when the Spirit, the Word, and the providential indications agree, then go ahead. When the Spirit and the Word agree, then often a letter or an invitation or a suggestion completes it. The advantage of two or more likeminded persons praying together is that you can "check" each other on guidance. When the Spirit tells you both the same thing it is quite surely of God. That is what the Lord meant when he said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." In fifty days I have already found enough people who are agreed in asking for revival in the churches, to assure me that it can and will be done if we fulfil the conditions, plead the Blood, and continue in importunate prayer.

Responsibility of Church Membership.

L. F. GREEN.



SOME one has said that becoming a Christian is like enlisting in an army in the presence of a formidable enemy. Likewise, uniting with the visible, organized Church in membership is a serious responsibility, and should be so considered.

Why should Christianity be organized? Because in union there is strength. In group associations there is fellowship. Man is a social animal and as such, craves contact.

Stand in some of our great buildings and behold the massive pillars that hold up the structure. If the millions of atoms of these mighty pillars were in selfishness to cease to coalesce, the giant superstructure would crumble to the earth. The individual bricks, stones, timbers, and a thousand items each have their part in the construction and maintenance of the edifice.

If a spirit of selfish, parasitic seclusion were to dominate the material world, no beautiful homes, no splendid temples, no towering skyscrapers would rise above the world's wilderness to evidence the march of civilization.

The Battering Ram, an ancient weapon of war, illustrates the power of unity. This instrument consisted of a large timber with a head of iron, sometimes weighing several tons. With it, great walls were battered down. Such an engine of war was used by Titus in the final attack on Jerusalem, and with it the thick walls were pierced. Imagine a single Roman soldier pecking away with pick axe at those fierce battlements.

To batter down the walls of evil, to build the Kingdom of God, to express the united convictions of a group, to be effective, we must be united. To achieve, we must be militant. To triumph, we must march and fight together. "United we stand, divided we fall." "We must all hang together, or we will all hang separately," has had many applications.

What then are the vows made; the obligations entered into when individuals stand at the altar of our churches and come into our membership?

In view of the great army of inactive folks in our churches, and the lamentable fact that only one-fourth of our membership contributes to the world-wide program of the Church, calls for emphasis on the Responsibilities of Church Membership.

Let the obligations, as found in the questions of the Methodist Discipline be enumerated. These, I believe, are Scriptural, and in general, are also the requirements of all Evangelism.

1st. "Do you reaffirm your baptismal vows?"—which reads: "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh so that thou wilt not follow nor be led by them?"

This means nothing less than a sincere abandonment of all that is evil, worldly, profane, and dissolute; a forsaking of the selfish and beggarly elements of the world, even as a sailor forsakes a sinking ship never to return to it. For what is Repentance but a giving up of those habits which mar, spiritually, mentally, and physically? Such is the Baptismal Covenant, and such, in few words, the serious obligation of all our members.

2nd. "Do you receive Jesus Christ as your Saviour and confess him as your Lord and Master?"

Here is a declaration of saving faith. And the soul that implicitly makes this statement, accepts Jesus Christ, will come into a

gracious experiential faith. This is the witness of the Spirit to our Justification, Regeneration. This is Conversion.

If the answer to this question is mere formality, then we have only the empty shell; but if it is fraught with earnestness of prayer, meaningful repentance and faith, then religion will be a joyous reality and the Christian life will have begun, and will move forward triumphant and victorious. From this initial experience, the soul can, through consecration, enter the deeper realms of Holiness which is the heritage of every Christian.

3rd. "Do you receive and profess the Christian faith as contained in the New Testament of our Lord, Jesus Christ?"

Here is the creed—the New Testament. Read it, study it, believe it. Be charitable toward those who don't interpret every statement as you do. Let us always remember that the three great principles of the Reformation were: "The right of every person to read the Bible." "The Bible, the sole authority in things Religious." "Justification by Faith." Not all can agree on the "What" of Predestination, the "How" of the Second Coming, the "Mode" of Baptism. But all can agree on the Saviourhood of Jesus, and the necessity of a clean life. Wesley said, "Is Jesus Christ your Saviour? Then give me your hand."

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.

Let's not forget: The "Wickersham Commission," after eighteen months study, stood (1) for the retention of the 18th Amendment and the National Prohibition Act (Volstead Law); (2) Against government sale of liquor; (3) for substantial increase in appropriations for enforcement.

4th. "Will you be loyal to the Church and uphold it by your prayers, your presence, your gifts, and your services?"

Loyalty—what a word! In that spirit the Spartans stood and died at Thermopylae... the Light Brigade rode into the mouth of hell... Daniel bearded the lions in the den. In that spirit, Jesus went to the cross, and the Church with the Gospel through the world.

Only as our millions of members, new and old, are stirred by the Divine Spirit of Loyalty in "Prayer without ceasing," in their presence at the House of God—"Forsaking not the assembling of themselves together"; in Gifts that place God on at least an equality with the groceryman; in Service that exclaims "Here I am, Lord, send me." Yes, in service that abolishes that unchristian "creed"—"I do not believe in missions," but rather exemplifies the heroic actions of Ned Spencer who saved seventeen lives from the sinking Lady Elgin, then became unconscious through his Herculean efforts, and when he was revived, his first words were, "Did I save them all?" When a like spirit of utter devotion to our Lord Jesus Christ, a living loyalty to the Church, and a reincarnation of altar vows shall possess the multitude of our members, then Babylon will fall and the kingdoms of this world will become the kingdoms of our Lord.

Friends in the church, or those of you who should be in, here is a challenge of your Lord and his Church—a challenge of a holy cause. Will you answer like the fire-baptized prophet of old, "Here, Lord, send me?"

Education Should Be Safeguarded.

There is food for thought in the news stories during the past few weeks of the efforts of the Roman Catholic Church to acquire control of education in countries widely separated. Early in February the Pope issued a note in which he rather querulously reproached the Fascist Government of Italy for its laxness along certain lines, particularly for permitting Protestant propaganda. Italy has a number of schools maintained by the Methodist Episcopal Church and other churches. In Brazil the liberalists and non-Catholics are now in a vigorous struggle to prevent public education from passing under the complete control of the Roman Church. Unless the liberalists are successful in withstanding the powerful ecclesiastical influence Brazil will repeat Mexico's experience in her educational development.

In England only recently has been fought a battle royal to prevent the Roman Catholics from gaining control of a part of the system of public education. The National Education bill under consideration was so amended as to provide that the Government should pay for improvements of Catholic school properties as well as pay the teachers; yet the schools were to remain under the authority of the Church. Anglican Church schools were also included in this group. Happily the bill has been defeated; it was vigorously opposed by the Free Churches. Our contemporary, the *Methodist Recorder*, (London) justly complains that if the Roman Pontiff could have his way Protestants in Italy would enjoy neither religious nor civil liberty; yet in Protestant England this church seeks to have its schools and teachers paid out of the public treasury. At no point do our Protestant people need to be more alert than in safeguarding their educational freedom. Wherever the Roman Catholics can do so, they endeavor to control the schools. In the countries where they have directed education ignorance and superstition abound, even though it may be superstition of the medieval Church. Since this Church is opposed to public education and under the rules of the Pope its members are not supposed to patronize the public schools, surely the schools should be left in the hands of the State and of the people who do approve of this method of overcoming illiteracy.—*Nashville Christian Advocate*.

ONE MINUTE SERMON.

BETHEL COOK.

MOTIVES COUNT.

Text: "A good man out of the treasure of the heart bringeth forth good things; and an evil man out of the treasure of his heart bringeth forth evil things." Matt. 12:34.

Jesus took a great deal of pains to impress upon his hearers the truth that outward appearances and acts are not always a true index to character. A man may do many worthy things and still be a sinner. It is the condition of the heart behind what we do that counts.

Only that which has the spirit of Christ back of it will count in Heaven.

Neither do evil deeds have to be committed for sin to be registered against us.

Murder, adultery, and like passions are conditions of the heart and react against our spiritual life.

Is thy heart right?

Dr. Ridout's Itinerary in South America.

When work finished in Argentina, will go to Brazil. Address care Rev. W. G. Borchers, Rua Jose de Alencar 176, Campinas, Sao Paulo, Brazil, South America.

---GLEANINGS FROM THE EVANGELISTIC FIELD---

MRS. E. STANLEY JONES' LETTER.

Dear Friends:

A letter lies on my desk in which a friend says: "I wish you did not have to spend so much time wiping little India's nose!"

Well, I do admit that if you have a family as large as mine that a good deal of time does go to seeing that bodies and clothes are clean and that material needs are met. But at the same time we try to create clean minds. I used my hair brush on a little boy this morning for vile language to a little girl and later for unclean acts, and he sobbed, "I want to go to a school where men are in charge. They would not mind such little things." Poor lad! As I remember his home of one room for father, mother, brothers and sisters, and the village life where from infancy he has heard unclean songs and unclean tales and seen unclean sights, a great wave of sympathy comes over me. But he has been talked with and prayed with and threatened and punished lightly before, and I find a hair brush often helps to keep the evil spirit repressed until education and the Spirit of Christ eradicates it.

But not all my time goes to little India, by any means. There is the monthly meeting of the District Board and the Red Cross Society and the Public Health Committee and the Boy Scouts District Association and the Baby Week Committee and various and sundry other committees on which I am the only woman, the only foreigner and the only Christian. There are calls on the sick and the shut-in and there are the callers; who are, after all, my greatest opportunity. Yesterday a young Hindu priest called. Presently he said, "I am a Brahman." I said, "Yes, I know." He evidently felt that I was not sufficiently impressed, for after a bit he said, "You know people worship me!" I said, "Do you think you ought to be worshipped?" He replied, "Why not? I am a part of God." That opened the way to a long talk and when I quoted some verses from John to illustrate what we believe, tears came into his eyes. "Where can I find such beautiful things," he asked, and then I found that he had never seen or read the New Testament. As he read English, I gave him a copy of the Journey of Jesus, a beautiful harmony of the life of Christ in the words of the Testament, compiled by Mrs. Goodyear. The next day he came sadly, "My father was so angry when I told him of my talk with you that he refuses to speak to me and today he is sending me away. But I shall take the Book. And sometime I shall see you again."

I cannot betray confidences or put on paper many of the most interesting and inspiring incidents, for confidences are sacred. But "there is a stirring in the tops of mulberry trees." The educated man is groping after something that will satisfy his soul. Twelve years ago a man showed me the sculptured idols of a certain temple, with pride. The other day when I took a friend to see the same temple and idols, he was full of apologies. He tried to explain them as figurative; and then, catching my eye, he flushed and said, "Well, the truth is, they have lost their meaning to the educated man and stand for something that we would like to have rooted out of our civilization."

Hard times in America have affected us, too. But we deeply sympathize with those at home who have suffered and cannot now have the joy of sharing. God has always supplied all our needs and we can trust him for the future. If I should ever have any doubts of the efficacy of prayer and faith, they would at once vanish at the memory of the way our needs have been met during these twenty years in Sitapur. No child has ever gone hungry in our school and we have no unpaid bills. It gives us confidence for the future and keeps us from worrying. Of course we have no luxuries and we are economical. A Mohammedan gentleman laughed at me yesterday for trimming off the edge of a boy's letter to his patron so that the envelope would not weigh more than an ounce and I could save 2½ cents. But when I did a little arithmetic and showed him what 2½ cents will do for a boy who had nothing, he felt in his pocket and pulled out a ten rupee note. "Here," he said, "take this and see how far you can stretch it out."

Some one has asked how close we are to Sitapur. The school is in a nice quiet place on the tiny Saraen River which encircles the city. It takes us about a half hour to walk to the main part of the city. The two depots are about two miles away. There are no houses close to the Mission Compound.

And now it is time to call on a Mohammedan lady who was badly smashed up in a motor accident last week. I went at once to see her and she asked me most earnestly to pray for her. A little later she said, "If the British who came to rule us had prayed more and been more like their Christ, India would be a very different place today." I said, "Not only India, but the whole world would be different if we were all more true to our Lord."

Our thoughts and prayers are often with you and we thank God for the help and inspiration you are to us.

Yours in Happy Service,

Mabel L. Jones.

REVIVAL AT MT. PLEASANT.

At Mt. Pleasant, a rural church on the Jemison Charge, Alabama Conference, a great revival was conducted from July 19 to 26, 1931. Rev. T. N. Kitchens, a young man and a fine preacher, is the beloved pastor of this charge. Having used him as preacher in some meetings, I was called to do the

preaching at Mt. Pleasant. Most of the church in regular attendance was revived. A number of souls were reclaimed, sinners converted, and believers sanctified. They came to the altar and made their way through in the "good old way." Homes were saved entirely. Immense crowds attended the services. People, young and old, became intensely interested in the messages of a full gospel.

I hope that rural ministers will not forget that what rural folks need is the unadulterated gospel. Many urban churches are not anxious for it. While they practice show, sham, and sin, let the rural churches "revive God's work in the midst of the years."

Aquilla Sharpston.

SEBRING CAMP MEETING, 1931.

'Tis a great religion,

A great religion.

A full atonement and

Salvation free.

'Tis a great religion,

A great religion,

Living or dying it just suits me.

On August 26 marked the closing day of the Sebring Camp Meeting of 1931, and truly the seal of the Holy Spirit was upon the meeting from the first service and continued throughout with increasing depth and blessing until the last day when the camp was visited with a tidal wave of salvation that swept many lost and dying souls into that

"Fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lost all their guilty stains."

Never was a meeting throughout blest with greater harmony, fellowship and co-operation among those upon whom the burden and responsibility for the success of the meeting rested.

Rev. G. W. McLaughlin, District Superintendent of the Canton District of the Evangelical Church, being chairman of the executive committee of the camp gave very splendid service as platform manager. Entirely given up to the work of the ministry his burden for the salvation of sinners, sanctification of believers and reclamation of backsliders made him a great blessing to the camp everywhere: in his unctuous sermons, his wise, tactful work around the altar and his quiet personal work around the grounds. Lawrence Reed, evangelist, one of Sebring's own preacher boys, holds a unique place in this camp. His life, his Christian experience and his service in meetings within a radius of many miles of this place have so been woven in with the warp and woof of Sebring Camp that thus far he just belongs here where his ministry is always so signally honored by the Holy Ghost. Rev. E. W. Petticoard was with us for the first time last year and we were very fortunate and happy in being able to secure him for this year's camp. What a delight to sit under the ministry of such a man of God; one who places all of his talents under the control of the lowly Nazarene and surrenders his life to preach his gospel to a hungry, lost and dying world. It was indeed an exceedingly rich ministry he gave to the camp and all who sat under his sermons so sealed by the Spirit are still feeding upon the rich feast of good things spread out before them. May it please the Lord to keep his hand upon Bro. Petticoard in fearlessly preaching the Word to bring salvation to multitudes who are hungering and thirsting to hear the gospel story in its strength and purity. Joseph H. Smith, so well known and beloved by the Sebring Camp Meeting folks, was thrice welcome this year, it seemed. The Lord has seen fit so to preserve him in health and strength of body, mind and spirit as to make his ministry exceedingly rich and fruitful. At 8:30 A. M. each morning there was a rush for the front seats in the tabernacle with Bibles, pencils and paper to attend Bro. Smith's "School of the Prophets," than which there is no richer ministry during the entire camp. In this way the Lord has used Bro. Smith's ministry in a very remarkable degree to provide spiritual meat and drink during the years for those hungering and thirsting after righteousness.

The music of the camp was under the direction of Prof. J. E. Campbell, who very ably conducted it throughout in a manner becoming holiness and inspiring worship. Thus has passed into history the Sebring Camp of 1931. Our hearts abound in gratitude and praise to our great Leader who so marvelously led the Camp through to victory. To him be all the glory.

Committee.

A NEW VISION.

Mrs. J. A. Shelhamer.

This summer has, so far, been a busy one. While husband has been evangelizing I have remained at God's Bible School to assist in the daily broadcast. This, of course, has necessitated turning down invitations to hold meetings elsewhere, but I felt that I could reach more people over the radio than in revivals. While thus located, I embraced the opportunity of attending school, as the Cincinnati University offered an attractive Summer Course which appealed to me. I have greatly enjoyed this work, though in a hot-bed of modernism. I saw what our dear young people have to face and decided that we would rather have our children not finish school, if by so doing they must lose their simple, heart-felt faith in the Lord Jesus. At this writing our family of four are assisting in a camp at West Union, Ohio. From here we go to three camps; husband to Rice,

Kan., Everette and Esther to Maybee, Mich., and the undersigned to Hortense, Ga.

Mr. Shelhamer feels keenly the great need of ministerial conventions, where our young preachers may receive spiritual help and advice. Many of these do not have a deep experience in grace. Some have taken unto themselves helpmeets of a semi-worldly type and as a result are tame and powerless. This condition prevents revivals of the old-time kind, for a church can rise no higher than its leaders. Husband has caught a vision of a series of conventions where ministers may seek the Divine anointing. Such a meeting might be held in conjunction with every annual conference, assembly, or quarterly meeting; or it could be conducted as a Summer School of Evangelism.

We have calls to England, Scotland, Ireland, Belgium, and South Africa and are expecting to sail September 8. Address us: 1 Palm Grove, Birkenhead, England; or "God's Bible School," Cincinnati, Ohio.

MONTIER, MISSOURI.

Since last reporting in The Pentecostal Herald we have helped in three meetings and at present are in the fourth. In June we had a good meeting in a mission in Louisville, Ky. Brother T. W. Swartwood is the superintendent of the Mission. The Mission was started early in the spring and the plans are for a good rescue mission on second blessing holiness lines. The holiness people in and around Louisville should rally to the support of this Mission.

Next we went to Champaign, Ill., where we relieved Brother Garvin for a while in a tent meeting. After a few days at home Mrs. Thomas and I went to Seyfert, Pa., where we were the evangelists, with Rev. Harry Long assisting us. Brother Long is a young evangelist and this was his first camp meeting as an evangelist, and he fit in fine. Brother Long is a live, clean, sensible evangelist. He is a Spirit-filled preacher, his messages are full of interest and "pep" from start to finish. No church or mission will make a mistake in engaging him. The brethren said this camp was far more spiritual than any they ever had. They have a lovely, well shaded camp ground with plenty of good spring water. The camp is just five miles out from Reading, Pa., on the Birdsboro Trolley Line. Folks from five different states attended the camp this year and a number of visiting preachers were present. Gilbert Goins and wife of Jerry City, Ohio, had charge of the singing and music. Any church, mission or camp wanting good, spiritual singers who measure up to the gospel in conduct and appearance cannot make a mistake in calling Brother and Sister Goins. Brother Long and the Goins would make a wonderful combination for an old-fashioned revival. If you want a saved and sanctified Hebrew for a meeting I will do my best for you by the help of the Lord. Wife and I travel together. Mrs. Thomas is a National Evangelist for the W. C. T. U. We go anywhere for our entertainment and free-will offering. At present we are in a pioneer meeting in the Ozark Mountains. There are many hungry hearts and we believe God is going to give a great revival. We go from here to Baudette, Minn., where there isn't a church of any kind. We will preach in a schoolhouse and we hope to leave good results there. Please pray for our meeting in Baudette, Minn. Address, Samuel Thomas, 117 Eagle Drive, Indianapolis, Ind.

GOOD CAMP MEETING.

Vincent Springs Camp Meeting at Dyer, Tenn., closed with sweeping victory. Souls prayed through at every service. This was the third time I had been called to this camp and never saw more harmony. Very few left the altar without victory. A host of young men and women found God. At the close of a service in which some young men rose from the altar with shining faces, a fine young man, the son of Rev. M. C. Yates, of Medina, Tenn., followed me out on the camp grounds and put his arms around me and cried out, "Brother Williams, that was a great sermon and I want to be saved." We made an altar right there and he found God. His father and mother were nearby and rushed to their son crying and laughing and praising God. Bless God, it works and is good for the whole family.

Sister Emma Irick, wife of Rev. Allie, of Bethany, Okla., was my co-laborer. She is among the best women evangelists in the field. Sister R. B. Rawles, of Clarksville, Tenn., led the camp in song. President Syms is still singing, "No more, no more, no more, my Lord, I'll never turn back any more." Brother Hall, the Secretary, looked after the business in a real business way. The camp food was wonderful. Our next camp meeting will be on the old Hurricane Camp Grounds at Tolu, Ky., which will close August 30. I have some open dates in September and October, also some open time for camps in 1932.

My friends will be pleased to know that our daughter Aubra, has been selected by the National officials of the W. C. T. U. as a National Scientific Temperance Lecturer.

L. E. Williams.

Shall Prohibition Go?

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

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(Continued from page 1)

that you have some serious faults. You are young and may easily correct many of them.

Wishing you great blessing and a successful and fruitful ministry,

I am, faithfully your brother,
H. C. MORRISON.

Thoughts On Divine Healing.

DURING my months of illness a number of letters, tracts and pamphlets on the subject of Divine Healing have been sent to me by friends who were full of solicitude for my recovery. In the nature of things, I have been personally interested in that subject.

Some years ago I read a book on Divine Healing by Rev. A. B. Simpson. It was scriptural and reasonable. I also read a book on the same subject by Amanda Smith, the black saint. It impressed me as being scriptural and practical in a high degree. I recall that she gives this incident in her book: At one time a Christian gentleman who was suffering with a pain in his ear and considerable loss of hearing, requested her to pray that this pain might be removed and his hearing restored. She consented to grant his request, but asked him, when downtown in the afternoon, to step into his family doctor's office and have him look at his ear.

The brother came home in the afternoon and, laughing, said he had asked the family doctor to examine his ear and he had found a ball of hard wax lying against the drum of his ear producing both the deafness and the pain. He took a pair of tweezers and removed the wax and, at once, the pain was gone and hearing restored. Aunt Amanda proceeds with some wise and practical suggestions on the subject of praying for healing.

I well remember a young man at camp meeting asked me if I believed in divine healing, and I assured him that I did. He asked me if I would pray the Lord to heal his indigestion, and I told him I would not. He asked why? I assured him I could not conscientiously ask the Lord to do what I would not do, if I could. He wanted to know why I

took that position, and I told him I had observed his eating and it was most extravagant; in addition, he carried a lot of cheap candy in his coat pocket and between meals was pouring it into his mouth by the handful. I was confident if he would eat with regularity and moderation, cut out candy and drink sufficient water at the proper time, he would have no further trouble with his stomach. I have not a doubt if he followed this suggestion, he was relieved of his indigestion.

Some years ago I suffered from indigestion; the trouble would come on after I retired and the pain in my stomach was very severe. I quit the evening meal, with the exception of a bottle of sweet milk and a piece of plain bread. I enjoyed this feast very much; the indigestion entirely disappeared. Not only so, but my general health was improved.

No doubt it is quite proper to pray for healing; it would seem that Christian people would pray about everything, but it would be the part of presumption, on examination, to find that we were doing the thing that destroyed our health, go to God in prayer for healing and, at the same time, continue the health-destroying practice. Sickness may be brought on by intemperance in eating or drinking or over work, exposure, contact with disease, ptomaine poison, the catching of a bunch of disease germs when the system is not in good order, or many other ways that need not be mentioned.

It is quite probable that a gracious heavenly Father may send sickness and chastisement. King David says, "It is good for me that I have been afflicted." "Before I was afflicted I went astray." There is a deep lesson here. Affliction gives one time for meditation, for thoughtful pondering of the teaching of God's Word. What greater compassion or manifestation of love than that the heavenly Father should arrest a wandering child and lay him or her down in sickness for some days, that they may have time to think seriously and turn from their erring ways. We read elsewhere that, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The inspired writer tells us that if we are without chastisement we are not sons.

We make these quotations and remarks because of the fact that some people insist that all sickness is from the Devil. I can believe that sickness, or indisposition in one's health may come, not directly from God or the Devil. I have known persons to be caught in a rain and be down with cold for days. I have known preachers who overworked and had to lay up for some time, and have a pretty good time of it with their families. I believe in giving God credit for all good; and sometimes what we regard as evil, is good. Remember that the Lord Jesus said of the blind man he healed, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." So we see his blindness was for a purpose deeper than we can comprehend, but it was a good purpose. This ought to afford a degree of comfort to the afflicted, and should suggest to others, not to upbraid and abuse them in their sickness, charging that their affliction comes upon them because of their wickedness. There is much of life too high, too deep and too intricate to rush to conclusions and to speak as if we were final authority.

It is evident that, with God's permission, Satan sent afflictions upon Job. It turned out that Job was a much better man than Satan thought him to be and he got beat at his own game. The harder he hit the louder Job shouted. Job evidently thought he was going to die, and he seemed to long for death. That was a small matter, because he was so sure of the resurrection, and in that glorious future he should see his Redeemer face to face.

With reference to the power of Christ to heal; that should not be a debatable question

with any Christian. After his resurrection our Saviour said, "All power is given unto me in heaven and in earth." We have a Christ who is omnipotent. Who would dare say that he has less power or less love than he had while in the flesh on earth. We do not find in the gospels that he ever refused to heal the sick; he only asked that they have faith. This healing Christ is the "same yesterday, today, and forever." That he is answering prayer and healing many sick people today, there is no question. I have known so many of them, personally, who have been healed in answer to the prayer of faith that I cannot question their statement, or the fact of their healing.

During my three sieges of illness in the hospitals in Louisville I had a well trained nurse, and she told me that on two occasions I was as near death as any patient she ever saw, to come back, and she believed on both occasions it was in answer to prayer. While sick in San Antonio, Tex., my good physician sat at my bedside until late in the night. I could scarcely breathe and I did not think I could live until daylight. When he left he called my wife out, told her he must be frank with her, and that he did not think I could last through the night, and when I died to phone him and he would bring an undertaker. When wife came in, she and Sollie McCreless, an Asbury graduate who lives in San Antonio, went to prayer and the next morning I was better. In ten days I was out of bed. During this illness I have had fine physicians, excellent nurses and took medicine; am very grateful to my doctors and nurses, but I am quite sure, but for the great Physician, the blessed Lord Jesus, I would not be alive today.

Let me say further, I believe there are humble children of our heavenly Father who have a simple faith for healing superior to that which I have been able to exercise, and have taken a shorter cut back to health than I have. God bless their precious souls. My friends, the capacity to believe, and the power of faith in an omnipotent Christ can hardly be exaggerated. Remember what he said about faith plucking up trees and removing mountains. Christ is omnipotent. If we can furnish the faith, no doubt he can furnish the power. It is probable, however, that no faith would have brought healing to Job until he had passed through the sufferings that God permitted in order to teach the Christian world some lessons that had to be learned through suffering. So, after all, this whole subject of sickness, health and healing is a profound subject, a realm where piety and wisdom will guard against dogmatism.

There is no doubt but God in his mercy gives us faith that is easy to exercise. The second time I was hurried to the hospital, during last year, my physical suffering was so intense that my wife and nurse had difficulty in getting my clothing off and putting me to bed. In addition to my excellent physician, I was placed under the care of one of the greatest surgeons in Louisville. After two or three days of examination with X-ray and otherwise, he assured me that I needed a major operation, but that he would not dare to take the responsibility of the operation, that I could not live through it. Instantly, faith in the great Physician came into my heart and I had to restrain myself from laughing in the surgeon's face. I felt perfectly sure that the Lord Jesus would see me through without the operation. The doctors gave me temporary treatment which was very helpful, but I am profoundly thankful to say that the trouble for which the doctor would have operated, but for my weakened condition, has largely disappeared. We get far more help from the Lord than we realize. I am quite sure that through the years of a ministry that severely taxed my physical powers, that a divine mercy has wonderfully cared for my body, although I cannot speak of any time or place when I received a defi-

nite, instant healing. I am confident many persons have had like experiences.

There is nothing more painful to me than to see a group of people making a great display of a healing service, followed immediately by a collection of money, and quite a bit of noise, without any visible healing, so far as the mere bystander can detect. The healings of Christ and the apostles were wonderful demonstrations of divine power. The Bible account of the healing of Naaman, the refusal of the old prophet to receive money, and the leprosy which came upon his servant for receiving money, would suggest that we be careful about mixing healing services and money collection close together. It would seem a startling thing to undertake to capitulate on the hopes and longings of the sick in order to pass the collection plate to advantage.

Personally, I see no reason why, except human weakness, pride, ecclesiastical ambition, and the rest, that the church should not have retained apostolic consecration, devotion, faith and power through the centuries, so that always real miracles of healing might not have been performed to the confusion of unbelief and the far more rapid advancement of the kingdom of God in the world.

"BE CAREFUL FOR NOTHING."

MRS. H. C. MORRISON.

THE above command given by Paul in his letter to the Philippians 4:6, seems impossible, but when we search into the original meaning of the word we find an explanation that renders it more within the bounds of finite possibilities. The entire scripture reads thus:

"Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

We came across a splendid exposition of this scripture written by Rev. A. Lowrey, D. D., which we give to our readers, as we believe it will help to unravel the tangle of our understanding of this wonderful admonition, not impossible, or would not have been given, but needs only to be explained in order to comprehend its depth of meaning. Rev. Lowrey says:

"First. It does not mean that we should be careless about our own souls. That which is first in order, last in order, and always in order, is concern for our own souls. Jesus says, 'Seek first the kingdom of God and his righteousness.'

'A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.'

"All this implies serious attention and personal care. The first prayer therefore to be offered is, 'Create in me a clean heart' (Ps. li).

"Second. It does not mean carelessness about the salvation of our children and other kindred. A pious mother, whose children were wicked, is reported to have said, 'I have committed them to Jesus, and have no further concern about them.' If this is faith, then Paul was no Christian when he said, 'I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren and my kinsmen according to the flesh' (Rom. 9:2, 3). God intends that we should weep and suffer, and die if need be, for others, just as Christ suffered and died for us all.

"Third. It does not mean that we should be indifferent with regard to our present and prospective want. Forecast is a duty. Paul says, 'Provide things honest in the sight of

all men' (Rom. 12:17). Again he says, 'If any provide not for his own, specially for those of his own house, he hath denied the faith, and is worse than an infidel.' (1 Tim. 5:8). Indeed, Paul proposed to starve lazy and improvident people. He sternly says, 'We commanded you that if any would not work, neither should he eat' (2 Thess. 13:10). The providence of the little ant is commended to us in the Scriptures, 'Go to the ant, thou sluggard; consider her ways, and be wise' (Prov. 6:6).

"Fourth. This precept does not mean carelessness in reference to our reputation and the opinions of men. Paul writes to Timothy that a bishop 'must have a good report of them which are without' (1 Tim. 3:7). Again, he exhorts Titus to so live, that 'he that is of the contrary part may be ashamed, having no evil thing to say of you' (Titus 3:8). The great general precept that is to govern our carriage and carefulness before the world is this, 'That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world' (Phil. 2:15).

"But the question must now be answered, What is meant by being 'careful for nothing'?

"According to Parkhurst, Robinson, and others, the original word signifies 'anxious care,' 'fruitless solicitude.' The same word is used by our Lord when he tells us to 'take no thought what ye shall eat and what ye shall drink,' but to trust in the providence of God, who feeds the 'fowls of the air,' and clothes the 'lilies of the field.' The care forbidden here is evidently a *distressing solicitude*, or concern nearly akin to distrust. It is that consuming discontent with the inevitable, that exhausting effort to accomplish the impossible, which the Saviour rebukes when he says, 'Which of you by taking thought can add one cubit unto his stature'?

"The care here condemned is a damaging care—a care that *wears* and *wastes*, but brings no blessing. Like two millstones running swiftly, with no wheat between them, which produces no flour, but get hot, set the mill on fire, and burn up everything. Distrustful care is machinery running without oil, and to no purpose, doing no execution, except grinding itself to pieces. The lesson, then, is this, after using 'all diligence, prayer, and supplication, with thanksgiving,' stop and rest at the point where the human ends and the Divine begins. Here let faith, perched on the promises, sing its immortal carol:

"Though suns and systems swing in curves
of light

Through realms sublimely fair,
No earth-born atom drifts beyond His sight,
But claims His constant care.

"No trill grows silent in the sparrow's song,
Nor timid eye grows dim,
No lily pales amid the meadow throng,
But it is known of Him!

"He is our refuge! safe on either hand,
By noon-day or by night,
No pestilence can smite us where we stand,
Nor poisoned arrow's flight.

"His presence wraps us like a garment
round;
Together, day by day,
We journey on while sweeter streams abound
And fairer grows the way."

When Shall We Have A Revival?

We are hearing much talk of a revival. Quite a number appear to have the impression that the first thing we know a powerful revival of religion is going to break out in the world and bring a host of people to Christ. It would be a blessed thing if God should repeat a worldwide pentecost. Some believe that there is something in grace much like nature. Harvests do not come suddenly, by some mysterious power. There is mystery in the harvest, no doubt, but in order to reap a harvest there must be plowing, planting, and cultivation. Is it not quite so with reference to revivals of religion. Now is the day of salvation with God anywhere and everywhere the means of grace which is appointed are faithfully used. Any community can have a revival if the Christians of said community would use the means God has appointed to secure the ends which he desires. Earnest praying, Christian visitation, and invitation, with faithful gospel preaching, will always result in the salvation of souls.

In my experience, both as pastor and evangelist, it has been my privilege to be a co-worker in some very gracious revivals. I have witnessed some difficult situations, but I have never known a situation so difficult that Christians could not be revived and sinners saved, if the Lord's people would give themselves to the work. I am thinking of instances when a group of Christians have united themselves and prayed all night for the Holy Spirit to come in convicting, regenerating and sanctifying power. I have never known such a prayer meeting to fail. Oh, yes, we can have revivals if we want them enough, if we use the means God has appointed to secure the means God desires. There can be no question but that God desires the salvation of souls. The tragedy of Calvary is full of proof of that fact. The one thing necessary is for the Lord's people to get in earnest, to go to him in prayer and go to the people in love, with exhortation and entreaty. The results will be salvation.

H. C. MORRISON.

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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

PERSIA'S HEBREW QUEEN.

Mrs. Geneva Mendenhall.

Part I.

As long as the great king, Cyrus, reigned in Persia the Jews lived in peace for he gave them secure protection. His son, Cambyses, lived only a short time. After him a nobleman of another family seized the throne. This king, Smerdis, or Artaxerxes, as he is sometimes called, was unfriendly to the Jews, allowing the people about them to hinder them in their work and harass them. But when Darius, a great and wise ruler, came to the throne the Jews once more enjoyed the king's protection. Darius was followed by his son Xerxes, sometimes called Ahasuerus.

When Ahasuerus wished to choose a woman to be his queen, he sent Hegai, the chief of his palace, to bring the most beautiful young woman of every province and every land to the royal palace at Shushan.

Now there lived in the city of Shushan a Jew of the tribe of Benjamin, named Mordecai, who had a young and lovely cousin, Esther, or "Star," who lived in his home since her father and mother were dead. Esther was not only very beautiful but was also good and bright and happy.

When the king saw Esther among the other young women whom Hegai had brought to the palace, he loved her and chose her for his queen. And Esther wore the crown of Persia and lived in the palace with rooms and servants of her own.

Old Mordecai could not go to the palace to visit with Esther, for none but the king could enter her rooms, but he sat at the gate where she could see him from her windows and every day she sent him word by her servants and received word from him.

And day after day, as Mordecai sat by the palace gate he noticed two men who acted very queer and secretive. He listened to their whisperings and found that they were planning to kill King Xerxes. He quickly sent word to Esther, who told the king at once. His guards seized the two wicked men and found that they really had hoped to kill the king.

(To be continued)

Dear Aunt Bettie: Many today are thinking of pleasures and amusements, but how many think about their souls, or how we may please Jesus. It is better to give your life here on earth than to lose it hereafter. Jesus died that we may find life everlasting. My husband is an M. E. preacher and we have five children.

Mrs. W. C. Sauman.
Rt. 2, Cosby, Tex.

Dear Aunt Bettie: Will you let a Tennessee girl join your happy band of boys and girls? I have been reading the girls' letters on page ten and sure do enjoy reading them. I am fourteen years old, have fair complexion, light hair, dark blue eyes and weigh 110 pounds. I belong to the Methodist Church. Dorothea Lee Ware, the longest name in the Bible is Moershalahashbar, and all the alphabet is in the 21st verse of the 7th chapter of Ezra. I am expecting to see this letter in print.

Mary Lee Wilkerson.
Rt. 2, Difficult, Tenn.

Dear Aunt Bettie: I have never written to The Pentecostal Herald before but have been reading it for several years. My motive for writing this letter is to encourage the boys and girls in their Christian warfare. I certainly do enjoy seeing young people take a stand for the Lord. So many young folks of today think their "good times" are gone forever if they give themselves to the Lord, but we must have a real experience of salvation to really have a good time. Don't you agree with me? So let me urge each one of you to go deeper into the things of God and in so doing you will bless a dying world as you pass along "life's way." I am a pri-

mary teacher in the rural schools so you see I associate with young people quite a lot and enjoy helping them in life's problems. Though I am past thirty years of age, I count myself young yet. I am a member of The Church of the Nazarene, but enjoy the company of all God's people. May God bless and preserve Aunt Bettie and all the cousins until He comes.

Flossie Stuart.
Bradford, Ark.

Dear Aunt Bettie: Will you let a little ten-year-old Mississippi girl join your band? I live on a farm and go to Sunday school every Sunday. In Mississippi we are sending our Octagon soap coupons to pay \$40,000 on our Methodist Orphans' Home. We need eight million coupons by October 1st. If any of the cousins have Octagon coupons they will give the Orphans' Home please send them to me. I'll answer all letters that send coupons.

Eugenia Walker.
Rt. 1, Summit, Miss.

Dear Aunt Bettie: Will you make room enough for a South Dakota girl? This is my first letter to The Herald and I hope it will be printed. I am in the fifth grade and my teacher is Miss Miller. My Sunday school teacher is Mrs. Eggert. I go to church and Sunday school every Sunday I can. My father and mother are Christians. My birthday was July 21, and I was ten years old. Can any one guess my middle name? It begins with E and ends with T, and has seven letters in it. I will write to whoever guesses it.

Jane E. Holt.
Rockham, S. D.

Dear Aunt Bettie: I wonder if you will let a girl from dear old Arkansas join your happy band of boys and girls? This is my first letter to page ten. I go to Sunday school every Sunday. I was saved July 28, 1930. I want all you cousins to pray for me that I may hold out faithful to the end. Can you guess my middle name? It begins with L and ends with A, and has seven letters in it. Ora J. Perry, I guess your name to be Jeanette. Mildred K. Wells, I guess your name to be Kathleen. Clyde McNair, I guess your middle name to be Geneva. If I have guessed your name write me a long letter. My birthday is June 13. I was sixteen. Have I a twin? If so, be sure to write and I will answer. Boys and girls of Arkansas, don't let the other boys and girls get ahead of us.

Mary L. Deere.
Box 6, Lambert, Ark.

Dear Aunt Bettie: This is my first letter to The Herald. I am a little girl eight years old and live on a farm in Kentucky. I am in the third grade. I have a little sister six and baby brother one. Mother is careful in training us to be good children and I hope we will not disappoint her. I have yellow hair and blue eyes. My first name begins with V and ends with T, and is the name of a spring flower. Who can guess it? My great-grandmother has The Herald sent to us and we enjoy page ten very much.

V. Elizabeth Chamberlin.
Rt. 3, Berry, Ky.

Dear Aunt Bettie: I take this opportunity to thank The Herald family for their letters and tracts. I received a nice letter and tracts from Mr. J. C. Crutcher, Webster, Ky. His kind words were much appreciated. He read my last communication to your paper and said it was good. I love flowers, birds and little children. They are the sweetest things in this world. I often tell my grandchildren a story with a good moral and try to make good impressions on them. I enjoy page ten in your good paper, because children write such sweet letters and so many are little Christians. This world affords no lovelier sight than a religious youth. I think you and Brother Morrison are chosen vessels and do much good with your paper. I

find so much comfort from its pages. I want to appreciate our Father's loving kindness and tender mercies. I entered my eightieth birthday April 12, 1931. Very few have lived that long. I have been a hard worker and now not able to do much. I live with a precious daughter, who does all she can for me. I know I have passed over the longest part of my journey and am thankful that I have so much time for prayer and meditation. I enjoy reading good literature that tells about ministering angels and a glorious home above. I want to praise the blessed Savior through eternity. Trust we will meet where all will be joy and peace and no more trials. May Heaven's choice blessings rest on you and Brother Morrison and all of The Herald family. Again thanking those who wrote to me and sent interesting tracts. Hope to meet you in a mansion wearing a starry crown.

Mrs. B. F. Copeland.
922 N. 14th St., Nashville, Tenn.

Dear Aunt Bettie: Will you let a little Mount Jackson girl join your happy band of boys and girls? I am a very poor girl and if any of The Herald readers have clothing and shoes would be very thankful if they would pass them on to me. My address is

Edith Jenkins.
Mount Jackson, Va.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading page ten. I am twelve years old and in the seventh grade. I also go to Sunday school every Sunday. We have been taking The Herald about ten years. I hope to receive a letter from you and all the cousins. I will answer all letters I receive.

Opal Eagan.
Montier, Mo.

Dear Aunt Bettie: As all of the little girls and boys are writing to The Herald I will try. I am nine years old. I go to school and am in the third grade. Who can guess my middle name? It begins with R and ends with H, and has four letters in it. My sister's name is Reba; her middle name begins with L and ends with S, and has four letters in it. She is seven years old. I have two brothers; Doye, eleven years old, and Loyd Barnett, four years old. We help mother and father work on the farm. We have a popcorn and peanut patch of our own. I wish all the girls and boys would write to us. We go to the Nazarene Church. Esther C. Skaggs, I guess your middle name to be Lois. I guess M. R. House's name to be Mary Ruth. Am I right?

Lucy R. Timmons.
Rt. 2, Eddyville, Ky.

Dear Aunt Bettie: Will you let a little girl from Kansas join your band of happy boys and girls? I have brown hair and eyes. I am four feet, three inches tall. I am nine years old and in the fourth grade. I guess Esther Youngman's middle name to be Modean and will expect her picture. My middle name begins with I and ends with E, and has five letters in it.

Dorothy I. Lenhart.
Rt. 1, Detroit, Kan.

Dear Aunt Bettie: Could I come in and visit the cousins? I am a young girl from Beverly, Mass., and attend Nazarene Sunday school. We have a nice Y. P. Society. Besides Sunday services, the Y. P. have Wednesday night cottage prayer meetings. They also visit Poor Farms, etc. Mother is in heaven and I keep house for the family. Would like to have the cousins write.

Hilda Field.
12½ Charnock St., Beverly, Mass.

Dear Aunt Bettie: I read in The Herald that we should be led by the Holy Spirit. I am a firm believer in the Holy Spirit. I am a West Virginia girl; have blue eyes, dark brown hair, weigh even 100 pounds, and was twenty years old last December 27. Have I a twin? I was wonderfully saved from sin when I was but a small girl, and I love the way of Christ. I am now the wife of a Methodist preacher. We did our first house-keeping in a Methodist parsonage. We are serving our fourth year on a charge. Last year I taught the girls' Junior Sunday school class, and I had the pleasure of seeing a number of

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them bow at the altar this winter and pray through to victory. My husband and I are firm believers in the baptism with the Holy Ghost. He preaches it from the pulpit, and I pray for him while he preaches. God has very graciously answered our prayers, and given us many souls for our hire. We both enjoy and appreciate Dr. and Mrs. H. C. Morrison's instructions that come to us through The Herald. I would be glad to hear from any of the cousins that would care to write to me. I trust that these few words shall escape Mr. W. B.'s claws, as this is my first letter.

Mrs. Claris Shamblin.
Ten Mile, W. Va.

Dear Aunt Bettie: Here I come again for a little visit if you will give me admittance. I certainly do enjoy reading the letters, especially those from Christians. It means a lot to be a Christian in these days. I love my Jesus and want to serve him. I definitely feel a call to his service, and if it is God's will I plan to attend God's Bible School this coming year. Once I had plans and ambitions of my own. I was far away from God, but he came and spoke to my soul. Now my only desire is to be a soul winner. I can say in the words of the old hymn:

"Perish every fond ambition,
All I've sought and hoped and known;
Yet how rich is my condition,
God and heaven are still my own.

"Go then earthly fame and treasure;
Come disaster, scorn and pain,
In thy service pain is pleasure,
With thy favor loss is gain."

And again:

"Though the way seems straight and narrow,
All I claimed was swept away,
My ambitions, plans, and wishes,
At my feet in ashes lay."

I do want the Lord to have his way in my life. I would like to receive letters from the cousins. I am nineteen years old. I'll try to answer any letters received.

Esther Needels.
2631 Illinois Ave., Topeka, Kan.

Dear Aunt Bettie: I wonder how many of you remember me? Since my last letter I have made quite a few nice friends in America. I am writing again, as I think that all those who wrote to me did not get a reply to their letters, as I did not have the time to write, for in those days I was very busy with my school work. Now I am home, helping with the Mission work. I love this work, and I am glad I can do something for the Master. My father and I were the only Christians from our whole family. My father is in heaven now and I hope to meet him one day. All my other relations are Hindoos. I'm glad I know of the true God. He is so very good to me. I want to live for him and do things to please him. I hope to hear from some of the dear cousins. I will gladly answer all letters and questions. I forgot to say that I am a girl of eighteen. Please try to enclose snapshots of yourselves when you write, cousins.

Your Indian cousin,
Rupalic Ruth Singh.
Letcharie Sanioodi P. O., Almora Dist., U. P., India.

Lansing, Mich., where I shall be assisted by the Vaughn Radio Quartette. Home address is 1234 N. Mentor Ave., Pasadena, Calif."

Rev. Thos. J. Folger, of Dobson, N. C., is available for meetings. He is willing to go anywhere without making any financial demands, taking what the people may give as freewill offerings. Brother Folger has had twelve years experience in pastoral work and a number of years in evangelistic work. He preaches the old doctrines of Methodism. He would like to get in touch with ministers anywhere, preferably in Ohio, West Virginia, or Kentucky, as to holding meetings for them.

"ONCE UPON A TIME—"

"* * * let me tell a few incidents of real life, told to us one evening by my grandfather," writes the author of essay number thirty-five written for the Annual Church-Wide Prohibition Essay Contest of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church. Then follow the tales told by the grandfather of the high school pupil who writes the essay:

"If people could have seen all that I saw the winter I was night policeman in a small town where saloons were running full blast," remarked Grandfather, "they wouldn't need any arguments to make them teetotalers. Night after night I was called into saloons to take men home who were too drunk to go alone. Such homes! Poverty stricken and generally full of half starved children, who kept out of sight when their father came home drunk.

"A little boy came to me one cold winter night and said that his father came home drunk and drove them all out of the house. I returned with him and found the mother and five children huddling together in a chicken coop to keep from freezing to death.

"Farmers drove to town with their produce, and after disposing of it, entered the saloons where they stayed until every penny was spent; then they were often dumped into their sleighs to be taken home by their faithful horses, minus the groceries expected by the family.

"A team, apparently without a driver, came by me one night and stopped near one of the saloons. Upon investigation, I found a man lying in a drunken stupor, in the bottom of the wagon box. The blankets covering him had caught fire and were slowly burning. With help I got him into the jail to spend the night.

"Never once was that old jail empty, while I was night watchman. Times without number I was asked to take care of teams standing out with no blankets over them.

"Women didn't go into the saloons often, but they got drunk, just the same, on whisky carried to them, and they were participants in drunken fights quite often.

"Liquor was sold to minors. More than one saloon keeper had to pay a fine on such charges—and for every fine paid there were dozens which should have been imposed, and were not. What could not lawfully be handed out from the door and over the bar, was handed out the back."

Story after story of the "good old days" came from the old night-police-man.

"You ought to see that town now," he concluded. "Everybody has plenty

and the farmers are among the best in the state. The homes are kept up and the children taken care of."

And the writer of the essay, who in all probability has not seen a half-dozen intoxicated persons all his life, concludes:

"After Grandfather had finished we all sat silent, trying to get rid of lumps in our throats."

TESTIMONY.

I was raised in a Primitive Baptist home where they had no family prayer. I did not like holiness; I did not think one could live it.

Brother Bussey came to Albany, Ga., eighteen years ago to hold a meeting. At that time my health was very bad. I had lived on raw eggs and milk for two or three years. One night he got the consent of my wife, and son and his wife, to start a family altar. He called me up to ask me about it. I told him we would do so, but I did not mean it. I wanted to get away from him. When I came home on the night appointed, they gathered around. My wife got the Bible and read a chapter, and knelt down to pray. Finally, my time came to pray. I did not know how to start. My son's wife came over and put her hand on my head and asked me if I could not think of anything to say. I was forty-four years old, and my heart so hardened that I could not pray. Next day I was riding along thinking of my life, and how I had lived. On account of my ill health I thought my days were few. For the first time in years I thought of dying. The question of what kind of father and husband I had been, was presented to my mind. I had not even been a good citizen. I said, "Lord, if you will hear my prayers I will live better." That night I started a family altar. Next day I apologized to a negro for having talked bad to him without a cause, and also another man whom I had mistreated. I had a pair of scales I shortweighted with to cheat the people. I threw them into the river. I had to back track and pay up and confess the wrongs I had done, and it took me several weeks. One night at a prayer meeting the Lord forgave me of my sins. It seemed that I could never stop telling what he had done for me. I found in a few days that I needed something else done for me. I fasted and prayed. Finally, Bro. Carradine came along, and after the message one night I went to the altar, and after two hours of prayer the Lord sanctified me. I started praying at ten o'clock, and it was twelve when the fire fell. They tried to talk to me, but I did not have time for them. My wife wanted to get a doctor; she thought I was dying—so I was—dying out to this old world and sin, thank the Lord. That was seventeen years ago, but my experience holds good today.

Sometime ago the doctor said I could not live unless I underwent an operation. I went to Indian Springs Camp Meeting and the Lord healed me. I am shouting glory hallelujah today. I have been in the way nineteen years and it grows brighter every step of the way. My wife has gone on to glory and awaits my coming. If you hold on and don't give up the battle you can meet us there.

H. J. Fountain,
Lakeland, Florida.

I sought the Lord, and he heard me, and delivered me from all my fears. Psalm 34:4.

MAKE CHRIST FIRST.

Make Christ first in all your plans,
Take Christ in your confidence,
Make Christ first in all your work,
And you will not want to shirk.

He your hungry soul will feed,
He supplies your every need,
He will quench the soul that thirsts,
Just arise and make Christ first.

Make Christ first in every thought.
To this world he wisdom brought,
Make Christ first and take your stand,
Every heart he understands.

He will give you joy and peace,
And your life will never cease,
He through life will be your guide,
Ever present at your side.

Make Christ first in every song,
Make him first the whole day long;
Praise him for his tender care,
Praise him here, and everywhere.

Sara E. Selle.

WHAT THE "WOMAN VOTER" MEANS TO OUR COUNTRY.

Lifters vs. Levellers.

The following letter has been received by the "Woman Voter" from Mrs. Elizabeth Tilton, Chairman of the Woman's Committee Against Repeal, and a Director of the Woman's National Committee for Law Enforcement:

Dear Woman Voter:

I am convinced that you are rendering imperative service at a most critical time. You refused in 1928 to bow the knee to Tammany and you now threaten to "bolt" unless the Democratic party gives you a dry candidate. This advice of yours to "bolt" is much more far-reaching than appears on the surface.

It is a fact that civilization has advanced not by giving in to the gangster but by lifting the gangster up. And, note well, the lifter has invariably been the middle class, the farmer-artisan group. Rome collapsed when the rich nabob and the underworlds combined and politically extinguished the middle class. Today in the North, in certain states, reaching from Massachusetts to Illinois, the tendency is to shelve the middle class politically. Capitalists craving votes, are combining (in both parties) with undeveloped groups. They draw these groups to them by playing up in their newspapers the wet issue. In short, in the North, the financiers are not lifting up the gangster but tending to reach down to his wet level.

Now, I fear me, that Southern politicians, greedy for patronage, desire to give in to this levelling process that is going on in the North. But if the South gives in to this Democratic-Republican coalition where will the Lifters be? The West cannot carry forward alone the party of vision.

I note already that Col. House is talking about a wet acceptable to the dries—Governor Roosevelt. I hope the South is not listening to Col. House. If they do, if they are willing to accept the wet Governor Roosevelt, it will mean that it was not the wet issue, but another issue that carried the South in 1928 away from Tammany. This would be a pity.

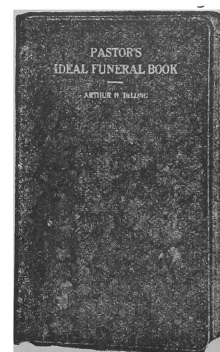
We stand at the parting of the ways for the Democratic party. Shall it be a party of vision or shall Tammany finally become the national party because the South gave in? Southern women, you will decide this great question. The "bolting" of the Southern women and her men, too, is the crux of the situation.

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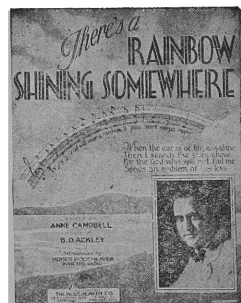
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Camp Meeting Calendar

ILLINOIS.
Springerton, Ill., Sept. 3-13. Workers: Rev. J. L. Cox, Helen Peters, Frank Doerner, Jr., and wife, Address Frank Doerner, Jr. Norris City, Ill., Sec.

INDIANA.
Poneto, Ind., Aug. 9-Sept. 6. Workers: Rev. E. DeWitt Johnston and Party. Address Elmer W. Harris, Rt. 1, Poneto, Ind. Bryantburg, Ind., Aug. 23-Sept. 6. Workers: Rev. Elmore Hanna, Rev. and Mrs. L. R. Wade. Write Chas. Cleek, Rt. 1, Madison, Ind.
Greenfield, Ind., Aug. 28-Sept. 6. Workers: Rev. D. E. Wilson, Alvin Young, Kate McKinley. Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

MICHIGAN.
Gaines, Michigan, Aug. 28-Sept. 6. Workers: Dr. John L. Brasher, Dr. C. W. Butler, Mrs. Blanche S. Francis, and Mrs. Grace B. Heneks, all full time. Write Mrs. Grace Millard, 614 Michigan Ave., East Lansing, Mich.

NEBRASKA.
Kearney, Neb., Aug. 20-30. Workers: Rev. J. Aycock, wife and daughter, Rev. R. E. Gilmore, Rev. E. O. Rice and wife. Miss Annabel Watts children's worker. Address Mrs. B. J. Patterson, Rt. 4, Kearney, Nebr.

NEW JERSEY.
Delanco, N. J., Aug. 28-Sept. 7. Evangelists, Rev. John F. Knapp, Rev. John Thomas, Rev. J. F. Boughn, Singer, Rev. Charles C. Mourer. Male Quartettes from Asbury College and God's Bible School.

OHIO.
Carysville, O., 7 miles north of St. Paris, August 20-Sept. 6. Workers: Rev. G. W. Cary, Rev. R. H. Williams, Mrs. Jennie Lynn and others. Write Mrs. W. K. Williams, 160 Wilson Ave., Columbus, Ohio, manager of camp.

TENNESSEE.
Louisville, Tenn., Aug. 28-Sept. 6. Rev. John Fleming, evangelist. Rev. Eddie Patysch, singer. Mrs. Walter D. Fouché, Sec., Maryville, Tenn.
Greeneville, Tenn., Sept. 9-20. Workers: Rev. John P. Owen, evangelist and Rev. M. V. Lewis, singer. Mrs. H. A. Lamons, Sec.

VIRGINIA.
Draneville, Va., August 16-30. Rev. A. E. Wachtel in charge. For information write Mrs. Z. F. McMillen, Rt. 2, Herndon, Va.
Salem, Va., Aug. 28-Sept. 6. Workers: Rev. Robert Young, evangelist; Prof. M. V. Lewis, song leader; Rev. E. O. Rice, Secretary-Treasurer of the Oriental Missionary Society; Mrs. E. O. Rice, pianist; and Rev. Orville French and wife, missionaries from the Orient, who will represent the missionary cause.

EVANGELISTS' SLATES

ALBRIGHT, TILLIE, Evangelist.
(238 2nd St., N. W., New Philadelphia, O.)
Richland, N. Y., Aug. 25-Sept. 2.

ARTHUR, FRANK E.
(240 N. Waller Ave., Chicago, Ill.)
Richland, N. Y., Aug. 23-Sept. 7.

AYCOCK, JARRETTE.
(2923 Troose Ave., Kansas City, Mo.)
Chicago, Ill., Sept. 13-27.

BABCOCK, C. H.
Cape May, N. J., Sept. 11-21.

BECK, A. S. AND R. S.
Glasgow, Ky., Aug. 20-Sept. 1
Columbia, Ky., Sept. 5-Oct. 1.

BEVINS, C. J.
(1474 Steiger Rd., Columbus, O.)
Open dates.

BUSSEY, M. M.
Kingsfisher, Okla., Aug. 25-Sept. 6.
Chickasha, Okla., Sept. 8-20.

CARNES, B. G.
(200 Morrison Ave., Wilmore, Ky.)
Circleville, O., August 19-30
Cooperdale, Ohio, Aug. 31-Sept. 13.

CAROTHERS, J. L. AND WIFE.
Bennington, Kan., Sept. 27-Oct. 11.

DAVIDSON, OTTO AND WIFE.
Union City, Pa., Aug. 30-Sept. 14.

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Ballston, Va., August 30-Sept. 13.

EDWARDS, J. R.
(Elmore, Ohio, L. B. 20)
Lima, Ohio, Sept. 6-27.
Sebring, Ohio, Oct. 4-25.

FLEMING, JOHN.
Louisville, Tenn., Aug. 28-Sept. 6.

FLEXON, R. G.
(Shackelfords, Va.)
Kingswood, Ky., Aug. 28-Sept. 6.

FLEMING, BONA.
(2952 Hackmont St., Ashland, Ky.)
Richland, N. Y., August 16-30.

FUGETT, C. B.
Denver, Colo., August 21-30.

GADDIS-MOSER EVANGELISTIC PARTY.
(4805 Ravenna St., Cincinnati, Ohio)
Beulah, Mich., Sept. 1-13.
Marion, Ohio, Sept. 14-27.

GLASCOCK, J. L.
(1350 Grace Ave., Cincinnati, Ohio.)
Homer City, Pa., October 4-18.

GOODMAN, M. L.
(Burnips, Mich.)
Boyne City, Mich., August 21-31.

GROGG, W. A.
(418 24th St., West, Huntington, W. Va.)
Barrett, W. Va., September.

HAMES, REV. J. M.
Charles City, Ia., August 18-30.

HARVEY, M. R.
(Box 184, Cherryville, N. C.)
Open date, August 16-Sept. 6.
Anderson, S. C., Sept. 13-27.
Open date, Oct. 4-18.

HENDRICKS, A. O.
(1436 E. Washington St., Pasadena, Calif.)
N. Chattanooga, Tenn., Aug. 26-Sept. 6.

HENDERSON, REV. AND MRS. T. C.
(221 N. Professor St., Oberlin, Ohio)
Fowler, Kan., Aug. 27-Sept. 13.

HEWSON, JOHN E.
(127 N. Chester Ave., Indianapolis, Ind.)
Open dates.

HOLLENBACK, U. T.
(Seymour, Ind.)
Brooklyn, N. Y., Sept. 5-29.

HOWARD, F. T.
Cynthiana, Ky., Aug. 18-30.

IRICK, ALLIE AND EMMA.
(Berhany, Okla.)
Austin, Tex., Aug. 26-Sept. 7.

JOHNSTON, E. DEWITT
(676 Calvert Ave., Detroit, Mich.)
Poneto, Ind., Aug. 9-Sept. 6.

JOHNSON, ANDREW
Toronto, Can., Sept. 6-20.

JOHNSON, H. C.
(406 W. West St., Springfield, Ill.)
Seymour, Ind., Sept. 7-20.
Lexington, Ky., Sept. 2-6.

JONES, LUM
Altus, Okla., Aug. 18-30.

LARKIN, BESSIE
Spottsylvania, Pa., Aug. 16-31.
Point Pleasant, N. J., Sept. 6-27.

LEWIS, M. V.
(Wilmore, Ky.)
Figg, N. C., Aug. 19-30.
Greenville, Tenn., Sept. 9-20.

LINN, JACK AND WIFE.
Oregon, Wis., August 14-30.

LINCICOME, F.
Lima, Ohio, Aug. 19-30.
Canton, Ohio, Sept. 6-20.
Toronto, Can., Sept. 27-Oct. 7.

LOWMAN, J. W. AND MAYBELLE
(432 St. Elm St., Casper, Wyo.)
Flat River, Mo., August 17-30.
Buffalo, N. Y., Sept. 6-20.
Atlanta, Ga., Sept. 27-Oct. 11.

McBRIDE, J. B.
Lansing, Mich., August 23-Sept. 7.
San Francisco, Calif., Oct. 11-25.

MILBY, E. C.
(Song Evangelist, Greensburg, Ky.)
Huntington, W. Va., Sept. 1-13.

MINGLEDORFF, O. G.
Pavo, Ga., August 16-30.
Columbus, Ga., Sept. 6-20.

NICE, N. W.
(1335 Betting Ave., Wichita, Kan.)
Belle Plane, Kan., August 23-Sept. 13.

OWEN, JOHN F.
(262 E. 13th Ave., Columbus, O.)
Mulberry Grove, Ill., Aug. 27-Sept. 6.
Greenville, Tenn., Sept. 9-20.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Athens, Ohio, Aug. 16-30.
Abbeville, S. C., Sept. 7-27.

REES, PAUL
Circleville, Ohio, Aug. 21-30.

REED, LAWRENCE.
(Rt. 1, Salem, Ohio.)
Jerusalem, Ohio, August 28-Sept. 6.

RICE, LEWIS J.
(2923 Troost Ave., Kansas City, Mo.)
Cale, Ark., August 29-Sept. 7.

SPARKS, BURT
(527 East 3rd St., Seymour, Ind.)
Normal, Ill., August 20-30.
Canton, Ohio, Oct. 7-27.

SURBROOK, W. L.
(225 Ferris Ave., Highland Park, Detroit, Mich.)
Sayre, Okla., Sept. 11-21.
Brooms Island, Md., Sept. 4-20.

SWEETEN, HOWARD
Portage, Ohio, Aug. 24-31.

THOMAS, JOHN
Delanco, N. J., Aug. 28-Sept. 7.

VANDALL, N. B.
(Song Evangelist, North Reading, Mass.)
Hopkins, Mich., August 20-30.

VAYHINGER, M.
(Upland, Ind.)
Loveland, O., Aug. 23-Sept. 6.

WHITE, MR. AND MRS.
Pekin, Ill., Sept. 9-19.

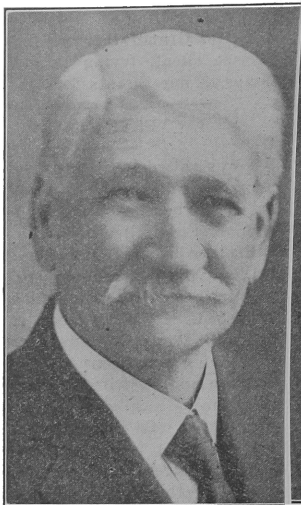
WILLIAMS, L. E.
(Wilmore, Ky.)
Tolu, Ky., Aug. 19-30.

WILLIAMS, STEPHEN B.
(Jacoby, Louisiana)
Broken Bow, Okla., August 18-30.

WILSON, D. E.
(557 State St., Binghamton, N. Y.)
Cleveland, Ind., August 28-Sept. 6.
Delmar, Del., Sept. 8-27.

WIREMAN, C. L.
(Somerset, Ky., 304 S. Main St.)
Campton, Ky., Aug. 12-30.
Winchester, Ky., Sept. 1-8.

IN MEMORIAM.



I saw the old warrior in his casket, his hair, made white by the snows of many winters; he was resting now after a thousand battles in which he had been in deadly combat with whiskey and the saloon, gambling and the underworld; infidelity and its propagandists; Rome and its Popes; Antichrist and the Beasts; Evolution and its godlessness; modernism and its skepticism; sin and its hellishness.

I went to the grave after the crowd had gone home and saw them covering up the casket with mother earth and they worked hard, but I said there lies a man whose soul you cannot bury, a casket cannot contain him, nor can six feet of earth hold him. By ten thousand sermons he has preached, by the songs and hymns he has written and sung throughout the nation, and which are being sung around the globe;

by his revivals in which thousands have been won to Christ; by the books which he has written and which have been read throughout the world; by his preaching sons, and the sons and daughters of others whom he helped train to preach and evangelize in the homeland and on the foreign fields; by his testimony for the Word of God, the cleansing blood, the sanctifying power, the glorious hope of the Second Advent, and the bliss of immortality, the soul of L. L. Pickett marches on.

Adopted son of Kentucky soil, he lived to bless her with his prayers and protect her with his Gospel Sword! Son of Methodism, he bowed at her altars and swore eternal allegiance to her doctrines. Preacher, Evangelist, Singer, Writer, Warrior—L. L. Pickett preaches on, sings on, prays on, fights on, though he has lately changed from the church militant to the Church Triumphant.

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