

# PENTECOSTAL HERALD

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

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## THOUGHTS FOR THE THOUGHTFUL.

By The Editor.

**T**HE eyes of the Lord are in every place beholding the evil and the good." Prov. 15:3.

A memory of the presence of God—that he is looking upon us—ought to be a constant and powerful incentive to righteous living, a strong preventive against sin.

Forgetfulness of God and our responsibility to him, and the fact that, in the end, we must render an account to him for the deeds of our spirits while they dwelt in our bodies, is an open floodgate to wickedness. To forget God means to sin.

The men and women who have counted large in the uplift of their fellowbeings have been changed, renewed, transformed, purified, strengthened for resistance against temptation and wrong-doing and empowering for victorious service by thinking of God and all he means to them, commands and promises.

God is far greater than all his creation. He fills his universe. The thought of him, his holiness and presence will frighten temptation away, rebuke rising passions, chasten meditation, stimulate right endeavor, and lead on into all that procession that brings the soul into blessed fellowship with God.

Nothing can prove more disastrous to the individual, the community, the nation, and the world than forgetfulness of God. One of the wisest exhortations in the Holy Scriptures is delivered especially to the young. It reads, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

How fortunate those who have grown up in an environment that was permeated with reverence and devotion, where a wholesome fear of God dominated society, chastened, purified, and lifted the people up into the high realm of obedience to law and fraternal love for their fellow-beings, a state of mind that gave dignity to life, that thought and acted with the understanding of personal responsibility and the great fact that there is a coming Judgment and an unending hereafter.

One of the most important tasks of the preacher and religious teacher is to keep in the minds of the people the fact of God, his universal presence, and that all things are under his searching eye. Men who live in a state of God-consciousness make good citizens. They naturally fall into the beautiful habit of observing the Golden Rule—to do unto others as they would be done by.

Nothing can count more largely for the sanctity of the home, for the preservation of the sacred relationships that exist between husband and wife, and children, than a God-

### WESLEY ON CHRISTIAN PERFECTION.

"In the year 1764, upon a review of the whole subject (says Mr. Wesley, page 103, "Plain Account of Christian Perfection"), I wrote down the sum of what I had observed in the following short propositions:

1. There is such a thing as perfection; for it is again and again mentioned in the Scripture.
2. It is not so early as justification; for justified persons are to 'go on unto perfection.' (Heb. 6:1).
3. It is not so late as death; for St. Paul speaks of living men that were perfect. (Phil. 3:15).
4. It is not absolute. Absolute perfection belongs not to men, nor to angels, but to God alone.
5. It does not make a man infallible; none is infallible while he remains in the body.
6. Is it sinless? It is not worth while to contend for a term. It is salvation from sin.
7. It is perfect love (1 John 4:18). This is the essence of it; its properties, or inseparable fruits are; rejoicing evermore, praying without ceasing, and in everything giving thanks. (1 Thess. 5:16, etc.)
8. It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace swifter than he did before.
9. It is amissable, capable of being lost; of which we have numerous instances.
10. It is constantly both preceded and followed by a gradual work."

consciousness. Nothing can mean more for the purity of the church, its harmonious union into brotherly oneness, than a realization that God, in the person of the Holy Ghost, is in the midst. To know God, to come into harmony with his Word, to delight in his service, to watch and read and pray that we may have constant fellowship with him, is to secure the very best there is for any human being in this world and all other worlds through all time and eternity. King David reached a high altitude of inspired wisdom when he said to his son Solomon, "Know thou the God of thy father, and serve him with a perfect heart and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thought: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

### PREACHING TO THE PEOPLE.

**H**urried away from the camp meeting at Pentecostal Park on the old home farm of my grandfather near Glasgow, Ky., where I once plowed the hillside now covered with a beautiful forest, where the new camp meeting tabernacle stands, to attend the Kentucky Annual Conference, which met at Winchester, Ky. The preachers were entertained in the dormitories of the college, and well fed in the college diningroom. The conference sessions were held in the spacious chapel of the administration building of Kentucky Wesleyan.

Bishop McMurtry presided. The brethren seemed to be well and happy. There was a

fine spirit of fellowship, as is usual at these delightful gatherings of Methodist preachers. There was a general rumor that, as the brethren grew better acquainted with the big Bishop they loved him better. He preached a great sermon Sunday morning on the "Right Kind of a Revival," so I was told; as I was preaching elsewhere it was not my privilege to hear the Bishop's discourse.

Dr. Waldrip, of St. Louis, was the inspirational speaker of the conference. He brought two messages each day and, but for some criticisms on the Apostle Paul, and a few other remarks that many of the brethren thought were a bit tainted with modernism, his addresses would have been immensely popular; as it was, he was intensely interesting. Some of his sermons and addresses were unusually interesting and instructive in the extreme. There is a wit, a humor, and intensity, along with depth of thought, and flights of oratory, that make Dr. Waldrip a remarkably interesting preacher.

The reports of the brethren with reference to conference collections were far from satisfactory. The deficits were, in some instances, almost startling, and by no means revealed indifference on the part of the preachers, but the fearful financial depression among the people. I have been a circuit rider, and even in times that are looked upon as fairly good, in a financial way, it was very difficult to collect money among a class of people who have but small incomes. There are many people in the country who live with a good degree of comfort who handle very little cash.

I well remember in my grandfather's home we had plenty to eat and to wear; we killed quite a bunch of hogs when the weather turned cold, had bacon and lard to exchange for groceries the coming summer; we killed a fat heifer when frost came, and a shoat when turnips were large enough to eat; we had a fine orchard and good garden, and luxuriated in fruits and vegetables; had fried pies in plenty, and not only good sorghum for our buttered biscuit, but an occasional candy pulling, but we had almost no money. We exchanged the products of the farm for almost everything we got from the stores. We hauled in stovewood to the county seat in the fall of the year with which we bought our winter shoes. We were not stingy with our cash; we did not have cash, and got along remarkably well without it; meanwhile, it would have been bad policy to scold us because we did not make larger contributions to the church budget. And this is true in many instances. It is also probable that there are many people who, by no means, do their best. I only preached once to the conference, but preached morning and evening on Sunday at the Central Baptist Church, where I found the pastor a delightful Christian brother, and a most appreciative congregation.

About one-half of the preachers were moved to new appointments. This seems to

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## BIBLE NOTES AND ILLUSTRATIONS.

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

Psalm 125:2—Mountains of Jerusalem



Here in Santiago, Chili—over 6,000 miles away from New York—the great Andes Mountains are always visible. It reminds me so often of those words of Psalm 125:2: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." On

one of the highest hill-tops of Santiago they have an immense statue of the Virgin Mary. At night it is lighted up by electricity. The Catholics have put it there believing it would be a good thing to have the city under the Virgin's care. In South America the Virgin is worshipped much more than Jesus Christ. In the Dominican Church in Lima, there is a beautiful image of the Virgin; she is holding in her hand a golden cane which was presented to her by President Lliqua. Poor man! he is now a prisoner in the model prison which he built. This particular Virgin changes the color of her face frequently. When the people are careless and do not bring money enough in, she grows pale; when they do as the priests want them to do she takes on healthy colors again and the priests tell the people she is pleased. An ex-priest told me the secret of the change was, every now and then in secret they paint her up to suit emergencies.

## II. THE CHURCH OF GOD.

I believe it was in the Divine Plan that the Church of God should be holy. Eph. 1:4; Eph. 5:26, 27. Also that it should be a victorious, glowing, growing, fruit-bearing, soul-saving church. John 15.

The church that keeps in the divine order will be pentecostal, and will produce mighty preachers and preaching. When the Church becomes worldly and fails to convert souls, it also loses its power of progress and reproduction. I read with interest the following story recently:

"Bishop Candler, of Atlanta, was once presiding over a Methodist conference in the Southern states. He was reading the appointments for the preachers for the ensuing year. The great body of rural churches came first. He was interrupted presently by a certain well-groomed banker with his sparse hair carefully parted in the middle, who arose to ask the bishop if he had provided in his appointment a preacher for the big First Church, of which the banker was a member, in a larger city in the State. 'Brother,' replied the bishop, 'how many preachers has your church produced since you have known it?' 'Well, I have been in it 25 years; I do not remember any,' replied the banker, who found the questioning bishop more discomposing than a whole board of directors. 'Brother,' continued the bishop, 'I am appointing these preachers for these country churches because we must depend on them to produce preachers for such churches as yours. I will appoint one for yours after we get through with these.'"

## III. REVIVE THY WORK O GOD.

I observe in reading the home church papers that the editors are writing about the need of revivals in the church; then they will have the papers filled up with a lot of stuff which would make it impossible for anything like a revival to happen in the Methodist Church.

One of the Methodist Bishops tells of a great revival he had when he was a circuit rider. Here is the story:

There had not been a revival on that circuit in years, and things were not spiritually hopeful. During more than four weeks the pastor had preached faithfully, visited from house to house, in stores,

shops and out-of-the-way places, and had done everything he could. The fifth Monday night saw many of the official members at lodges, but only a corporal's guard at the church.

From that meeting the pastor went home cast down, but not in despair. He resolved to spend that night in prayer. Locking the door, he took Bible and hymn book and began to inquire more diligently of the Lord, though the meetings had been the subject of hours of earnest prayer. Only God knows the anxiety and the faithful, prayerful study of that night. Near the dawn a great peace and a full assurance came that God would surely bless the plan which had been decided upon, and a text was chosen which he felt sure was of the Lord. Dropping upon the bed, the pastor slept about two hours, then rose, hastily breakfasted, and went nine miles to the far side of the circuit to visit some sick people. All day the assurance increased.

Toward night a pouring rain set in, the roads were heavy and he reached home, wet, supperless and a little late, only to find no fire in the church. The janitor had concluded that the rain would prevent the service. He changed the order, rang the bell and prepared for war. Three young men formed the congregation, but in that 'full assurance' the pastor delivered the message which had been prayed out on the preceding night as earnestly and as fully as if the house had been crowded, then made a personal appeal to each young man in turn. Two yielded and testified before the meeting closed.

The tired pastor went to a sweet rest, and next morning, rising a little later than usual, learned that one of the young men was going from store to store throughout the town telling of his wonderful deliverance and exhorting the people to salvation. The next night the church was filled. Night after night conversions occurred, until in two weeks we heard 144 people testify in 45 minutes. All three points of that circuit saw a blaze of revival that winter, and family after family came into the church until the membership was more than trebled.

## IV. WATCHMAN, WHAT OF THE NIGHT?

Frequently, after going home from Asia to U. S. A., last summer, I was asked what I thought of the signs of the times. This is a pertinent question. Is the Second Coming near? Are we near the end of the Gentile age? Are we in the latter days? Are we in the Apostasy?

Some signs are not very hopeful. Some one wrote me recently concerning a Methodist Church that was visited: "I was surprised," said the visitor, "to find in the church a small white cross and the candelabrum filled with white candles, a reading desk as well as a pulpit; so churchly that I thought it had become Episcopal. In answer to my question I was told that the M. E. Church, at large, was going back to the John Wesley type of services. I don't like the looks of it." The trend now is for Ritualism. Methodism has lost its fire, its revivals, its holiness meetings, its red-hot prayer meetings, and its praying saints; now it is going into form and ritualism. A good old-fashioned Methodist preacher writes his protest of this thing:

It is out of harmony with the spirit of early American Methodism and Methodism was at her best in those early days, spiritually speaking; she doubled her membership every year, and did better than that some years. Matt. 7:20: "Wherefore by their fruits ye shall know them." When she was in her prime she could sense the mind of the Spirit better than we can now. In those days our fathers rejected and discarded this very form of worship. If we wish to return to evangelism we'll do likewise.

It is out of harmony with this age. We are living in a day of haste, rush, rapidity. We want things done quickly. Therefore, if the church and ministry have any message for a lost and needy world, the less preliminaries they have and the sooner they say what they have to say, the more acceptable it will be to the public.

Finally, William Arthur, in his mighty little book, "The Tongue of Fire," says: "In many periods of the history of the church as this gift has waned (he means the gift of the Holy Ghost), every natural advantage has come to replace it—more learning, more system, more calmness, more profoundness of reflection. Does not this explain why we are reduced to the new order of worship? What is contrary to the New Testament, to the practice of the first Christians, to old-fashioned Methodism. The spirit of our day and substituted for the Spirit of God cannot be of the Lord."

## V. THE HOLY SPIRIT OUR TEACHER AND INSPIRATION.

I was struck, when in France, to see how much the French adore Joan of Arc. I stud-

ied her life and career and became fully convinced that she knew the Holy Ghost. The Roman Catholic Church condemned her to death when she was nineteen years of age. She was one of the martyrs of the Church of God, I believe.

She was born in the little village of Domremy, a child of honorable but poor farmer parentage. According to her neighbors, "she was simple, good, kind, and never idle." She helped her mother in the ordinary cares of the house, herding the cattle owned by the people of the village in common. Her comrades teased her with being too pious, because she did not love the dance and went often to church and to communion. She loved the sound of the angelus while in the fields with her flocks and would bow her head and pray. One day, when about the age of 12, as she was working in her father's garden, she seemed to hear a voice speaking to her. She was sure it had called her name. At first she was frightened. Often, for a period of five years, these "voices" and "visions" came to her. It was God speaking to her soul. At last the vision took the form of St. Michael and begged her to set out at once upon her mission. She said, "Sir, I am only a poor girl. I would not know how to ride a horse or lead a company of men." The archangel replied, "God will show you the way."

When her judges were trying to catch this poor unlettered girl with theological questions that were hard for her to answer, she prayed for help, saying, "My sweet God, if thou lovest me, by thy holy passion teach me how to answer these people of the church." She was asked by one of them, "Are you in a state of grace?" Note her answer, as if directly aided by God: "If I am not, may God please make me so. If I am, may God please keep me so."

Speaking of the Roman Catholic Church, of which Joan of Arc was a member; Sir Robert Anderson says, "To call the Catholic Church the Church of God savors of profanity." From its early days ambition, intrigue, arrogance, rapacity, barbarity, persecution, bloodshed, has characterized it. The Council held at Ephesus 431 was so wicked that the Emperor, unable to restrain the disorder which prevailed, dismissed the Bishops with the scathing rebuke: "Return to your provinces and may your private virtues repair the mischief and scandal of your meeting."

## VI. A CLEAN CHURCH! A CLEAN PEOPLE!

An English writer on the tobacco question says: "The history of smoking would furnish ample materials for a curious footnote to the history of ethics. Opposition to the habit was once very pronounced in many Christian circles; it was deemed particularly unseemly in Christian ministers. For example, when R. W. Dale, then (1852) a young student at college, was invited to assist Angell James at Carrs Lane, Birmingham, James wrote to him—'I forgot to ask if you smoked. If you have contracted this habit, I beseech you to break it. To me it appears of so much importance that it would tend to disturb our intercourse if you were addicted to this habit. You are not so far committed to it, even if you have begun it, as to find it difficult to destroy the pipe. You can have but little idea with what disgust and loathing it is regarded by many of our people, to whom your company would be less pleasing if you carried this habit with you.'"

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# THE LORD'S COMING THE KEY TO THE SCRIPTURES.

Rev. W. S. Bowden.



HE second coming of our Lord is inwrought with the entire fabric, the construction and essential constitution of the whole Bible. His coming is one of the most important doctrines revealed in the Holy Word. His coming will be one of the most momentous events in the history of our planet and our race.

The other day, while reading over the poem here cited, I thought about a remark I heard a brother minister make at a ministerial meeting not long ago. The ministers of the different denominations were freely discussing a carefully prepared paper which had just been read by one of the members. A Baptist brother, whom I esteem highly, arose and said, "Brethren, the second coming of Christ is the key to the Scriptures. It is the objective point to which all God's past and present operations are tending. It is the crowning fact in his redemptive work. It is the truth that stands out pre-eminently in the Word. Some truths will never be clearly understood unless they are looked at in the light of the second coming of Christ. Brethren, if you deny or ignore the imminent, personal coming of Christ there is very little good to come from a discussion of the subject before us." It is true that many words have been wasted in useless discussion because the great truth has not been realized that the second coming of Christ is indeed the key to the Scriptures. It is absolutely a climatic necessity to Bible types, ordinances, promises, doctrines and exhortations.

One writer has told of the contradictory impressions made upon those who view the wonderful frescoes of Giotto in the basilica in Assisi when seen under different conditions. Upon a certain dark, dull, cloudy day a great art critic went to inspect these noted paintings. The only light he had by which to investigate them was a small lamp with a reflector, and the best he could do was simply to turn the light upon separated details of the great pictures. It was a long way from satisfactory. He saw an arm, or a hand, or a head, as the case might be; but he could not put it all together. He had a very poor impression of what the frescoes really were. However, the next day the sun shone out, the day was bright and clear and beautiful, and then when he went into basilica, what a vision of beauty burst upon his view! How distinctly the frescoes appeared! He could now see the purpose of the artist. He could now get a general view of the whole thing. Beloved, is it not even so with the great truths of the Word of God? We often look at these separated, detached truths and fail to see their full beauty. We do not grasp the whole plan of God. We fail to see the proper relation of the different truths to each other because we do not look at them in the light of the Lord's coming. We shall notice five different ways in which the second coming of Christ is the key to the Scriptures, and shall give three illustrations or examples under each head.

## I. THE TYPES OF THE BIBLE.

In the Bible we have many beautiful types. The larger part of these types cannot be clearly understood or fully appreciated apart from the realization of our Lord's second advent. Most of the Old Testament characters which typify Christ do so as truly in his triumph as in his humiliation. Think of *Isaac*. The resurrection of Christ is as truly taught as is the sacrificial offering up of Christ upon the cross, by a memorable experience in the life of Isaac (Heb. 11:17-19). The resurrection of Christ is many times coupled with his second advent. It is the risen, living Son of God who is to return to give to his children the promised inheritance. *Melchizedek* is a great Old Testament type.

He was a king as well as a priest. He is clearly a type of Christ. It is written in the 110th Psalm: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." But Jesus is as truly a king as a priest, and the Bible is clear in its teaching that it is when he shall come again that he shall exercise his kingly authority.

The *bride* is another Bible type. This type is seen in various passages in the Old Testament, but reaches its perfection in the New Testament. No one who is at all acquainted with the New Testament will dispute that the church is the bride and that Jesus Christ is the heavenly Bridegroom. It is when Christ comes in triumph (Rev. 19:7, 8) that the marriage is to take place.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

## II. THE ORDINANCES OF THE BIBLE.

The ordinances of the Bible cannot be appreciated as they should apart from the truth of the Lord's coming. *Baptism* is not appreciated in its fulness unless viewed in the light of the Lord's coming. We are not only buried with Christ in baptism, but also risen with him. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him

### LOOKING FOR THE SAVIOUR.

Each morning when I wake from sleep,  
O teach me, Lord, to say:  
"I know that Thou art coming soon,  
And this may be the day!  
Then help me, Saviour, by thy grace  
To live this day for thee,  
That I may look for thee with joy  
And long thy face to see."

I should not like him, when he comes,  
A wandering lamb to find;  
If I were idle, selfish, proud,  
Untruthful, or unkind,  
How I should try to hide my face,  
And from his presence flee;  
I should not look for him with joy,  
Or long his face to see.

Lord Jesus, as the years go by  
And thine own "day" draws near,  
Oh, make me know that I am thine,  
For then I need not fear.  
If I am cleansed and kept from sin,  
From Satan's power set free,  
Then I may look for thee with joy  
And long thy face to see.

—Sel.

from the dead" (Col. 2:12). This thought is carried into the next chapter, and linked up with the thought of the return of Christ. The first few verses of the next chapter tell us that we who are dead to self and risen with Christ do set our affections on things above and wait for Christ to return.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The *Lord's Supper*, the communion service, is not valued at its true worth when viewed apart from the second coming of Christ. Let those who ignore or minimize the atonement remember that this sacrament points back to Calvary. The bread tells of our Lord's crucified body. The wine speaks of his blood which is the seal of the covenant. But there is also a forward look to this ordinance. This is the horizon of the Lord's table: "Till he come" (1 Cor. 11:26). At the Lord's table we are on resurrection ground; judgment behind us, glory before us.

"For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

*Public Worship* is classed by some people with the ordinance. In the Bible the necessity of public worship is presented in connection with the truth of the Lord's return (Heb. 10:24, 25). The motive by which

Christians are urged to assemble together is the fact that the Lord is coming a second time. Doubtless there would be fewer people absenting themselves from the house of God and the worship of God if they seriously considered the truth that the Lord Jesus Christ might come upon the day of worship.

"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching—for yet a little while, and he that shall come will come, and will not tarry."

## III. THE PROMISES OF THE BIBLE.

We do not say that the promises of God have nothing to do with the present. We do affirm that some of the greatest promises of the Word cannot be fulfilled apart from the second advent of the Son of God. Take the promise of *victory over the devil*. Our hearts sicken as we view the awful work of the evil one. Yet, thank God, we know that the devil is to be overthrown, destroyed. Let us read that first great promise of the Bible, recorded in Gen. 3:15.

"And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."

Here is a promise of the ultimate triumph of the Lord Jesus Christ over the devil and all his works (Rom. 16:20; Heb. 2:14; 1 John 3:8). The God of peace is to bruise Satan under our feet shortly. This will be at his second advent. Satan bruised the heel of Jesus Christ at the crucifixion; Christ is to crush the devil's head at his Second Coming.

Consider the beautiful promise that *the whole creation shall be delivered from the bondage of corruption*. The earth is now under a curse. The ban is soon to be lifted, thank God. When is the promise to be realized? The passage in Romans 8:17-25 with the references thereto make it plain that this is to be at the coming of our Lord.

"The creation is on the tiptoe of expectation waiting for the manifestation of the sons of God—the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God."

The *promise of satisfaction* looks forward to the second coming of Christ for its realization. This is not the day of perfect satisfaction. "He that loveth silver, shall not be satisfied with silver." "The eye is not satisfied with seeing, nor the ear with hearing" (Eccl. 1:8; 4:8; 5:10). There is a present satisfaction in Christ, but the time when every desire of the life will be completely satisfied is at the coming of the Lord. Read Psalms 91:16; 17:15.

"With long life (eternal life) will I satisfy him,—and show him my salvation."

"I shall be satisfied when I awake with thy likeness."

## IV. THE DOCTRINES OF THE BIBLE.

The *resurrection of the dead in Christ* is distinctly referred to the time when "the Lord himself shall descend from heaven," when "the trumpet shall sound, and the dead shall be raised incorruptible" (1 Thess. 4:16; 1 Cor. 15:52). Without the second coming of Christ there never will be a resurrection of the dead in Christ. Apart from the coming of Christ the resurrection is a meaningless doctrine. His coming is the key to the situation. 1 Cor. 15:22, 23.

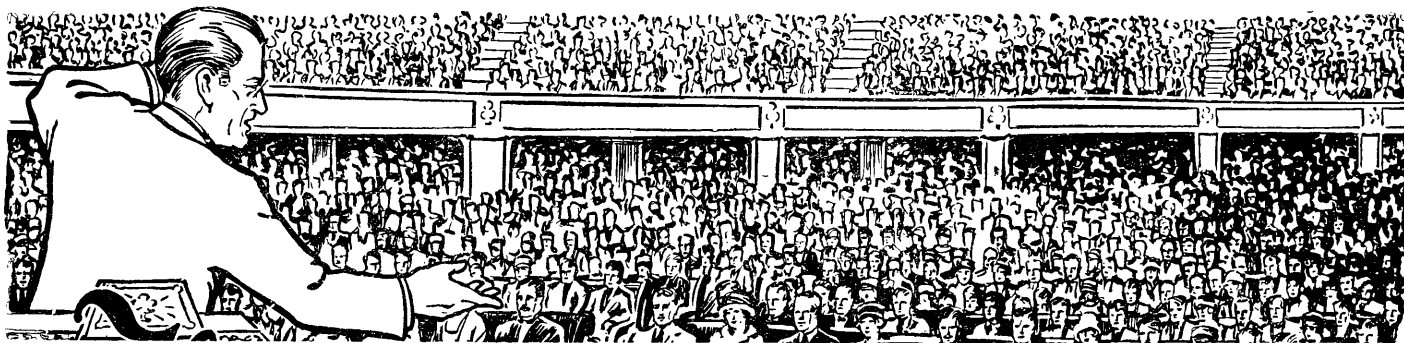
"For as in Adam all die, even so in Christ shall all be made alive."

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

The *translation and transfiguration of the living* is to take place when Christ shall come (1 Cor. 15:51, 52; 1 Thess. 4:15). Generally speaking we agree to the truth of the

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## THE OLD MAN.

Rev. C. V. Fairbairn.

*"Put off the old man, . . . which is corrupt according to the deceitful lusts; and be renewed in the (very) spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness."*  
—Eph. 4:22-24.

**B**EHOLD I was shapen in iniquity and in sin did my mother conceive me." Thus spake David with reference to what Presbyterians call Original Sin; Methodists, Inbred Sin; some others, Inherited Depravity; Paul in Romans, "Sin that dwelleth in me," and in our text, "the Old Man which is corrupt according to the deceitful lusts." Whatever it is called, it is an inward, sinful activity against God, which manifests itself as soon as we are born. Well sang Watts, the poet of Methodism,

"Lord, we are vile, conceived in sin,  
And born unholy and unclean,  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all.

"Soon as we draw our infant breath,  
The seeds of sin grow up for death;  
Thy law demands a perfect heart,  
But we're defiled in every part."

This evil nature is there without our willing either for or against. Volition is in no way consulted or involved. It is there back of, independent of, and in spite of our will. It does not consist in wicked doings, but in promptings to evil. In the unsaved it has unrestrained and continuous dominion, reigning without and within. In the regenerated it remains, but does not reign. It is restrained, and if occasionally, though but for a moment, it does break loose, such indulgence deprives us of the smile of God and must be repented of.

We have this old nature, not because of our immediate parentage, but because we are federally related to Adam. Since all are so related, every one has this monster within, unless he has been purged of its defilement.

No one has ever seen the old man, but all have felt his stirrings. He does not affect every one alike. His manifestations are so numerous and diversified, that we have all, in one way or another, felt his motions within. While we do not come by his presence because of any moral, mental, or physical condition of our parents, nevertheless, in his manifestations he does take advantage of our natural, characteristic dispositions. He can act ugly and devilish, or sweetly, cleverly, and even religiously, if circumstances so demand. He stirs, obstructs, disputes and argues. He never wearies, is more rapid than thought, can in the wink of an eye slam a door, or kick a coal scuttle. The baby throws its spoon across the table with a howl; the old man breaks the cow's ribs with a milk-stool; the same spirit actuates both. The old nature is Satanic and in league with hell to frustrate the work of God.

Just as a man with a capital of several thousands can invest that and in a few years find it increased by thousands, so the soul may invest its inherited sin-capital in an evil

course and later find itself in an awful state, with original depravity horribly aggravated by the wicked investment made. Mental depravity is increased by reading bad books, looking at bad pictures, and wilfully observing and meditating upon the lewd nudity of present-day, immodest fashions; physical depravity by the pursuit of wicked and unlawful habits, or by the over-indulgence of the legitimate; spiritual depravity by resisting the influences of the Holy Spirit and postponing the day of salvation. Birth-sin is thus increased; responsible sins are added; the monster gets a firmer grip. New habits are formed as sins against light are added; sin's power increases, and as sin's power over us increases, the capacity for sin increases. Thus, men and women, boys and girls, young and old, refusing grace, become increasingly depraved, sinking deeper and deeper into sin.

"But," says one, "if the will must act before sin-guilt can be imputed, and if the will is neither consulted nor involved with respect to inheriting the Adamic taint, how then is it sin?"

It is the root of all sins. Its fruit is sin. The Christian conscience condemns it. The regenerate heart deplores it. And every honest heart prays against it. It must be, then, in its nature sinful. It is the main-spring of all evil. It lies in the human heart ready to spring into action at the least provocation, and has in it the seed, germ, or possibility of every sin that has ever cursed the human race. Said Jesus, the most celebrated Doctor of Depravity, the only successful Heart-Sin Specialist, "For from within out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23.

The secret power of the spray always lies back of the mouth in the fountain-head. So down there, in the heart-fountain-head, sin seethes, froths, works, boils, and bubbles, always eager and ready to break forth, like Old Faithful Geyser, and exhibit the intense corruption of the fountain by the vileness of its outflowing streams.

In regeneration, "our old man is crucified with Christ" and we lead a victorious life as we walk in the light. Tendencies to evil, however, are still felt within, stirrings which would lead God only knows where, were it not for restraining regenerating grace. Nor will the believer want for opportunity to indulge these evil tendencies, should he be inclined to "let down his guard." The devil will see to it, that real temptation, put forward in the most seductive form, affords ample opportunity for breaking away and giving evil proclivities full rein. Considering this and the fact that our own carnal heart "is deceitful above all things and desperately wicked," how ought we to watch unto prayer against the uprisings of evil tendencies, and how ought we to thank God for providing a full and sufficient remedy.

Realizing what a faithful ally he has in the

old man, Satan does his best to keep man in ignorance of the identity and true character of sin, and of the wonderful panacea provided for its cure. By accepting false teaching, by shunning holiness gatherings, by watching sin's manifestations in others, such are some of the equally potent ways by means of which Satan endeavors to keep the soul in ignorance; and, if in ignorance, then unconfessed; and, if unconfessed, then in sin. Some dear souls are thus kept for years in unhappy possession of their old, troublesome, sinful nature, fighting, falling, confessing, crying, afraid to give up, and able to make but little progress in grace.

Some modern Pelagians profess the old nature no longer present since justification. A fifty-six inch saw, running at eight hundred revolutions per minute, bit into a log on the carriage and sliced off a good sized slab. The carriage reversed, came on again, the saw bit deeper. Suddenly, without warning, it smashed with a shriek and a howl into something imbedded in the log and shivered into a thousand pieces. Imbedded in that log was an old cannon ball which had lodged in the tree during the heavy cannonading days of the civil war. There was no indication on the outside that such an impediment lay within, but the second cut laid bare the secret. Friend Pelagian, you may flatter yourself and endeavor to deceive others by declaring there is no old Jonah in the hold of your vessel, but submit your case to the deep cutting gospel saw, the Word of God, and it will expose the hidden, unholy matter even in your heart. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

Since in inheriting depravity of nature volition is neither consulted nor involved, we are not to blame for its presence a bit more than we are to blame for having black or red hair, brown or blue eyes. And we remain irresponsible until light reveals the disease and the remedy. Infants, idiots, fools, etc., are all irresponsibles and their cases are, in great mercy, covered by the precious blood. Clearly justified persons, who, while walking in the light, die without receiving this light, are also irresponsibles. They are walking in all the light they have; they are not responsible for sin's inherited presence; they have not received light on the possibility of having it removed; yet "without holiness no man shall see the Lord." What then? The precious blood intervenes, as in the case of all irresponsibles; real "Dying Grace" is given; that precious soul "goes sweeping through the gates, washed in the blood of the Lamb." Glory to Jesus!

But, just as a consumptive, who refuses a cure, lingers on, spreading the dread contagion, and finally dies, can be regarded as a responsible menace to the public health and in the end a suicide, so the man, who, with light on inbred sin, its presence and cure, refuses the remedy, becomes responsible for its retention and culpable in all the havoc it may afterward work through him. O thank God! Thank God! there is a cure.



We cannot get rid of the old nature either by pardon or piece-meal a bit more than we can cure a tree of rotten heart by plucking off bad fruit and pruning out dead branches. God's treatment of the sin principle is expressed by the words wash, cleanse, purge, crucify, kill, destroy. (1) Let confession be made of its inward existence. (2) Let confession be made of its real character. (3) Let special prayer be made with faith for deliverance from it. (4) Walk thus in the light by obeying these scriptural admonitions and the cure will be God-wrought, immediate, and complete. The Spirit's message is as follows: with the verbs "forgive" and "cleanse" in the aorist tense (Greek), thereby signifying suddenness and completeness of action,— "If we say that we have not sinned, we make him a liar, and his word is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son cleanseth us from all sin." 1 John 1:10, 9, 8, 7.

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## Power From on High; What Is It? C. G. FINNEY.

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HE Apostles and brethren, on the day of Pentecost, received it. What did they exercise after that event?

They received a powerful baptism of the Holy Ghost, a vast increase of divine illumination. This baptism imparted a great diversity of gifts, that were used for the accomplishment of their work. It manifestly included the following things: The power of a holy, and self-sacrificing life. (The manifestation of these must have had great influence with those to whom they proclaimed the Gospel). The power of a cross-bearing life. The power of great meekness, which this baptism enabled them everywhere to exhibit. The power of a loving enthusiasm in proclaiming the Gospel. The power of teaching. The power of a loving and living faith. The gift of tongues. An increase of power to work miracles. The gift of inspiration, or the revelation of many truths before unrecognized by them. The power of moral courage to proclaim the Gospel, and do the bidding of Christ, whatever it cost them.

In their circumstances, all these endowments were essential to their success; but neither separately nor all together did they constitute that power from on high, which Christ promised, and which they manifestly received. That which they manifestly received as the supreme, crowning, and all-important means of success was the power to fasten SAVING IMPRESSIONS upon the minds of men. This last was doubtless the thing which they understood Christ to promise. All that I have named above were only means, which could never secure the end unless they were vitalized and made effectual by the power of God. The Apostles doubtless understood this, and, laying themselves and their all upon the altar, they besieged a Throne of Grace in the Spirit of entire consecration to their work.

They did, in fact, receive the gifts before mentioned; but supremely and principally, this power to savingly impress men. It was manifested right on the spot. They began to address the multitude; and, wonderful to tell, three thousand were converted the same hour. But observe, there was no new power manifested by them upon this occasion, save the gift of tongues. They wrought no miracle at that time. Let it be noted that they had not had time to exhibit any other gifts of the Spirit which have been above named. They

had not at that time the advantage of exhibiting a holy life, or any of the powerful graces and gifts of the Spirit. What was said on that occasion as recorded in the Gospel, could not have made the impression that it did had it not been uttered by them with great power and authority, making a saving impression upon all the people. Now this power was not the power of inspiration, for they only declared certain facts of their own knowledge. It was not the power of human learning and culture, for they had but little. It was not the power of human eloquence, for there appears to have been but little of it. It was God speaking in and through them. It was a power from on high—God in them making a saving impression upon those to whom they spoke. This power to savingly impress abode with and upon them. It was, doubtless, the great and main thing promised by Christ, and received by the Apostles and primitive Christians. It has existed, to a greater or less extent, in the Church ever since. It is a mysterious fact often manifested in a most surprising manner. Sometimes a single sentence, a word, a gesture, or even a look will convey this power in an overcoming manner.

To the honor of God alone I will say a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October, 1821. In the evening of the same day I received an overwhelming baptism of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and of observation.

This power is a great marvel. I have many times seen people unable to endure the word. The most simple and ordinary statements would cut men off their seats like a sword, would take away their strength, and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without overcoming them. This power seems sometimes to pervade the atmosphere of the one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin and in many instances converted to Christ. When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions are converted to Christ. The same is true of the ministry.

## The "Ups" of Life's Decades.

By Andrew Johnson.

Rev. Andrew Johnson, General Evangelist of Wilmore, Ky., has the following unique and original way of characterizing life's long journey. He says: "There is an 'up' connected with each decade of one's life even if he lives to be one hundred years old. If one will follow the suggestions indicated by each 'up' in the series he will enjoy a long and useful career in this world and be able to hit the bull's eye of happiness on the target of life.

Watch then, the individual as he rounds out each particular period in the schedule. Here they are:

From 1-10, he comes up (to view).

From 10-20, he wakes up (to life's responsibilities).

From 20-30, he fills up (with valuable information).

From 30-40, he gathers up (acquires wealth, etc.).

From 40-50, he lays up (for rainy days).

From 50-60, he keeps up (life's activities).

From 60-70, he slows up (his pace).

From 70-80, he wraps up (with extra clothes—his blood is getting thin).

From 80-90, he gives up (his work is practically done).

From 90-100, he goes up (to his heavenly reward).

These are the ten "ups" of life.

## Plenty of Motion but no Progress.

Mr. Spurgeon once said that some churches reminded him of a child's rocking horse—there was plenty of motion but no progress. The figure is certainly apt. A church goes through its motions, develops certain forms and degrees of activity, keeps its members more or less busy with various plans and schemes of work, and—gets nowhere in particular and makes no advance worth recording. Recall the reports frequently heard at associational and other annual gatherings. After twelve months of work the church has just about held its own with respect to its membership, its scale of missionary and benevolent contributions, its Sunday school enrollment and attendance. The story does not differ materially from year to year. As it was last year, it is this year, and bids fair to be next year, world without end, amen! It is surprising to note the complacency with which the church regards this condition of affairs; how contented it seems to be simply a defending garrison whose chief business is to keep the fort from being captured, rather than an invading army sent forth for the conquering of territories yet unwon to the King. —*Watchman-Examiner*.

## Going Fast.

Our readers will recall that sometime ago we wrote of a wonderful New Testament we had in our book-store, which sold for the small sum of \$1.00 each, postpaid. Our people realizing their opportunity have been ordering right along, and have seen the real value of this splendid Testament. We suggest that those who contemplate giving Christmas presents of good books, order a supply of these New Testaments and lay them away until Christmas morning, and really make some heart glad by this beautiful gift. You will get a \$1.50 Testament for the price of \$1.00, and it is a beauty, and serviceable as to binding. In ordering just say you want the \$1.00 Testament and we shall know what you mean. After you have seen it, you will thank us for telling you about it.

Sincerely, yours to please,

MRS. H. C. MORRISON.

## Shall Prohibition Go?

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



## THE LORD'S COMING THE KEY TO THE SCRIPTURES.

(Continued from page 3)

common saying, "One thing is certain, and that is death." Yet it would be more in keeping with the teaching of the Word to say, Nothing is more uncertain than death. It is absolutely sure that when Christ comes there is to be living upon earth a generation of believers who will never die but be changed and immortalized without passing through death.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord—shall be caught up together with them (the risen dead) in the clouds."

Rewards are to be bestowed at the coming of our Lord. A truth that needs to be often repeated is this: We are saved by faith, but rewarded according to our works. Believers are saved without good works of any sort; but saved that they may do good works of every sort. Faith produces works. No loving service, no deed of kindness actuated by the indwelling Christ will go unrewarded. The one point that we want to note about the doctrine of rewards is that the rewards are to be bestowed at the coming of our Lord. Paul has not received his reward. Abraham has not received his reward. No ransomed soul has yet received his reward. Rewards are given by our Lord at his return. Matt. 16:27; Rev. 22:12.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

### V. THE EXHORTATIONS OF THE BIBLE.

Those who talk about the return of the Lord being an impracticable doctrine make a great mistake. The greatest exhortations of the New Testament hinge upon the second coming of Christ. This is the mighty fulcrum over which the apostles would move the world. For instance, the second coming of Christ is used as a motive to incite us to *abide in Christ*. There may be an "imitation of Christ" without a Christian life; the Christian abides in Christ as the branch abides in the vine. Let us read 1 John 2:28 and see by what motive we are urged to abide in Christ.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

The great biblical incentive to holiness is the second coming of Christ. It is true that one may preach holiness of life without any reference to our Lord's coming, but to preach the doctrine as the Bible presents it is to preach it in connection with the doctrine of the imminent coming of Christ. His coming is set forth as the great incentive to a holy life (Titus 2:11-14; 2 Peter 3:11-14). We must be living holy lives in order to be ready to meet him at his coming.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?"

We are constantly exhorted to be diligent in service because the coming of the Lord draweth nigh. See Matt. 24:42-51; 25:14-40; 1 Thess. 2:19, 20; 2 Tim. 4:1-5; 1 Pet. 5:2-4. He is surely coming. Will he find us faithful in service? He is coming soon. Shall we be idle? Shall we not deny self and continue the work of seeking the lost and bringing them to the Christ who is mighty to save. The season of rescue will soon be o'er. It will be closed when he comes. Listen to his command:

"Occupy till I come."

Shall we not read the great teachings of the Word in the light of our Lord's return? Shall we not make proper use of this great doctrine which is the key to the Scriptures?

"Christ is coming in his glory,  
Coming back to earth again;  
He is coming in his power  
As a King on earth to reign;  
He is coming with his armies  
Satan's cause to overthrow;  
He is coming as a Bridegroom—  
Christ is coming soon, I know."

## A PILGRIM FATHER.

E. WAYNE STAHL.



N Bunyan's immortal "Pilgrim's Progress" you will remember that when the two travelers to the Celestial City, Christian and Faithful, reach the town of Vanity Fair as they go on their journey, their coming there causes a great excitement in that metropolis of worldliness. One of the reasons was that they were not interested at all in anything sold at the Fair. "If they were asked to buy they would put their fingers in their ears and cry, 'Turn away mine eyes from beholding vanity,' and would look upward, signifying that their trade and traffic were in heaven."

## 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.

"Prohibition is in the hearts and consciences and bank balances, the home comforts, the living facilities, the moral, educational and economic advantages of the American people, and in all of these it is forever planted."—U. S. Senator Morris Sheppard, quoted in The Clip Sheet, April 20, 1931.

I thought of this passage in Bunyan's book in connection with my father's recent going home to the City of God. He passed away on a Monday night. On the Sunday night previous one of the family sat up with him. His strength was so small that he could not talk, but he would sit up in the bed, and point upward. Oh, the precious memory of that finger signaling to the skies! It showed that my father felt that he was a pilgrim, that he realized that his "trade and traffic were in heaven."

To my mind comes the beautiful thing that was written of the Pilgrim Fathers. For a time they sojourned in a town of Holland, in the course of their wanderings. But for certain reasons they must regretfully leave that place. We read, "And so they left that goodly and pleasant city, which had been their dwelling place for twelve years. But they knew that such things were not for them. Wherefore they lifted their eyes to the heavens, their dearest country, and quieted their spirits."

Yes, I have a Pilgrim Father in my ancestry. He did not come over in the Mayflower, but he has gone in the good ship Zion to the heavenly port. His feet never stepped on Plymouth Rock, but today they have pressed the crystal piers of the Celestial Jerusalem.

Not many days before he sailed away into the sunset "out of sight and hearing" he motioned for his Bible, and said he was starting to read the book of Joshua again. To me it

is full of lovely suggestion. Joshua was the leader who conducted the Hebrew pilgrims out of the weary wilderness into the Promised Land. And Jesus was my father's Joshua, leading him out of the fatigues and hardships of "this present evil world" into the heavenly Canaan. "There the light is golden, and the milk and honey flow." Often I have heard him sing in the dear, sweet days of the long ago,

"Fear not brethren, joyful stand,  
On the borders of our land;  
Jesus Christ our Father's Son  
Bids us undismayed go on."

He has crossed the Jordan now; he is beyond the frontiers today; upon him shines the light of God in the Blissful Country. His pilgrim days are over; Jesus gives him rest forever. On earth he belonged to the Methodist itinerancy, having to say, "We have here no continuing city." But "he looked for a city that hath foundations," and God prepared for him a city. He reigns there immortally, in jubilant Jerusalem above. I shall meet him in the tearless morning.

There is for me a song in my sorrow (God "giveth songs in the night") and a soft, rainbow radiance seems to shine from the page of the Sacred Book as I read the words, "The Lord is my strength and song; and he is become my salvation; he is my God and I will prepare him an habitation; my father's God and I will exalt him." (Ex. 15:2). My heart is tenderly singing,

"We are traveling home to God  
In the way our fathers trod;  
They are happy now, and we  
Soon their happiness shall see."

## One of the Alarming Sins

of the age is the sin of covetousness. "Covetousness, Its Curse and Cure," by L. L. Pickett, is a booklet that will impel the reader to search his or her heart. Get it and read it. Price 15c per copy, or \$1.20 per dozen, if you want to circulate some of them.

## Faussett's Bible Cyclopedia

will give you valuable help in Bible study. Don't miss the opportunity to get a \$3.00 volume for \$1.00. A marvelous book at a marvelously low price. Pentecostal Publishing Co., Louisville, Ky.

## 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 Mar. 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.

## Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.



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

## REPORT OF BRO. PAK AND SISTER KIM, CHEMULPO, KOREA.

Brother Pak and Sister Kim are praising the Lord for the special revival meetings which they have had during the past month. The Spirit of the Lord was in their midst in wonder-working power. Three meetings were held every day; the early morning sunrise prayer meeting, the holiness meeting in the afternoon, and the evening evangelistic meeting. The sunrise prayer meetings were times when prayer was especially made for the blessing of the Lord upon every soul attending, and also that definite results would be seen in the salvation of souls. Their prayers were not in vain, and God came upon them in a wonderful way and answered. The Christians testified that the most precious service to them was the early morning prayer meeting. Brother Yi, from the Seoul Bible Training Institute, was the special speaker. He came not merely to preach, but to throw himself into the battle, and carried a real burden for the lost in that place. Brother Pak says the Christians were led into green pastures and beside still waters. It was a feast for hungry souls who came and were abundantly satisfied.

Brother Pak tells about one of the women who was sanctified and gives her testimony in full. She said, "I have been a Christian for a long time and have been taught about being filled with the Spirit. For some time I prayed for that blessing but I did not understand what it meant. When I listened to the testimonies of those who professed this blessing I doubted their experience and wondered in my heart if it was really true. During this week of special meetings as I listened to the messages I realized that I had been sinning in not believing the Word of God. I confessed my sin—the sin of unbelief—and prayed for the baptism with the Holy Spirit. As soon as I did this I received peace and joy in my heart. I cannot tell how, but I know the blessing came. A few days later my husband, who is not a Christian, became angry with me for a very trifling matter. I did not feel any movings in my heart any more, the anger and hate were gone. I knew that the work was done and that I had been cleansed of the carnal nature. Now there is a new heart created in me by the power of the Holy Spirit. Praise his Name!" Such testimonies are a great encouragement to the hearts of the workers.

The evangelistic meetings held in the evening were times of great blessing. They had a street march, played their musical instruments and marched through the streets singing gospel songs to draw the attention of the people. The Holy Spirit was present in all the services and real conviction was upon the hearts of the people. Many of them walked for long distances to attend the meetings. The church was inadequate to accommodate the crowds. The Lord touched their hearts and salvation was brought to them. Praise the Lord!

Brother Pak and Sister Kim tell us of a woman who was possessed of demons. It seemed that Satan had full possession of her. She used to place a straw hat on her head and go through the streets crying that the hat was her house. She lives in the Island of Kwang Wha and a woman from that place brought her to the special meetings. She was a very wicked woman, her condition being similar to that of Mary Magdalene out of whom Christ cast seven devils. The workers made her a very special matter of prayer, cast out the demons that had possession of her home in the island, burned all of her idols and opened a prayer meeting in her home. Praise the Lord! She has become a very earnest Christian, reads her Bible and prays, and is a light and testimony to all who know her.

The workers are praying about opening a church on that island. There are seven hundred homes there, and a real Macedonian call to come over and help them has been heard. When the people heard about the wonderful miracle of the deliverance of this woman they came to her home to see her and heard the gospel from her own lips. The heathen have been compelled to say that surely this is the true and living God. In the meantime before the regular church is started, the workers and some of the Christians have been boarding a boat which goes around the island, and have been preaching the gospel to the people. One of the workmen on the boat was led to the Lord, and he has been faithfully lifting up Christ to the passengers.

Continue to pray for these workers as they seek to make Christ known in that community.

The Oriental Missionary Society, Shanghai, China.

## BROOKLYN, NEW YORK.

Praise the Lord for his goodness. He has given me the privilege of preaching the gospel in several places since I last reported to the readers of this paper. And his love and kindness in these days of adversity and trouble make me to praise him heartily.

Just closed a good meeting at the Free Gospel Church of Brooklyn, of which Rev. Levi Franklin is the pastor. The church is in very cramped quarters and when the Christians get in there is little room for any sinners, but they are growing and expect to get larger quarters soon. A goodly number of the Christians were revived and some sought sanctification and found it, for which we thank the Lord. They are the best singers in that part of the city, I suppose, but I shall perhaps discover just as good in the near future. I heard them singing in

the congregation and begged leave to confine my work to the preaching and left out my specials. They would have spoiled it I think.

I then had five nights in between Sundays at Jersey City, N. J., where Rev. W. MacPherson is the pastor. The convention was put on to act as a stimulant and a boost for this heroic people who are fighting a great battle in that wicked city. There were shouts and holy rejoicings in the meetings. On Thursday several pastors gathered in from various parts to assist in an all-day meeting, October 1. Rev. J. A. Ward preached in the forenoon and Rev. John Neilson, of Philadelphia, in the afternoon, and at night I sold books, sang a special, raised money on certain needs of the church, and preached with the blessing of the Lord. Both the above preachers were blessed in the delivery of the Word of God. Rev. Little, of Spring Valley, and Rev. Myers, of Peterson, N. J., and Rev. Riley, of Brooklyn, were used of God to bless the people in song and prayer and addresses on various themes. Had several men seeking God the last night.

I am starting in a three-weeks' four Sunday campaign in another church in Brooklyn, and expect victory in Jesus' name. Anyone wishing to correspond with me while in the east may address me at 3 Myrtle Ave., Dover, N. J., from which place mail will be quickly forwarded.

U. T. Hollenback.

## A VISIT TO THE OLD HOME CAMP—MORRISON FARM.

While visiting recently in Glasgow, Ky., we took advantage of the opportunity to visit the Morrison Farm camp meeting grounds. Mr. James Watson, of Glasgow, ran us out in his car and showed us the splendid new tabernacle which was built for last summer's camp. While constructed in such a comparatively brief time it is a solid, substantial, commodious and convenient Tabernacle destined to be used during the coming years for the salvation of souls and the spread of scriptural holiness in this part of the state. The Tabernacle is located in a beautiful grove on a slanting hillside covered with all kinds of trees from the tall oak down to small dog-wood bushes. Nestling back in the edge of the forest is the little blue building designed by Dr. Morrison as the workers' cottage. It is cute, cosy and an ideal retreat for camp meeting evangelists.

On this venerable spot Dr. Morrison, years ago, plowed the cornfields as a bare-foot boy. It is no doubt a very sacred place to him. The old log cabin just across the road where he lived in childhood with his grandparents has been torn down. Tens of thousands all over the nation have listened with rapt attention as Dr. Morrison has described these sacred scenes and thrilling incidents of his boyhood days.

We were glad to see the New Tabernacle and to know that the camp has been resuscitated and will, from now on, be one of the great holiness rallying centers of the country. The readers of *The Herald* who live in reach of Glasgow should plan to attend the annual camp meeting on the Morrison farm and make it a great institution for the cause of free and full salvation. We solicit your prayers.

Andrew Johnson, Evangelist.

## HOT SPRINGS, ARKANSAS.

We have had with us in two meetings in our city Rev. James V. Reid, of Ft. Worth, Texas, who had charge of the music and the work among the young people, and in addition did most of the preaching. The meetings were held in Grand Avenue and Pullman Heights Methodist churches. The results were not what we had hoped for, but great good was accomplished, the churches moved to a higher plane of Christian living. Bro. Reid is an untiring worker and always makes good. He will be followed by

J. H. Cummins, Pastor.

## WANTED: AN OLD-TIME REVIVAL? THEN PRAY IN THE OLD-TIME WAY.

Yes, the devil is still alive; especially is this true where people are wanting and working for an old-time revival. The writer was engaged for two weeks at the Wesleyan Methodist Church in the beautiful little city of Forest City, N. C. On October 4th, came the close of one of the hardest fought battles we have ever been engaged in, but God came to our rescue, and a mighty break came on the last day. The faithful pastor, Rev. J. L. Bolen, stuck to the job, and could be heard walking the floor at one, two and three o'clock at night, praying for the meeting. The evangelist was encouraged to spend many hours in prayer, when he found a pastor who would stick to him.

A most precious mid-night prayer meeting was held on the last two Saturday nights, with blessed results. One of the leading members was sanctified just before the Sabbath came. The evangelist had preached on the subject of prayer for quite a few times, then sold thirty-one copies of his little booklet, "The Christian's Secret Place of Power," which stirred the Christians to more prayer. The last Sabbath of the revival was a precious time when ten adults came forward to the altar and were either saved or gloriously sanctified. The church has about decided to have at least two mid-night prayer meetings each month. We predict a spiritual church as a result. Old-time praying and believing will bring old-time results. Hallelujah!

At this writing we are at Wesley Chapel, four miles east of Greensboro, Ga., in a revival. The Holy Ghost is with us. Conviction is coming on the people, and we are believing for a landslide from the upper world. Just a few feet from the little chapel, lies the earthly remains of the author of "The Old Account," Rev. F. M. Graham. It was the happy privilege of the writer to be engaged in two revivals with our brother Graham in this church. Now he is walking the streets of gold, while we are here for the third time, preaching the gospel of holiness which carried him safely home. These words are to appear on his tombstone: "The reason I am in Heaven today, is because I, like Caleb and Joshua, wholly followed the Lord; do thou likewise, and come live with me." We love the way of holiness, and plan to die there. Amen.

M. R. Harvey.  
Box 184, Cherryville, N. C.

## REPORT.

We have recently brought to a close a revival that resulted in a glorious work of grace that we believe will be far-reaching in its results. The meeting was held in Pontiac, Mich., in a tent pitched near the Mission Church. A wonderful spirit pervaded the meeting from beginning to end, and at nearly every altar call seekers responded to the invitation. The Lord gave Sister Crammond unusual liberty in holding up the standard of holiness and declaring the whole counsel of God.

Confessions were made, tobacco given up, family altars established, tithers secured, sins forgiven and believers sanctified wholly. Praise the Lord! Rev. Lyman Hibner is the efficient pastor. We have an open date from Dec. 7 to 20, and also one the first of the year. Any pastor wishing to correspond with us relative to the open dates write us, 815 Allegan St., Lansing, Michigan. C. C. Crammond.

## ONE HUNDRED AND THREE ACCESSIONS ON THE MANY-ZWOLLE CHARGE.

Two great revivals, resulting in one hundred and three people uniting with the Methodist Church at Many and Zwolle, La., closed on Sunday night, October 4th. A number united with the other churches of these cities. People came for miles, scores being turned away for lack of seating room under the tent. Both cities were stirred, and the country surrounding for miles around. People said, "We never saw it after this fashion." Whole families were converted and came into the church. All ages from six up to sixty were among those reached for God and the Church.

The pastor, Rev. James E. Selfe, led the music and Evangelist Harry S. Allen, of 3549 Haynie St., Dallas, Texas, did the preaching. The days of the old-time revival have not passed if people will meet the conditions. Thousands of the unsaved and unchurched may be reached if people will get in earnest about having such revivals and pay the price in heart-searching examination and whole-hearted consecration.

With Clay Milby leading the music we are in another campaign at Elizabeth, La., and ask the prayers of the readers of *The Herald* that God may give another great victory here as was experienced at Many and Zwolle.

Harry S. Allen,  
General Evangelist, M. E. Church, South.

## HIGH POINT, NORTH CAROLINA.

Rev. Charles Dunaway, famous Georgia evangelist, is opening a campaign in the Gospel Tabernacle at High Point, N. C., Oct. 28. A special invitation is extended to *The Herald* family in the surrounding cities to attend this meeting. Should any one desire information regarding location write to Rev. Thos. Willey, Box 876. The Tabernacle is being established as a center for Holiness conventions and campaigns on purely interdenominational grounds. We solicit the presence of our friends and brethren who are in sympathy with the spread of Scriptural Holiness in North Carolina.

Thos. Willey.

## NOTICE.

I will soon be out in the evangelistic field again. After the summer's work and the camp meeting campaign, I have rested from revival activity a few weeks owing to cancellations and postponements, but will begin a meeting at Vanceburg, Ky., about the first of November. Then conduct a meeting at Laytensville, Md. The last week in November I will be with Rev. E. R. Overley at the Trinity M. E. Church, Louisville, Ky. Then with Rev. T. W. Beeler for a week in the Taylor Street Methodist Church, South, Newport, Ky.

If there are those who desire my services in revival work for the new year, please write me at Wilmore, Ky.

Andrew Johnson.

## 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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(Continued from page 1)

be unfortunate. No doubt the Bishop and his cabinet conscientiously undertook to do the very best they could for preachers and people, but this constant moving from place to place does not develop the preacher into the best, possible, neither does it develop the church. The preacher who is constantly moving cannot give himself to study as he should, neither can he lay plans for the development of his congregation and the upbuilding of his church, the salting and illuminating of the community in which he resides, with the truth, influence and power of the gospel, and of his own ministerial character.

I read somewhere not long since of a German Methodist Conference that made only four changes for the coming conference year. Those sturdy, practical Germans carry good commonsense into their religious life, and the machinery of their church. It is most unfortunate that one or two, or a little group of the membership of some church can have a preacher moved for the gratification of some whim or prejudice. It is worse still if a preacher of the gospel has not intelligence, piety, and patience to know how to adjust himself, bear with, love and win the respect and confidence of his people. There are some sinners in almost every congregation who have broken into the sheepfold of the Lord, and are set to do evil. Frequently the moving of one man necessitates the moving of several other men on the checkerboard of the Methodist Conference. We believe there ought to be a most definite effort at educating and training of preachers and people so that this constant moving about might disappear from our annual conferences.

At the close of the conference Brother Warner Davis, who was returned to the Methodist Church at Wilmore, took me in his automobile into the beautiful mountains of Kentucky. I went at the call of that remarkable missionary, Miss Lela G. McConnell, who has built up that wonderful school at Lawson, in Breathitt County, known as Mt. Carmel. She was opening up work at two other quarters and I preached and dedicated the new building for the church and school at Index, Ky. We had a fine audience of delightful people.

From there we went to Cannel City, a great mining center of a very superior coal, which can be lighted with a match. We were entertained in the delightful home of Dr. J.

D. Whitaker and wife. I preached in a community church in the evening to a fine congregation of as well behaved, attentive an audience as could be found anywhere. Cannel City has a fine public school; we met some of the teachers who, in their culture and refinement, would do credit to any school in the state. We would have been delighted to remain in Cannel City for a series of services. The following morning we hurried away to Vancleve, deep into the beautiful hills of Breathitt County. Here at Vancleve in the afternoon we dedicated a large school building presented to Miss McConnell and her group of workers by a friend who owns a beautiful home, a large store and quite a region of the surrounding mountains. Here, after an excellent dinner, we met a great audience which completely filled the large auditorium. We preached a sermon on full redemption in Christ, and never had better attention from any church than we had from these excellent people. Miss McConnell is opening up a Bible School in this place. I ask an interest in the prayers of all of our readers for the gracious evangelistic and educational work that is being carried on by Miss McConnell and her group of workers. At the close of this service Brother Davis and I hurried away over the splendid road winding through the mountain passes, out into the Bluegrass region and on to Lexington, where I caught a bus at dark and got to my home in Louisville about half past ten o'clock, the third night to pillow my head at home in many weeks.

The following Wednesday I commenced preaching at the daily afternoon services of the Kentucky conference of the M. E. Church, preaching five afternoons for this delightful body of devout and earnest ministers. At least thirty of the members of this conference are Asbury men; two clerical members elected as delegates to the General Conference which convenes next May, were former Asbury students. Bishop Blake presided over the body, a most affable presiding officer. He gave fine spiritual addresses at the opening of the morning services daily. The conference was held in dear old Trinity Church, of which Rev. E. R. Overly is pastor, one of the most devout and zealous preachers to be found in all the land. It was a high privilege to have been associated with these brethren. On Sabbath morning of this conference I preached for Rev. D. R. Peake, pastor of Oakland M. E. Church, South. He is an excellent brother doing a fine work. I do not know when I have preached to a more appreciative audience.

At the close of the conference I hastened to Wilmore and found hundreds of the finest young people in the nation flocking to Asbury from every quarter of the country. Notwithstanding the financial depression, they came pouring in by the hundred. It was a delight to meet the students of other years and a splendid body of freshman. I doubt if there ever came a finer group of young people to Asbury for their first year, than this year. I left Friday for Cincinnati, and Saturday morning went to Fort Thomas on the beautiful Highlands between the Ohio and Licking rivers, where you will find one of the most romantic and beautiful places in old Kentucky. I was called here by the Rev. W. B. Campbell, pastor of the M. E. Church, South, to assist in the celebration of the 100th anniversary of the organization of this congregation. It was a great occasion. The meetings had been going on for several evenings, a number of the former pastors speaking to large congregations. It fell to my lot to preach on Sabbath morning. The beautiful church was packed with people. Electrical arrangements were attached so the people in other rooms of the church could hear the preacher. It was a real pleasure to visit Fort Thomas and preach to this splendid audience. I was pastor of this church forty-five years ago. The sad feature of the visit was the fact that all of the elderly people of

the congregation I knew, have passed away. I met only two women who were grown and members of the congregation when I was pastor. Quite a number of children of that long ago are now active members of this church.

This visit brought up a troupe of memories of the days of my young ministry, and the delightful association of this splendid people I knew and loved almost a half century ago, who have passed away. I have good reason to believe that I shall meet them in the Father's House on high. Dr. Campbell, the pastor, at one time president of Kentucky Wesleyan College, is one of the most pleasant Christian gentleman to be met anywhere, and is much beloved by his people. When I was pastor we worshipped in a small, neat frame building; they now have a beautiful stone church with large, well adapted Sunday school building. Fort Thomas is now a city of some eight or ten thousand, most of them engaged in business in Cincinnati. I was entertained in the home of the Putman Sisters, daughters of Thomas Putman and wife, at whose home I had my headquarters when these good women were little girls forty-nine years ago.

I returned to Wilmore Monday and began the fall revival in the great Hughes Auditorium at Asbury College Monday evening. At the close of the first sermon I called for penitents and a large number of young people came forward for prayers. Before the meeting opened several of the new students had been converted in a sort of prayer and testimony service. For ten days I preached at the Chapel service and each evening. I do not believe there was an evening service we did not have from fifteen to thirty at the altar, a number being converted, reclaimed or sanctified. Dr. Akers, the President, and a number of the faculty worked faithfully in the altar and in the audience. We had a gracious meeting, and would have been glad to have gone on a few days longer, but preaching in the large Hughes Auditorium after so many weeks of strenuous service, was a severe tax on my physical resources. This makes at least the fortieth revival I have held in Wilmore in some forty-nine years. I came to Wilmore and held the first revival in the little frame Methodist Church when there were only three families living, where the turnpike road crossed the Southern Railroad. There was a blacksmith shop, ticket office, a small store and three families. I have been holding revivals in Wilmore, the church, the camp meeting and the College from that time forward, I believe, at least, forty meetings in which I have been the principal preacher. In these meetings I am confident there have been four thousand people definitely blessed at the altars of prayer, quite a large number of them becoming ministers of the gospel, many of them missionaries, and a number have become schoolteachers. They are scattered about the world, and over many seas, and not a few of them have passed on to Paradise.

In this eventide I look back to the morning of my ministry when I first came to Wilmore. Many fond memories came trooping back to me. It was a delight to see Rev. J. W. Hughes, founder of Asbury College, who has recently been so near the crossing into glory, a number of times in the audience during our meeting. It is now eventide with me and I must tell you that I find it very delightful to be a busy old man in the vineyard of the Lord. I would be glad for an interest in your prayers for my soul and body. At the close of the meeting of the college, wife and I came with Mrs. Haskins and daughter 800 miles to Binghamton, N. Y., where I am preaching morning and evening at Boulevard Methodist Church, where Dr. W. S. Crandall, a most delightful Christian gentleman is pastor. At this writing I have preached three days and the altars have been filled with earnest seekers and some have been blessed. I go from here next week for a five days' meet-



ing at Elmira, N. Y., with Rev. Ernest Otter, one of our very dear Asbury boys, then a five-days' Holiness Convention at Trinity Church in Louisville, and then away for Glide Memorial Church in San Francisco. Pray God to bless our ministry.

Your brother,  
H. C. MORRISON.

## The Methodist Holiness League.



HE names of many excellent people, preachers and lay, are coming into The Methodist Holiness League, for which we are profoundly grateful. What is the objective of this League? Plainly, a revival of religion, a deep, widespread revival for the conversion of sinners, reclamation of backsliders and the sanctification of believers.

It has been thoroughly demonstrated that a number of things in vogue will not lift the American people to a higher plane of moral and spiritual life. If the large number and rapid movements of automobiles could have done it, we would have been there now. If the puffing of cigarettes by male and female could make saints we would now be in the Millennium. If bare legs saved human souls our country would have become so saintly that we would have to send airships to Mars to import sinners in order to have conversions. If the false teaching of whimsical modernists in our summer schools for young preachers set them on fire for the salvation of the Lord, the nation would be wrapped in the flame of a mighty revival.

The modernists who are tearing the Bible to tatters, and ridiculing Methodist doctrine, experience and revival methods, can no more produce a revival of religion than a mixture of gasoline, cigarettes and bare legs. Serious men everywhere are telling us that the tremendous need of the time is a great spiritual quickening of reverence for God, respect for law, and a spirit of love and fraternity among men.

The preaching of the great fundamental doctrines of the Bible produced the revival led by John Wesley and his co-workers in the British Isles at a great crisis in English history which many thoughtful statesmen believe saved those islands from blood and fire equal to the French Revolution. The preaching of the very same Bible truths in the language of today, the vernacular of the people, will produce the same effects that were produced a century and a half ago. This is not hearsay. I know it to be true. I have seen it demonstrated in camp meetings, conferences and churches all over this nation, and around the world. God is ready to grant us a powerful spiritual awakening if we will meet the conditions. His word is a hammer that breaketh in pieces the powers of sin. His truth is a sword that pierces the hearts of men. What we need is faithful, earnest, impassioned men to preach the word. The people will hear, the Holy Spirit will apply the truth, and the salvation of the Lord will come upon the people.

I have just closed an eight days' meeting in Binghamton, N. Y., in Boulevard Methodist Church, beginning on Sabbath and closing on Sabbath. We have had wonderful congregations in a vast auditorium; the people have come from many denominations; not less than fifty ministers of the gospel have been present, first and last; the vast altar has been packed again and again with seekers, frequently the front pews being occupied. If I had the physical vigor of other days to continue for three or four weeks, there is every reason to believe that hundreds would be converted. Many have expressed this belief.

Let us get in earnest. Let a host of devout people in the two great sister Methodisms who believe the doctrines of the church, and who desire to see a great spiritual movement

bringing multitudes to Christ, send in their names for membership. Let us fast and pray; fifty thousand of us ought to form the old Methodist habit of fasting on Friday morning and crying out to God for a mighty outpouring of the Holy Spirit. Pastors ought to visit and pray among their people, and not be satisfied with anything less than a widespread spiritual awakening. We ought to begin a protracted meeting to carry on until we see the power of God in the salvation of souls. Send your name and address to Mrs. H. C. Morrison, Box 592, Louisville, Ky., and they will be given to our secretary. We are planning for a great meeting in Louisville next spring, and for a very earnest and aggressive summer campaign for the salvation of souls. That God wills the salvation of the lost cannot be questioned; that the gospel is the power of God unto salvation is a demonstrated fact. Let us get together, pray, visit, preach and hold on until we see the glory and power of the Holy Spirit revealed in the salvation of souls. Jesus is with us in this effort.

### Special Prayer Wanted.

We have just learned that Rev. W. P. Stone, beloved editor of *The Pilgrim Holiness Advocate*, is suffering from a stroke of paralysis. He is in the Methodist Hospital, Indianapolis, Ind. He is a devout, useful and much beloved brother. We ask THE HERALD family to pray that he may be graciously comforted in this time of affliction, and if in harmony with God's will, he may be spared many years for consecrated service.

Brother Seth C. Rees is in the hospital at Marshalltown, Iowa. He has been operated on for cataracts. Pray that he may be blessed and may continue to be a mighty preacher of the Word of God. H. C. MORRISON.

### Playing at Life.

REV. A. S. HUNTER.

Jesus told the people of his day that they were just playing at life, sort of pretending, make-believe. He said that "this generation is like unto children." Not grown up and entering into the serious, worth-while matters; just idling, pretending! That being true then, how is it now?

Think of the multitudes who regularly go to the play-houses, the movies and the old-time theatres! It is estimated that a number of people equal to the entire population of the country attend the movies every few days; millions each day, including the holy Sabbath. There are millions of individuals who go regularly, if not every day or night, two or three or more times each week. What they see there is not only idle, make-believe stuff; it is mostly positively vicious, schooling the beholders in vice and crime!

The rage of theatricals, even in the churches and public schools, is another symptom. Precious hours and days, beside much money, are frittered in memorizing nonsense or worse, and practicing posing, etc. Very much of the posing is disgusting or degrading. The whole thing is sham and frivolity! Mind and soul and body are devoted to that sort of thing, as time bears them on to eternity, with its inevitable, changeless destiny, "according to the deeds done in the body!"

The voluptuous dance, the gambling social card games, and the various sorts of "sports" are other symptoms of the same. The dance inevitably makes light of marriage, in that it

sanctions sex relations which are legitimate for only husband and wife. Brother and sister, husband and wife do not dance together. Some way, that is too tame, it lacks the "kick!" Millions of people are "fans" of baseball, foot ball(?), etc., spending money on them; and growing excited over them almost beyond control! ("Emotion" in things of the soul is awful!) Ball games and make-believe properly belong in the child life, but now they are a regular profession for many grown-ups (in body), and promoted by millions of others! When Jesus said we must "become as little children," he meant something else than that. "When I became a man, I put away childish things"; but it is true now, as in Jesus' time, that most people do not grow up (in soul and mind) and put away childish things.

The same holds good in the churches, otherwise it would not be so common everywhere. Here is a sample. The Sabbath morning sermon was based on the two builders—on the sand and the rock. "Building a life" was the topic. It was a thoughtful and thought-provoking discourse, more of the lecture type, than a gospel sermon. While well arranged and closely connected within itself, it lacked connection with people and things. It was related to only the church. At the close, the pastor invited those who would that day begin to build their lives, to come to the front during the singing of a hymn. Several small children responded. It was most evident that they had been coached for the occasion, and acted their assigned part. They were asked such questions as, "Do you love Jesus?" "Do you want to quit sin and live a good life?" Then they were given the right hand of fellowship in the church.

No matter what denomination of the church, it could have been in any denomination, in almost any Methodist congregation. Nothing in the sermon or in what followed, about repentance for sins, the forgiveness of sins, being born of the Spirit, and such essential things! The whole thing was just playing at the gospel! Those little ones were probably the most sincere of all concerned. They were doubtless honest as far as they comprehended what was involved. They did what they were told, the best they knew, followed their older leaders. But, the preacher and leaders in the church and Sabbath school were only playing at the most important thing in the world. That preacher scolds his people for their inconsistent lives. When those children are grown-ups, he may scold them in like manner. But he does not tell them how to become the right kind of Christians and church members! O, the pity of it all! "Like unto children!"

### St. Francis of Assisi—The Little Poor Man.

The above is the title of a book by James O. Dobson. It gives the very fascinating story of this wonderfully saintly man. It is unusually interesting. It gives one a good insight into conditions in the twelfth century in the church and spiritual life in Europe. It is a spiritual tonic, and we commend the book to all classes of readers. It ought to be especially interesting to ministers. It is neatly bound in cloth, on good paper, clear type, easy reading, and contains 149 pages. Price \$1.00. Can be had of The Pentecostal Publishing Co., Louisville, Ky., for 50c. The number of copies is limited. Write at once.

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

### THREE CHAPTERS FROM MY LIFE STORY.

Mrs. Lee Aroll.

#### Chapter III.

My broken heart was long in healing after this last sad blow. I hated whisky and all intoxicating drinks. I pitied the drunkard and truly I sympathized with the drunkard's wife. How many times I said to myself I would never marry, for how could I trust another man after having been so cruelly deceived twice in my life. I hated so much to give up my beautiful home; but I was childless and felt that I could not live alone with servants; so I rented my home and went back to my widowed mother.

Time, the healer, once more healed my grief and occasionally I went into society. I had not gone into society three months until men were trying to claim my attention. But this time I was going to be very careful and never, never, look at them but with real indifference. Of course, as I had had two drinking husbands, the men who drank hard and openly did not enter into the contest for my hand, my heart, and my snug little fortune. Finally, there were only three men suiting for my heart; of course, these three hated whisky nearly as much as I did, and they never touched, tasted, or handled it. Finally, I made my choice of the one all of my friends thought I ought not to have considered.

Some people do not believe in fate, but looking at my life in all of its queer lights and strange phases, I believe a little in an inexorable fate that has its way with us poor mortals. Mr. McL. was a bachelor of thirty-six years. He was one of a family of eleven children and, of course, he was not in the least spoiled, nor had he ever been indulged or petted. His family were good, plain, hard-working people. He had no money and, of course, never would have; for when a man of thirty-eight years, who has always had good health, and the usual advantages, has no money saved up, barring an accident, he never will have. I ought to have known all of this, for I was no young, giddy girl; but I was in love with him and could not think about commonplace, everyday things like money. He was the most bashful man I ever saw. I don't think he had ever said a word of love to a girl in his life. He never really courted me, that is in words, but I think he wanted to court me. The more confused he became, and the less he talked, the calmer I became and the more I talked. So, notwithstanding all the drawbacks and disadvantages, we finally became engaged. I told him my sad experience with whisky and he seemed filled with deep sympathy for my past sufferings. He seemed to hate whisky nearly as much as I did. Of course, I did not make him pledge himself not to touch whisky, for he was a temperance man.

We were married, much against the wishes of my family and my friends, and for the first few years were very happy. Then my husband began to desire an office in which he had long been deputy. During his deputyship I had made discoveries that sickened my very soul. I discovered that my husband gave treats of whisky and beer to men, and that he drank with men, and also drank alone. I don't think I ever had a happy moment after making this discovery. I was always filled with a feeling of dread about the future. I begged and pleaded with my husband to give up this office and let whisky alone. But most men are determined and this man, though a good, kind husband, liked his own way. When I saw he was determined to run for this office I went to work and helped him to get it. He continued to drink but was never helplessly drunk during his term of office.

After his term of office expired I tried to get him interested in something, for a good deal of my money had gone to the winds and I felt like we must lay up something for our old age. For awhile he took some in-

terest in our boarding house, then his old longing for office came back and, after several failures, he again held office. By this time he was a constant drinker. He drank until his brain was on fire, his hand unsteady, and his judgment impaired. I begged him to give the office up but he would not listen to me and kept on until he betrayed the trust given him. Never shall I forget the look on his face when he came home and told me he had disgraced me and his family and the mother that gave him life. I never saw a man so filled with remorse, so cast down, so utterly undone. I told him I forgave him freely, and loved him with all my heart, and that we would yet be happy if he would quit drinking. He passed a miserable, restless night. I did everything and said everything I could to cheer him but he seemed utterly heartbroken. He left the house the next morning without eating a bite of breakfast. When he kissed me good-by he threw his arms around me and, crying bitterly, told me how dearly he loved me and what a good, patient, true wife I had been to him. After reaching the front door he came back into our room and kissed me again and again. Oh! why did I let him leave me? Why did not some good angel warn me of what might happen? In less than two hours after he left me a messenger came to tell me he had taken his life in the most horrible way. Before they were through telling the horrible news they were at the door with his lifeless body.

I have told you the sad but true story of my life. I am dying, they say, of heart trouble, and I believe it and I have long known that my heart was broken and my spirits crushed. My life has been a sad tragedy and all because of the accursed evil that has destroyed more men, filled more graves, broken the hearts of more women, slaved and made homeless more children, than war or pestilence. I know that my days are numbered and that, very soon, my humiliated, tired, broken heart shall be at rest. But if the telling of my sad story will cause one woman to give up a man that touches, or tastes, or handles this deadly poison, I shall feel that it has accomplished its mission.

Dear Aunt Bettie: I have been a reader of *The Herald* for many years. Hope you will give me just a wee bit of space to say Hello to you all. I love to read the entire *Herald*, especially page ten. So wonderful to hear of so many young folks living Christians. May God bless you and keep you in Jesus' name. Our troubles in this world are not much in comparison with the glory of heaven for all who live right and reach the heavenly home where all is peace and love. I am pretty sure all who read this letter have some dear one—mother, father, sister, brother, or some dear friend just gone to heaven—whom you would love to meet. Are you ready for the Judgment, if the Lord should come? I ask you in Jesus' name. Be ready for that great day. I have been an invalid since 1916. Glad to tell you I am not a shut-in from God. I am a member of the M. E. Church. My health is failing me fast; my age is past the half century mark. We live on a farm in the land of big red apples. Have fine fruit crop. I am bedfast, seldom sit up. I lie on bed and write and read for pastime. Winters are long, but I bear my cross with a smile. I'll answer all letters who send stamped envelopes.

Your shut-in Sister,

Mrs. J. A. Krone.  
Lanes Prairie, Mo.

Dear Aunt Bettie: How about a surprise from a little girl in Ohio? Daddy takes *The Pentecostal Herald* and I always enjoy reading page ten. Reading is a great delight to me, so some of you cousins write to me and I will answer. I am twelve years old and live on a farm. I spent my vacation with friends at Reily, Ohio. I am in the fifth grade. I have one

brother and two sisters. I attend church and Sunday school at the Methodist Church at St. Charles, O. It is a little country church. I am a member of this church. Our pastor is Rev. Forrest Brown and we like him very well. He is going to conference next week and we are trusting that he will be returned to our church. My Sunday school teacher is Miss Dorothy Shupp. I am glad so many of you cousins like to go to Sunday school and church. We also have our regular prayer meeting every Thursday night. Josephine Dunn, I guess your first name to be Sarah. Clara Riggs, I guess your middle name to be Ruth. Who can guess my middle name? It begins with M and ends with E, and has five letters in it. My birthday is March 5. Have I a twin? This is my first letter to *The Herald* and I want to see it in print to surprise mother and daddy.

Sylvia M. Bossert.  
Rt. 2, Shandon, Ohio.

Dear Aunt Bettie: Would you let an Alabama boy join your happy band of boys and girls? I do not take *The Herald* but my aunt does, and I enjoy reading page ten. I go to Sunday school every Sunday to the Methodist Church. I hope Mr. W. B. will be sweeping so he will not get this letter. This is my first letter and I hope to see it in print. Can you guess my middle name? It begins with R and ends with H, and has five letters in it. I am fourteen years old, have brown hair and blue eyes.

Clarence R. Thrasher.  
Dutton, Ala.

Dear Aunt Bettie: Please move over and let me into your happy band of boys and girls. There are more letters than there used to be, but let's beat all the other states, Georgia. I thought I would write before but somehow I didn't. I was thirteen Sept. 13, and am large for my age. Have I a twin? I was saved July 28, and am a member of Cedar Rock, C. M. Church. Our pastor is Mr. Black, and I like him fine. His daughter and I are good pals. We live much nearer to a Baptist Church so we go there every Sunday but one. Mama is my teacher. Daddy teaches another class and is also president of the B. Y. P. U. I like *The Herald* very much, especially page ten; also the continued stories and wish there were more. I like to read very much and most of my books come from *The Pentecostal Publishing Co.* As this is my first letter I would like to surprise daddy.

Emma Rose Bond.  
Rt. 2, Locust Grove, Ga.

Dear Aunt Bettie: Some time has elapsed since I last joined the Boys and Girls' Circle. Was wondering if I could come in again for a few minutes. Well, I still attend the Nazarene Church in Beverly, Mass., and salvation still holds good. Praise the Lord. We are planning on revival meetings soon. Trust many souls will come to the Lord. Since I last wrote my father and I have started a mission called Hope Mission, in Danvers. The Lord has blessed us there and souls have come to the Lord. One little girl especially has given up movies while those around her continue to go. God's way is the best and only way. I am twenty-four years old, height about five feet, three inches, weight 91 pounds, brown hair and brown eyes. Would be glad to hear from any of the cousins who care to correspond.

Hope Trefry.  
10 Lyman St., Beverly, Mass.

Dear Aunt Bettie: Will you admit a girl from Mobile to join your happy group of Christians? I was saved last Easter. Ruth Townsend, I guess your first name to be Hanna. Ethel Todd, your middle name is Mae. Remember your promises. Guess my first name. It begins with R and ends with H, and has four letters in it. Have a headache so I will close.

R. Cauthon McLeod.  
308 N. Lafayette St., Mobile, Ala.

Dear Aunt Bettie: Will you allow a little Virginia girl to join your happy band of boys and girls? This is my first letter to *The Herald*. I hope to see it printed. I am thirteen years old. I go to school. I am in the seventh grade and am very much interested in school work. I belong to

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the Church of God. I am glad so many of the boys and girls are Christians. I think it is wonderful to be a child of God. I became a Christian this year. I would love to hear from some of *The Herald* readers and will try to answer all letters I can. I hope Mr. W. B. is taking a walk when this arrives.

Glady's Hamlett.  
Rt. 1, Box 18, Sycamore, Va.

Dear Aunt Bettie: I hope to be admitted to page ten again. I've had two letters printed on page ten and received some good letters from others. I enjoyed them all and tried to answer all. *The Herald* is a great paper. I sure like to read it as it has so many good sermons in it. Reading is one of my greatest pleasures as I'm a shut-in and cannot go to church so *The Herald* means a lot to me. I hope Dr. Morrison lives many years to be the editor. Some one is sending me *The Herald* and I thank them so much for it. I get lonely at times so will be glad to have all write me who read this letter. I will answer all that send a stamp. I will be forty-three years old Dec. 31st if I live until then. I have to sit in a wheel chair or lie in bed all the time. Remember me as your friend, and may God bless you all. A shut-in.

Owen J. Pickens.  
Waterloo, Ala.

Dear Aunt Bettie: Will you please let an Ohio girl join your happy band? As this is my first letter I hope to see it in print. Mother takes *The Herald* and I enjoy reading page ten. I am twelve years old. My birthday is Nov. 14. I have light brown curly hair, brown eyes, fair complexion. Irene Jones, I guess your middle name to be Bertha. If I am right please remember your promise. Who can guess my middle name? It begins with G and ends with E, and has five letters in it. I will answer all letters received. Cousins, please do write me for I love pen friends.

Hazel G. Snure.  
Rt. 5, Wooster, Ohio.

Dear Aunt Bettie: Will you let a crippled girl from Georgia join your band? I have been getting *The Herald* for sometime, but this is my first attempt to write, so I hope this letter will be printed, because I want every Christian that reads *The Herald* to pray for me that I might be made strong again. I am a Baptist but there are good people in every church. Elizabeth Chamberlin, I guess your first name to be Violet. Lucy R. Timmons, I guess your middle name to be Ruth, and I guess your sister's middle name to be Lois. I have black hair and dark brown eyes, medium complexion, am five feet, three inches tall and weigh 107 pounds. I would appreciate letters from cousins, both young and old, for I am awful lonesome.

Ozell Hudson.  
Rt. 2, Alpharetta, Ga.



# STOP! READ! ACT!

DO YOU KNOW that there are many people right in your own community who do not know that there is such a paper as THE PENTECOSTAL HERALD, who would be glad to know of it?

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## TO PROFESSING CHRISTIANS.

Do you use tobacco? It is a bad habit; unholly, unclean, expensive, injurious. It pollutes the breath, injures the nerves, benumbs the brain, and sometimes causes cancer of the mouth or throat.

In view of these facts, can a man, who claims to be a Christian, be consistent with his profession, and use it? "What?" saith the Scripture, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, GLORIFY GOD IN YOUR BODY, and in your spirit, which are God's." (1 Cor. 6:19, 20).

Can a man glorify God in his body, with his mouth full of tobacco, spitting out the filthy stuff for somebody else to clean up? Read God's command: "Whether therefore ye eat, or drink, or whatsoever ye do, do ALL to the glory of God." (1 Cor. 10:31).

Can a man go around with a cigar or cigarette in his mouth, compelling those about him to take into their lungs what he has had in his mouth, and at the same time glorify God?

We are exhorted in the Scriptures to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1).

Remember, God says, "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7). No matter who does the sowing, this will prove true. The man who sows the habit of using tobacco is certain to reap the harvest. God cannot lie. "He that soweth to his flesh shall of the flesh reap corruption." (Gal. 6:8).

Many have been hurried to their graves, and great numbers are in the insane asylums today, from the effects of this poisonous weed.

He, who is addicted to the use of tobacco, is not free; but "if the Son therefore shall make you free, ye shall be free indeed." (John 8:36). Hence, do not try to overcome the practice in your own strength, but seek the help of him who is "MIGHTY to save."

Brother, if you are indulging in this awful habit, quit it for Jesus' sake, for the sake of others, and for your own sake, and "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16).—Selected.

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12:1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Cor. 5:17.

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

## ANOTHER MISREPRESENTATION.

So many letters have been received at the headquarters of the National Woman's Christian Temperance Union asking information about recent newspaper statements charging that Frances Willard, founder of the World's W. C. T. U., was caught smoking a cigaret in her student days,

that we have decided to make the following statement which W. C. T. U. women can use in any manner:

"The first newspaper article containing this statement was in the Chicago Daily News, alleging that Miss Van Evra, one of the editors of the Daily Northwestern, student publication of Northwestern University, had said that college records prove that Frances Willard while a student at Northwestern, was caught smoking. This was scattered throughout the country, and has been published in many papers.

"Miss Van Evra denies having made any such statement to any reporter, and never heard of any such incident. The college authorities say there is no such record. The Daily Northwestern publishes a letter from a Chicago man saying that when Frances Willard was dean of the women's college at Northwestern, his father, a carpenter, left a lighted cigaret on Miss Willard's desk, as a practical joke.

"From this a huge newspaper fake has grown causing indignation on the part of thousands of women who revere Miss Willard's memory and who resent this baseless accusation."

## REQUESTS FOR PRAYER.

C. M.: "I request that you pray for me, a man halting between two opinions, whether I should preach the gospel, or farm. Pray that I might know if it is right to sell my farm or keep it. Pray that it will be revealed to me about this matter."

A Lost Soul: "Please pray earnestly for a soul that has been in the doubts for several years; have prayed

through many times then doubted in spite of myself. Pray that the Lord will not let me doubt. I am lost if some one doesn't get a hold of God for me."

Mrs. J. S. G.: "Please pray for my sister, both soul and body. For her children, especially her oldest boy, that he may get the right work."

A. J.: "Pray for the salvation of Mr. and Mrs. Dyke. Pray that God will send deep conviction on them, and deep repentance and godly sorrow and a definite experience of salvation."

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# SUNDAY SCHOOL LESSON

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

Lesson VII.—November 15, 1931.

Subject.—Paul in Jerusalem. Acts 21:27-39.

Golden Text.—Thou shalt be his witness unto all men, of what thou hast seen and heard. Acts 22:15.

Time.—A. D. 58.

Places.—Cæsarea and Jerusalem.

Introduction.—Today we study Paul just at the close of his third missionary journey. He seems to have had some premonition of coming trouble. As he was returning to Jerusalem he told some of the Ephesian brethren that they would never see his face again. Some of those who were accompanying him also had forebodings of danger. When he landed at Tyre they warned him not to go to Jerusalem, if he wished to spare his life. After tarrying in Tyre seven days, there came a solemn parting. The company of Christians followed Paul and his company out to the seashore where they knelt down for a season of prayer. The missionaries passed through Ptolemais where one day was spent with the brethren of that place; thence on to Cæsarea for a stay at the home of Philip, the evangelist, who was one of the seven deacons appointed by the apostles to look after certain charities in the earlier days of the church. It is interesting to note that this "man had four daughters, virgins, which did prophesy;" that is, they were preachers of the Word in their day. Maybe it is scriptural for women to preach whenever God calls them to that office. At Cæsarea certain of the brethren made strenuous effort to change Paul's mind about going up to Jerusalem; but he replied: "What mean ye to weep and to break my heart? for I am ready not to be bound only, but also die at Jerusalem for the name of the Lord Jesus." Seeing that their pleading availed nothing, they said: "The will of the Lord be done." So they took up their "carriages," baggage, and went up to the city to face the consequences.

Luke says: "When we were come to Jerusalem, the brethren received us gladly." But there was trouble ahead. Paul made a report of his work; and the brethren who were leaders in the Mother church rejoiced greatly, and glorified God for the gracious work done among the Jews in foreign parts, and among the Gentiles in those regions; but there came a warning: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." A storm was already brewing. Some twisted statements had come that Paul was repudiating the teachings of Moses; whereas he had done nothing, except what the elders at Jerusalem had told him to do. But some one had started a false report; and the Judaizing Christians believed it to be the truth. James who was at the head of the Jerusalem church, along with other leaders, requested Paul as a matter of safety to join in with certain Jewish brethren who had made a vow, and to do exactly what the law said must be done in such cases. He obeyed orders to the letter; but the mob was not satisfied. The text of our lesson begins with the bursting of this storm.

Comments on the Lesson.

27. When the seven days were al-

most ended.—The last seven days of the time set for keeping a vow were considered very sacred. It is said that those keeping such a vow would sometimes remain in the temple nearly all of this sacred period, lest in some way they might be defiled. The Jews which were of Asia.—Some who lived in Asia Minor, and had seen Paul when he was evangelizing there, were now at Jerusalem, possibly for worship at the temple. These raised a row "when they saw him in the temple, stirred up all the people, and laid hands on him." The storm was on.

28. Men of Israel, help.—That cry raised a mob with all its lying fury. Then came the false accusation: "This is the man, that teacheth all men everywhere against the people (the Jews), and the law, and this place." But Paul had done no such thing; but a mob will believe anything uttered by its leaders. Then they capped the climax with a still more infamous lie: "And further brought Greeks also into the temple, and hath polluted this holy place." That produced mob psychology. The 29th verse explains this. It was only a supposition, to say the least of it.

30. All the city was moved, and the people ran together.—You must use your imagination here, and picture for yourself this frenzied mob. Of course, the unbelieving Jews were in it full force; but one cannot avoid the conclusion that many professed believers in Jesus Christ joined them. They were as zealous for the law as the unbelievers, and were doubtless drawn into the strife. They took Paul, and drew him out of the temple.—Order and decency had forsaken the temple and the people. I am at a loss for a word to describe the scene as it appears to the imagination. Maybe one may be permitted to call it a shameful, blood-thirsty, one-sided scrimmage. As soon as they had Paul outside the temple they slammed the doors shut. People have strange notions about sacred things. No wonder the world laughs. I once knew a strict Jew who would not strike a match on Saturday to light his pipe, but hire a colored boy to do that for him. He was very religious; but it was said that he would sell a suit of shoddy goods for the real stuff. That mob was crying for blood in its zeal for the house of God. Why could it not realize that such behavior was defiling the temple a thousand times more than all that they were accusing Paul of doing? Blind! Thrice blind!

31. As they went about to kill him.—O they must taste his blood—nothing less will satisfy a howling mob. Tidings came unto the chief captain.—He was commander of the garrison of Roman soldiers quartered at Jerusalem to preserve order; for Palestine was under Roman rule. News of the uproar at the nearby temple reached this officer almost immediately after it began.

32. Ran down unto them.—There was no time to lose. Not that he cared so much for the life of one Jew; but, if that mob got a good start, it might be difficult to control it. Wherefore the chief captain rushed with soldiers and centurions. And when the mob saw the soldiers coming, "they left beating of Paul." That quick Ro-

man move was a blessing to all men.

33. Commanded him to be bound with two chains. Too hasty. It would have been far better for the captain had he made inquiry as to who Paul was and what he had done before putting the chains on him; for had that un-Roman act been reported to Cæsar the little captain might have found himself in no little trouble for an explanation.

34. Some cried one thing, some another, among the multitude.—It was a mad, crazy gang with too little sense to know its own mind. No wonder the captain could learn nothing from such a hubbub. Paul's only safety was in the Roman castle. Such places are not always bad shelter from a raging multitude bent on blood.

35. Borne of the soldiers for the violence of the people.—Although in the hands of the Roman soldiers the mob was pressing to lay hands upon Paul. They were even rushing up the stairs after him.

36. Away with him.—That is, kill him. Nothing else would, or could, appease their wrath.

37. Canst thou speak Greek.—The captain is coming to his sense at last. He had jumped to a conclusion; and now it dawns upon him that, maybe, he has made a mistake.

38. That Egyptian.—But the captain was seriously mistaken. Such an Egyptian had arisen; and the Roman officer concluded without taking time to investigate, that this outlaw, with his band of four thousand murderers was in the city. Had that been true, there would have been danger sure enough. The captain was not too cautious, but too severe in the treatment of his prisoner before learning who he was. But we cannot measure heathen men by civilized laws or customs. That officer held a critical post, and therefore needed to be cautious in dealing with the Jews. A little fire might start a conflagration.

39. I am a Jew.—Paul gave a plain, simple account of himself, and requested the privilege of speaking to the people. That was granted; and he gave them, in honest detail, his experience in becoming a follower of the Lord Jesus Christ. His speech caused a split between the Sadducees and the Pharisees; and when they were about to pull the apostle to pieces, the captain had him brought into the castle for safety.

I wonder why Paul did not make known the fact of his Roman citizenship sooner. At a later hour when the captain commanded that he be bound and scourged, Paul stopped the proceedings by asking one question: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" It was time to stop, for there was danger ahead.

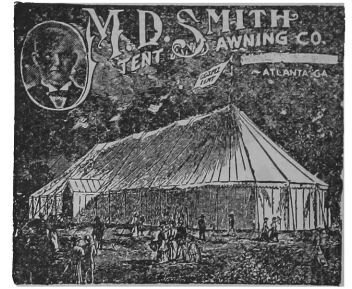
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Edw. B. Dunn, Ph.D.

Pastor of Trinity Evangelical Church, Berkeley Springs, W. Va.



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Importunate prayer is urged by the Board of Trustees for these services by all who love the coming of the Lord and feel the need of his manifest power in these days. The salvation and sanctification of perhaps thousands depends on the outcome of this meeting, affecting the ongoing in the highways and hedges of the full gospel, without wildfire and fanaticism and we must hurry forward with our twelve months' program. Be with us if at all possible, but whether present or absent, pray with all your might that God may have his way and be glorified. For information, application blank, or other data concerning this work, write

Rev. E. C. Wills, Sec.,  
P. O. Box 1944, Orlando, Fla.

### HERINGTON, KANSAS.

In beginning his meeting for First Presbyterian Church, Rev. George S. Sutton, pastor, Oct. 5, the people were told by Guy W. Green, layman of Kansas City, Mo., that if they would pray and work God would give them more than they expected to receive. Mr. Green spoke truly because, whereas the members of the church had expected only 10 or 15 accessions as the result of their meeting, on Oct. 18 a class of 35 was received into the church, most of them adults and most of them coming by confession of faith. Mr. Green has been engaged to return to Herington again in October of 1932. He made 35 addresses during his stay in the Kansas town. This is the third meeting he has held for the Rev. Mr. Sutton.

J. B. Kendall: "It has been some time since I made any report but will say I have been busy most of the time in the Master's work. We have just closed a great meeting in Oklahoma and in the midst of a fine meeting at Humansville, Mo. A number at the altar last night and definitely blessed. Our special meetings to women and girls only and men and boys and the high school night were a wonderful success. We close here the 28th and begin at Waverly, Ill., Nov. 1st."

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.

### FROM WHENCE SHALL OUR HELP COME?

A. E. Matson.

"The children of this world are in their generation wiser than the children of light." Luke 16:8.

Sad, but true. It ought to be just the reverse. Men of this world are continually discovering new wonders in the natural creation and harnessing new sources of power. The human voice is carried to the ends of the earth. Soon no doubt power to run our factories will be distributed in the same manner. It is reported that the switch that will open the Chicago Exposition in 1933 will be thrown by light from the star Arcturus, 240 trillion miles away, light which has taken forty years to reach the earth. It may not be impossible that the stars may yet be a source of our power.

While the "children of this world" have been making all this wonderful progress in the sphere of their life-nature,—what progress have "the children of light" made in their sphere—the spiritual realm? God has given all these wonderful powers of nature to the disposal and use of nature's children. Is it not reasonable to suppose that he has given to his own children comparable, yea, beyond comparison, greater powers for their disposal and use? The children of nature can touch only secondary powers. The children of God can touch the source of all power, God himself.

There seems to be an air of pessimism in the church, even the best of it,—what is the cause of it? It has lost sight of the source of its power. Have the forces of evil become too strong for God to cope with? Certain it is that we have no might against all these evil forces. Lawlessness, communism, covetousness, pleasure-madness, sensuousness in all its forms, atheistic education, modernism, Christianity in form and name but "having not the Spirit,"—at the sight of this overwhelming flood what will we do? We who are parents, will we see our children carried down the overwhelming destruction and only raise our hands and say, "What can we do?" God forbid. There is help in God. But we must seek it with determination to get it.

Pinney says in one of his Revival Lectures: "The prevalence of wickedness is no evidence at all that there is not going to be a revival. That is often God's time to work. Let hell boil over if it will, and spew out as many devils as there are stones in the pavements, if it only drives Christians to God in prayer—they cannot hinder a revival." Helplessness, need, faith, prayer, is the condition of God's manifesting his power on our behalf. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. Surely, this is a time of distressing, direful, desperate need. Thank God, he has resources to meet all of that awful need. Have we faith enough in God to seek it?

"Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:28, 29.

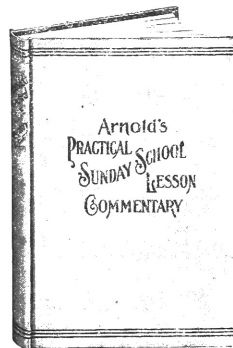
Our help cometh from the Lord, which made heaven and earth. Psal. 121:1, 2.

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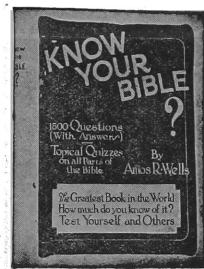
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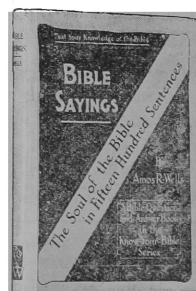


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3. Where was Eden?  
4. What is the shortest book of the Bible?  
5. Complete the quotation: "The earth is the Lord's, and the fullness thereof."  
6. Who called herself "the handmaid of the Lord"?  
7. Who were the Pharisees?  
8. Who uttered the prophecy: "A little child shall lead them"?  
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## EVANGELISTS' SLATES

**ASBURY FOREIGN MISSIONARY TEAM**  
Kirkpatrick, Crouse, Erny.  
Baltimore, Md., Nov. 3-24.

**BENNETT, FRED E.**  
(Suite 1009 Chicago Bank of Commerce  
Bldg., 7 S. Dearborn, Chicago, Ill.)  
Falls City, Ore., Nov. 26.  
Newberg, Ore., Dec. 13.

**BENNARD, GEO.**  
(Hermosa Beach, California.)  
Polson, Mont., Nov. 1-15.  
Okanogan, Wash., Nov. 18-Dec. 6.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)  
New Point, Va., Nov. 2-15.

**BUSSEY, M. M.**  
Waco, Tex., Nov. 4-18.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

**CAREY, A. B.**  
Bath, Maine, Oct. 27-Nov. 8.

**CARNES, B. G.**  
(200 Morrison St., Wilmore, Ky.)  
Chillicothe, Ohio, Oct. 28-Nov. 15.

**CAROTHERS, J. L. AND WIFE.**  
Paoli, Colo., Nov. 8-22.

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Grand Lodge, Mich., Nov. 2-15.  
Jackson, Mich., Nov. 22-Dec. 6.

**DAVIDSON, OTTO**  
Otway, Ohio, Nov. 1-Dec. 1.

**DICKERSON, H. N.**  
Allentown, Pa., Nov. 23-Dec. 6.

**FLEMING, JOHN**  
Bloomsburg, Pa., Nov. 3-15.  
Blackwell, Okla., Nov. 17-29.  
Lexington, Ky., Dec. 6-20.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
Sacramento, Calif., Nov. 15-29.  
Stockton, Calif., Nov. 30-Dec. 13.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
McDonald, Pa., Nov. 5-15.  
Oneonta, N. Y., Nov. 22-Dec. 6.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Pierson, Mich., Nov. 8-29.  
Three Rivers, Mich., Dec. 6-20.

**FUGETT, C. B.**  
Ada, Okla., Nov. 9-22.  
St. Louis, Mo., Nov. 23-Dec. 6.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
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Wilmington, Del., Oct. 25-Nov. 15.  
Bel Air, Md., Dec. 1-20.

**GOODMAN, M. L.**  
(Chilpips, Mich.)  
Cincinnati, Ohio, Nov. 8-22.  
Applegate, Mich., Nov. 29-Dec. 13.  
Dec. 20-Jan. 1 reserved.

**HAINES, FLOSSIE**  
(Care Rev. Metzger, Howard, Pa.)  
Open for dates.

**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Fandleman, N. C., Nov. 15-29.

**HENDERSON, THOS. C.**  
Almena, Kan., Oct. 18-Nov. 8.  
St. Louis, Mo., Nov. 11-29.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Jersey City, N. J., Nov. 4-22.  
Spring Valley, N. Y., Nov. 23-Dec. 13.

**HOOVER, L. S.**  
Washington, Ind., Oct. 26-Nov. 15.  
Mt. Carmel, Ill., Nov. 16-Dec. 6.

**JACOBS, CHAS. A.**  
(Rt. 6, Charlotte, Mich.)  
Bessemer, Mich., Nov. 9-29.  
Hopkins, Mich., Nov. 15-29.

**JARRETT, W. HOWARD**  
(Spring Fork, W. Va.)  
Charleston, W. Va., Nov. 8-9.

**JONES, T. HOWARD**  
(Sheffield, Mass.)  
Baltimore, Md., Nov. 1-14.  
Connersville, Ind., Nov. 15-28.

**JONES, LUM.**  
Dallas, Tex., Nov. 8-22.

**KINSEY, MR. AND MRS. W. C.**  
(450 South West 2nd St., Richmond, Ind.)  
Union, Ohio, Nov. 8-22.

**LARKIN, BESSIE**  
(Collingswood, N. J.)  
Weissport, Pa., Oct. 25-Nov. 8.  
Richmond, Va., Nov. 15-29.  
Westville, N. J., Dec. 6-20.

**LINN, C. H. JACK**  
(Oregon, Wis.)  
Milwaukee, Wis., Oct. 25-Nov. 15.

**LINCICOME, F.**  
Ft. Wayne, Ind., Nov. 16-20.  
Minneapolis, Minn., Nov. 22-Dec. 6.

**LOCKWOOD, W. A.**  
(Christian, W. Va.)  
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**LOWMAN, J. W. AND MAYBELLE**  
(1039 Clinton St., Carthage, Mo.)  
Topeka, Kan., Nov. 1-15.  
Keokuk, Ia., Nov. 17-29.

**LUDWIG, THEO. AND MINNIE E.**  
Wichita, Kan., Oct. 29-Nov. 15.  
McPherson, Kan., Nov. 18-Dec. 6.

**MILLS, F. J.**  
(Bellaire, Mich.)  
Rochester, Mich., Nov. 1-15.  
New Paris, Ind., Nov. 18-Dec. 6.

**NICE, N. W.**  
(1335 Betting Ave., Wichita, Kan.)  
Las Ammas, Colo., Nov. 1-22.

**OWEN, JOHN F.**  
(262 East 13th Ave., Columbus, Ohio.)  
Lanham, Maryland, Nov. 8-22.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Muskogee, Okla., Nov. 1-15.

**RUTH, C. W.**  
(1290 Dominion Ave., Pasadena, Calif.)  
Milton Grove, Pa., Oct. 28-Nov. 8.  
Johnstown, Pa., Nov. 12-22.  
Binghamton, N. Y., Nov. 24-29.  
Kansas City, Mo., Dec. 3-13.

**SMITH, W. EDMUND.**  
(Wolcott, Vermont)  
Moore's Forks, Oct. 18-Nov. 8.  
Moore's Forks, N. Y., Oct. 18-Nov. 8.

**SPARKS, BURL.**  
Bloomsburg, Pa., Oct. 26-Nov. 8.  
Bicknell, Ind., Nov. 15-29.

**THOMAS, JOHN**  
(Wilmore, Kentucky.)  
Brooklyn, N. Y., Oct. 30-Nov. 8.  
Detroit, Mich., Nov. 15-29.  
Syracuse, N. Y., Dec. 2-13.

**VAYHINGER, M.**  
(Upland, Ind.)  
Marion, Ind., Nov. 15-Dec. 6.

**WILSON, D. E.**  
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Grensboro, N. C., Oct. 27-Nov. 8.  
Reserved, Nov. 9-17.  
Brookville, Pa., Nov. 18-Dec. 6.

**WIREMAN, C. L.**  
(304 S. Main St., Somerset, Ky.)  
Visalia, Ky., Nov. 9-22.  
Open dates, Nov. 24-Dec. 6.

**WOODWARD, GEORGE P.**  
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•Blind men healed. ST:

son of Dā'vid, have mercy  
,28 And when he was con  
the house, the blind men c:

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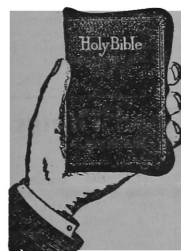
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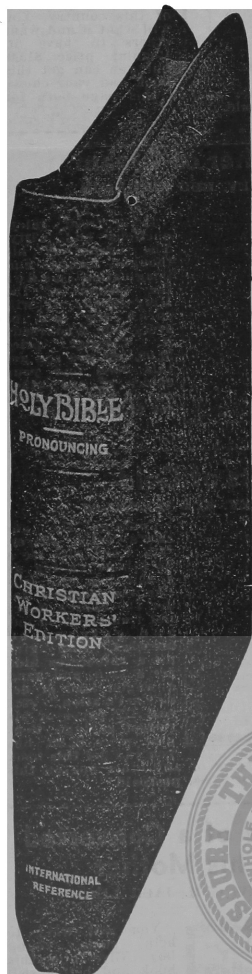
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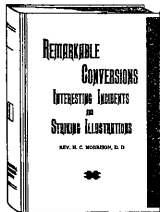
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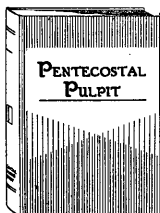
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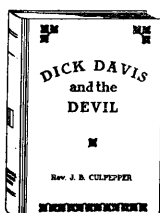
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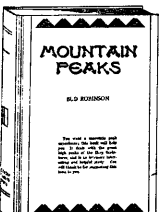
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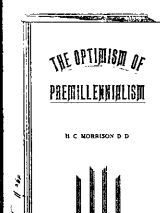
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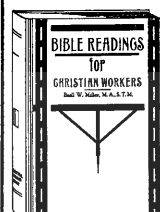
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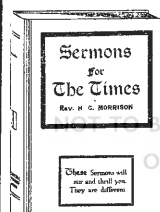
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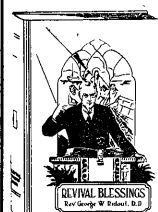
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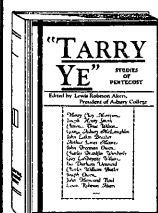
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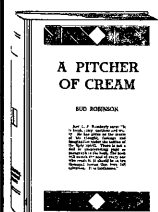
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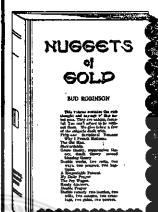
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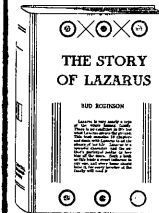
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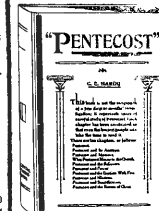
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Dr. H. C. Morrison, Editor  
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Vol. 43, No. 45.

## CHRISTIAN PERFECTION.

By The Editor.

**I**N that remarkably interesting sixth chapter of Hebrews we find an exhortation and resolution which is most interesting. The first reads, "Let us go on to perfection." The second, "This will we do, if God permit."

The perfection we are exhorted to go on to is not a perfection beyond which there is no addition, development and growth. It must be understood that Christian experience is always progressive—clearer conceptions of truth, growth in the graces, enlargement of responsibility, increase of capacity, and opportunity—going on.

There is a perfection which may, and should be, obtained by every young Christian; perfection of consecration which withholds nothing from God. Perfection of faith which does not doubt the promises of God. Perfection of purity, a heart cleansed from all sin. Perfection of love, which loves God supremely, and fellowbeings unselfishly.

This perfection is inwrought by the Holy Spirit in his baptism, incoming and abiding. This gracious work of sanctifying and perfecting prepares the Christian for growth and enlargement, every way. A young apple may be perfect in the sense that it is free from disease of any sort. It has no scale, blight, speck or worm. It is perfect in this sense. It is young and very small, and of little account for present use; but it is absolutely pure and free from disease.

This young apple, being pure, is in excellent condition to grow, to mature, to assume beautiful color, to ripen and mellow. This apple illustrates my thought very well, only it comes to an end. The Christian life grows, ripens, takes on the beautiful colors of holiness, mellows into a gracious influence, and is plucked by death, only to enter into a larger and ever increasing growth in those higher altitudes called Paradise and Heaven.

Christian Perfection is not perfection of memory. It does not save one from the mistakes and blunders that are incident because of the common frailties of body, and nervous and mental limitations. The highest states of grace and communion with God do not do away with the fact that we are human beings and, as such, have weaknesses that belong to our race of beings and state of existence. But Christian Perfection does secure us against sin; it does not secure us against temptation, but it can place us where there is no inward response to temptation, desire or intention to commit any willful sin.

It is interesting, and to be regretted, that just now a number of our Calvinistic friends are becoming vehement, in fact, quite disrespectful, toward their brethren who claim full salvation in Christ. Only recently in one of the great summer meetings, a Calvinistic brother in one of his addresses, said with a

### PREACHER LEADERSHIP.

The preachers of the gospel ought, not only to deliver the message of the Lord to the people, but they ought to give leadership in all great moral and spiritual movements. The best time for them to exert a salutary influence in politics is before the nomination of candidates; then they cannot be accused of partisanship.

Every Protestant preacher of this nation ought now to express himself with a good degree of righteous indignation against the liquor traffic, and create a popular sentiment that will notify politicians that, under no circumstances, will they vote for a candidate for the presidency of the United States, or any other office, who is an enemy to Prohibition. We want at the head of this nation men clear-cut and outspoken in their antagonism to the liquor traffic, like Pinchot, Governor of Pennsylvania, and Senator Sheppard, of Texas. Men who are prohibitionists at heart and brain. We admire a prohibitionist like Senator Brookhart who, when he finds that strong drink is to be used at a banquet, lifts his head in contempt and leaves the place.

The war against the liquor traffic is on. It is a holy war. The enemy is powerful, disrespectful, contemptuous and selfish to the last degree. The cause of Prohibition needs real soldiers, fearless men and women, who ask no favors and give no quarters to the liquorites. If I had a pastor who was a timid coward and, for any reason, in this crisis of our national history, dodged issues, and was afraid to speak out in plain language against the liquor traffic, I would not pay him one red cent. Such a man does not deserve the support of Christian people. We think preachers should guard carefully their party politics, but before nomination for office it is perfectly safe in educating and arousing the moral sentiment of the people. No man, preacher or laymen, who claims to be a Christian, should permit any political party to command or induce him to vote favorably to liquor.

H. C. Morrison.

good deal of vehemence, that "The Wesleyan doctrine of sanctification was a rotten doctrine." He did not quite dare to say that the apostle who wrote the "blood of Jesus Christ (God's Son) cleanseth us from all sin," was a liar. I am glad he did not go quite that far.

The promises of full salvation from sin are very abundant. It is plainly written that, "without holiness no man shall see the Lord." It is also written that "God wills our sanctification." The inspired writer does not hesitate to say, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." St. Paul, in his letter to the Romans, declares that, "Where sin abounded, grace did much more abound." He states further, "Being then made free from sin, ye became the servants of righteousness." He reiterates, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The Scriptures teach us that there is a life "hid with Christ in God." We read also, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Searching further we find, that "the kingdom of God is within you." Very well, if the brethren want to sneer at the power of Christ's cleansing blood, that is their bus-

iness. They assume the responsibility for such ridicule. If they want to exalt the power of Satan to blight with sin, above the power of Christ to save from sin, that's their business—fearful business! There are a number of very respectable people in the world who are not ashamed to believe and follow the interpretation of the gracious promises of God to deliver us from all sin, given by John Wesley. Of course, it is understood that if we follow Christ without the gate for the crucifixion of the old man, we must expect to suffer reproach. But somewhere we have read that it is a blessed privilege to suffer reproach with Christ—Amen!

### Hungering and Thirsting After Righteousness.

**I**N our Lord's Sermon on the Mount we find these very interesting and forceful words: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Jesus is here describing a very blessed state of mind. He tells us that it is a gracious thing to be hungering and thirsting. He is fortunate, as always, in his use of understandable terms. We all know what hunger and thirst are. We are so constituted that we must have food and drink. Our physical natures call for this sustaining supply. Without food and drink our bodies would soon languish and die.

The soul of man has desires similar to those of the body. The soul is capable of longing for deliverance from sin; to be free from pollution, to come into the clear light of purity. How fortunate, as Jesus teaches it, for a soul to have intense desire for freedom from sin; for a state of righteousness—rightness before God.

One of the great troubles with the people of this nation, both within and out of the church, is that they are dominated by their physical, rather than their spiritual desires; their temporal ambitions and longings overmaster, set aside, and destroy their spiritual aspirations. They are running to and fro in the earth seeking to find something to satisfy their physical wants; not their needs, so much. The gratification of one desire, it seems, only increases and intensifies new desires, until the being comes obsessed with inordinate passion that consumes the body, wears out the life, and hastens its victim to an untimely grave, often to suicide.

The Lord Jesus calls our attention to the blessedness of the state of a soul longing, stretching out its faculties and aspirations to be filled with righteousness. He says that the desires of such a soul shall be gratified, that the filling shall be obtained; that for such a soul there is deliverance from impurity. Almost immediately, he follows this

(Continued on page 8)



# NOTES FROM THE LAND OF VASTNESS.

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



Argentina, South America, is great in its immensities. Ranches here run into many miles, cattle into teeming thousands. Wheat fields extend as far as the eye can see. A single province is larger than the British Isles. Buenos Aires is the greatest city in all South America. I think it is providential

that I have but few engagements there because I can fill a deeper need by preaching in cities and towns in the Interior and hold conferences among churches which rarely have a visiting evangelist come among them. At this time I am in my ninth meeting since I crossed the Chilean line, July 2nd. It is indeed something to praise God for that the message of full salvation meets with open hearts and open doors. Yesterday, I preached on sanctification in the afternoon; the day before, on a clean heart. My interpreter tells me they want more of it.

## II.

It is cold in South America. Houses and churches are not heated; occasionally a stove or fireplace will be found. People come to church and stay two, and often three hours. I frequently keep overcoat on till preaching warms me up. People wear their wraps through the service; men keep overcoats on, and frequently a man will be sitting down with a shawl over his shoulders.

There is a great deal of suffering; men are out of work, but I presume no one goes hungry. Argentina is a land of bread and meat in abundance.

Governments are in deplorable condition all over South America. When I was in Chili the dictatorial government of President Ibanez was tottering, now it has fallen and the big military man who ran things with the big stick and ran his country into terrible debt, has had to get out of his country so as to be on the safe side if any violence was attempted. How true it is that Revolutions "sweep over the earth like troubled visions on the breast of dreaming sorrow."

## III.

The other Sunday night I preached in a city where, after the service, my interpreter and myself had some peculiar experiences. We thought the service was at 8 o'clock instead of six; so we would have to go without our meal. Church was full and we had a service extending over two hours. We were then invited to dinner at the home of one of the families of the church. The meal had to be cooked as the whole family was at church. It was past ten o'clock when we sat down at the table and when we left the home it was eleven fifteen. We were taken to a hotel where my interpreter put up. Poor man; he had a horrible night; a woman in an adjoining room went crazy and shrieked so as to arouse the whole hotel. There was no sleep for anybody all night. Fortunately, I was put up at a hotel near the station. The night was cold, and in this country it is a rare thing to have heat in hotels or houses. I was glad to get in between the blankets and sleep solidly till called for the early train. My next preaching appointment required taking a train at 4:15 in the early morn. In Chili, we generally travelled third class; in Argentina we go second because there is no third. I take a small rug and steamer shawl with me; these make the hard seats a bit easy and the riding comfortable. On this recent trip, when I arrived at the station, pastor and wife did not speak English but they brought along a woman who did and we managed things alright till a missionary arrived who was to interpret for me. At the parsonage

where I am writing this, the mother is French, the father is Hollander, and the children speak Spanish, so I manage to get along pretty well by utilizing my little French and the trifle Spanish I have acquired. Little Maria is a particularly bright child and she and I are fast friends. She told me her mother was the daughter of a Frenchman, her father the son of a Dutchman. She told me her age and then asked me: "Cuántos años tiene?" (My age). I couldn't speak Spanish so I was saved the trouble. At the dinner table today the following nations were represented: Dane, French, Italian, Dutch, German, Spanish, American. Argentina is a most cosmopolitan land.

## IV.

This time last year I was in the holiness camp meetings of U. S. A. I am trying to carry a holiness camp meeting spirit and message to two Republics—yes, three: Chili, Argentina and Brazil. I am appalled at the vastness of the field. For one lone evangelist to cover much ground is next to impossible. Everywhere we go they want more time, more meetings. "Come for six months, not six weeks." I have frequently had to move dates two and three times because of these meetings desired in new places. I think often of the overcrowded condition of things at home, evangelists in abundance and many of the best spending their time on burnt-over territory, and in churches grown fat like Jeshurun with their privileges and their feasts of fat things. What it costs to run one of those camp meetings for ten days (and often with empty altars) a holiness evangelist could spend a whole year carrying the holiness message to the foreign fields where in many places the holiness gospel is seldom heard. If the holiness people had the vision, and did not spend so much time and money on themselves, it would be possible to send a man to India for a year, another to Africa, another to China, another to Japan, another to South America, and thus bring help, inspiration, confirmation and blessing to the missionaries as well as preaching through interpretations the message of full salvation to thousands of people. When this has been done it has had to come about through personal sacrifice and individual venture. Thus did William Taylor start out and girdled the globe with salvation.

## V.

Often as I go out on itineraries in various sections of Argentina, preaching in a strange church and among strange people, every third day or so I think of those words of the song:

"I am a stranger here within a foreign land,  
My home is far away upon a golden strand,  
Ambassador to be of realms beyond the sea,  
I am here on business for my King."

But it is wonderful how fellowship with God brings one into fellowship with his people everywhere.

The human heart is the same throughout the world, and the needs of the soul are everywhere the same. As I preached last night a man sat in front of me seemingly drinking in every word, responding with various expressions all through the sermon. The gospel to him was the power of God. It was neither Spanish or English, but of God. As I preached this afternoon on 1 Thess. 5:23, I had the witness of the Spirit that the word was having effect: probably it was the first sermon they had heard for a long time, definitely, on sanctifying grace; in the after service the whole meeting was turned into a seeking meeting.

## VI.

Brother Preacher, I hope you feel the thrill of preaching the gospel that I often feel as I go from city to towns and preach in churches

where the people are hungering for the Word of God, especially, the deep things of God. I was told by some who wished to discourage me from coming to South America that, in Argentina, they resented foreigners coming preaching through interpreters. They said to me (by letter) that evangelism would have to be carried on through native evangelists. I am glad to record the fact there is no difference. I have discovered none, the churches of Argentina are as hungry to hear the Message by the sent-messenger even if it comes through interpretation, as any part of the world. Some of our missionary leaders are so carried away with and by their psychological reasonings that they permit these things to obscure their vision of the supernatural. It would be a good thing if a few of them would become desperate and tear down their fences and pitch into the battle of the Lord, clad with the power of the Holy Ghost, throw to the winds all their intellectual handicaps and take to the battle in the name of the Lord God of Hosts. A good man once said to a brother preacher, "Brother, I have made a study of psychology for six years, but I am going to give it up." He found it took more than psychology to do God's work in South America. I often think of that striking definition of a missionary by Bishop Oldham as, "That abiding experience of the presence and power of the Holy Spirit which transforms an educated man into a messenger of God."

## VII.

Sundays are always busy days. Last Sunday I preached at Gonzalez Chares in the morning, took dinner and rode about thirty miles in auto to another town where nearly a full church awaited us at 3 P. M.

My interpreter this time was a German missionary, though he got his theological training in England and married an English where he preached in three languages—Spanish with freedom. For awhile he had a church where he preached in three languages—Spanish, German and English. This country is very cosmopolitan, and happy the man who can speak various languages. I often can make out a conversation by using the English, French and Spanish. Happily I can sing the Spanish hymns with ease and it helps me immensely in enjoying the services; and often when the people hear me sing in Spanish and quote Scripture in Spanish they wonder why I do not preach in the language; but one wants to have at least half a year of the most intense study and practice of the language before attempting to preach in it, and then it will take several years before one feels at home.

## VIII.

I heard of an ex-priest of the Catholic Church who is preaching among the evangelical churches. They say he is learned and eloquent, but he deals too much in abstractions; he lacks definiteness in his message. If he had some of Moody about him, and in every sermon would aim at the heart and conscience, preach Christ and repentance, pardon, personal salvation through the blood of Jesus, it would greatly add to the effectiveness of his message. After all, what the multitudes want is not the intellectual, but something that speaks to the heart. That's the trouble with some missionaries; they work on an intellectual basis and wonder why they don't get results. I was reading recently a story of Professor Huxley, great sceptic scientist of England, of fifty years ago. A Christian friend of his was travelling with him and Sunday came. Huxley said to him, "I suppose you are going to church?" "Yes." "Well, suppose you stay at home with me and tell me of your religion?" "No," said the friend, "for I am not clear enough to refute your arguments." "But, what if you



simply told me of your experience—what religion has done for you?" This was agreed to and the Christian man told the scientist what Christ had done for him. With tears in his eyes Huxley said, "I would give my right hand if I could believe that."

IX.

"I am in his right hand." Speaking one Sunday morning at Santiago, Chili, before 500 people out to early prayer meeting at 7 A. M., my message was based on Revelation 1:10-16. The seven stars were in the right hand of Jesus. This suggests the security of the believer. If we are in his right hand we are safe. A story is told of Luther

when the Pope's ambassador came to try to win him back to the fold; not succeeding by entreaty and appeal, he tried threatening and storming, and told Luther he would be thrust out—excommunicated from the true church. Then he said to Luther: "In whose hands will you be then?" Luther, the man of God, replied: "I shall be where I am now—in the hands of God." When hell rages, Oh child of God, recollect thou art in the right hand of Jesus. When everything and everybody is against you say to thy soul—"Soul, thou art in his right hand." When temptations fierce, and trials terrific, assail the soul say, "I am in his right hand!"

Now as I was exhorting along these lines a poor, distressed man rushed up and fell at the altar and called me to him. He told me that he was now passing through a terrible assault of the enemy and he wanted me to pray for him. Wonderful how the Spirit leaps over the barriers of language, and how the language of the heart can be understood. I am preaching now by interpretation in the Spanish tongue but often the people catch my meaning before the interpreter gets the words out. The Holy Spirit is the Spirit of Witness and Fellowship and among the saints one soon feels as much at home as though you had known the people for years.

## LET US TRY SOMETHING.

Rev. T. C. Henderson.



TRUE Christian evangelism will never die out. It is of God. To the work of evangelism God still calls men and women. Humanity needs to be evangelized. Churches which cease their thorough evangelistic work for any reason lose divine leadership and blessing on their activities. But evangelism is hard labor. It is hazardous, it is costly, it meets great and delicate opposition and today finds the leaders of the older sects deliberately opposing and condemning it. It is quite easy for the pastor and the church which cares for the approval of the world and for the support of the world to substitute something less embarrassing for genuine sin-killing, soul-saving revivalism. We are face to face with a most challenging array of facts relative to soul saving. Revivals which major on spiritual transformations and which produce pentecostal fruitage are rarer than they should be in the larger denominations. There are sections of our large cities and communities to which there will not come any definitely evangelistic ministry unless it is brought by some one outside of the regular leadership and general activities of the established churches. There are thousands of young folk in our Protestant churches who have not been converted, and they have never seen any one else converted. The noted leaders of religious thought and work boldly discount the old type of evangelism and it is folly to look to them for leadership in any form of revivalism. Churches are officered by men who have no sympathy with passionate, soul-saving activities, and the rank and file of the membership of too many churches are so worldly as to quite disqualify them and their church for sincere work of winning the lost to Christ. One may go to hundreds of our city churches and never be given a call or an opportunity to seek and find salvation. The churches are ministering to young folk with great energy and ado, while the masses of folk who have reached middle life are without any message or ministry of personal salvation from moral wreckage. Most of the preachers act as though there were no lost men and women any more. There are many preachers, of whom I know, who wish that they could promote a genuine revival in their church and community, but who have an impossible situation within their own fold.

On the other hand, there are evangelistic workers wanting a chance to invest their time and energy in this greatly needed work. They are ready to give their best, their all to the most needy place and situation. However they do not, they cannot know where they are most needed. They have been used to going where the churches or other organizations called them, rather than finding the needy fields. These workers—and they are not all irresponsible nin-wits—should be connected with these neglected and unworked fields of human need. Many God-called evangelists are greatly concerned about this sit-

uation and have an inner protest against going only where they are wanted to replenish the membership roll of the churches or to do the work that some pastor will not or dare not try to do for his church. These workers want to go where the need is great and the laborers are few and there to pour out their best ministry for the salvation of lost men and women.

Now how can these needy fields in town and country be connected with these ready workers? We need not wait for the answer. It is being answered gloriously in England, Canada, and in certain sections of the United States. Laymen are answering this question by opening mission halls, "Gospel Centers," "country crusades," tent meetings and evangelistic services in rented halls and sometimes in churches. I know, for instance, of one group of laymen who got together on a plan for promoting passionate evangelism without a lot of side issues throughout their county. They have engaged one or more evangelists at a time and over a period of months have carried on what has proved to be most fruitful revivals throughout their own and adjacent counties in their state. If the churches invite them they use the church building but they prefer to use other places. I know of other groups of earnest men and women who have undertaken the "Gospel Hall" type of work. That is, they have rented a well located and suitable building or hall to be used for public services, hiring some evangelist as a "superintendent," and then by constant public evangelism and the holding of various kinds of meetings and through works of charity have found a very ample support for their work which meets a definite need. In England there is a reviving of outdoor and wayside evangelism. Groups of young men go out for week-end trips, or for longer time, and in the open air, in halls or homes, or churches they sing, testify and preach and distribute Gospel literature. The fruitage of this work in the Old Country is blessed and generous. All over the English-speaking world the laymen are seeing that they cannot wait on the regular ministry to carry on aggressive evangelism.

The thing that I am trying to say is, that there are yet many great, white, neglected fields that must be entered by godly laymen and devout, self-sacrificing evangelists regardless of what the organized churches may say or do. I have letters ever and anon from men and women, especially in the cities, asking for help in meeting this great need. That is encouraging, and I am always glad to be able to help such folk find some sensible worker who will join them in the high adventure of doing what so many other groups seem afraid or unfitted to do. The godly laymen of America must not let the people of this day go to hell because they are not preachers. They must share with these ready workers in the investment, of time money and thought and prayer to do something definite for the salvation of this gen-

eration, especially the unchurched, the unreached and who yet are reachable.

There is peril and problem in this sort of independent evangelism, of course. Such work can very easily become piracy—divisive, ruthlessly projecting itself at the expense of other forms of Christian activity, with no regard for the rules of the game. This independent evangelism must never fail to be courteous, brotherly and humble. Then, such evangelism can easily become unbalanced. Bunk can take the place of balanced truth. There must be prudence as well as passion in this sort of thing. Ranting and raving with religious tomfoolery must be shunned or else such work will run into the ditch. The great problem which such independent evangelism faces, perhaps, is that of caring for its converts. That, however, is not an unsolvable problem.

Danger there is, but the multitudes of Christless folk in our cities, towns and rural sections of every type, caste and color must be reached by a saving message. Let us try something!

## DARE WE BE CHRISTIAN?

T. RICHARDSON GRAY.

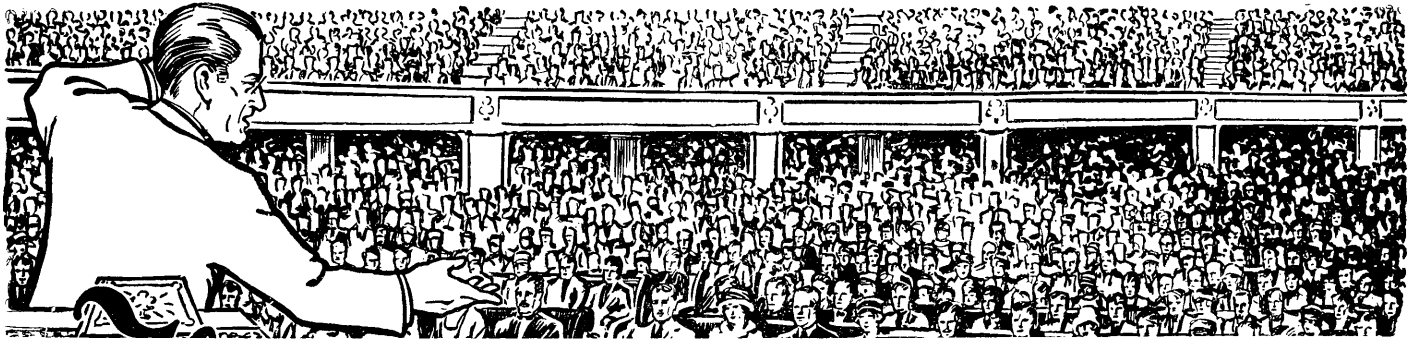


T. PETER once said, "I am not." And for centuries, to be Christian was dangerous. But in this day of safety, dare we be Christian? for in any age it is an adventure. Abraham dared, going forth, "Not knowing whither he went." Paul dared the Damascus mob: even the rope-holders were adventurers. He dared the ocean and was ship-wrecked, their very escape was hazardous. "Some on boards and pieces of ship." God delivered them, but he quelled no storms, nor smoothed no roads for those early Christians who dared: to have done so would have taken the worth and thrill out of their adventure. King Agrippa was frank enough to locate himself as only an "Almost." An honest merchant labeled a brilliant stone—"Almost a diamond, \$3.50." Abraham Lincoln said, "When I went to Washington I was not a Christian: when I went to Gettysburg I was." Many today would be surprised at their location to the Bible standard of Christian. Thousands of fine people miss much by not daring to be Christian of the Christ type. Let us notice—

*A Modern Brand:*—Composed of good citizens, but whose religion won't bear transportation. Removing to some new locality, they fail to transfer their religion; they will not stand transplanting. Again they may be pretty fair church folk at home, but absent to city or country, forget whose children they are, whose day it is, and breaking from their Sunday moorings, they join the world

(Continued on page 6)





## THE MAGNITUDE OF SONSHIP.

Rev. Neal B. van Loon.

*"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.*

**T**HE Lord tells us here of an unspeakable inheritance and of an unspendable portion. Only one condition is laid down for its possession—*overcoming*. God does not have very much for the person who heartlessly surrenders to habitual defeat. That is not so because he has planned it so but because he can't help it. There is no limit to what he can and will do in, for, and through a man who is wholly given over to him and it does not matter about the ruined yesterdays with their violated covenants and abrogated vows. He has a wonderful way of passing over all that. On the other hand, there is comparatively little that he can do for the man who is satisfied with himself and who has settled down to a lazy contentedness and; it does not matter very much what his capabilities are.

The tragedy of this day lies not so much in the fact that people are not being godly and Christian, but in the fact that they are not trying. Sin presents a smaller problem to God than our love of it. The hurt in his Father-heart is there less because of our stumbling than because of our lack of resistance.

God does his utmost to conquer through his love the hearts of men but so many will not let him. There are successful salesmen on the field selling thousands of tons of goods. Some of them would make great soul-winners if they would obey God, but they go on in disobedience and they live fleshly lives of selfishness and wanton pleasure and in the prime of life some of them go on the scrap-heap. Then to fill the ranks, God calls many of us ordinary men—who ought to be farmers and mechanics—to do his work and he gets along with us after a fashion. But this we certainly do know, whatever our state, place or station, God has bankrupted heaven for us. He has loosed his last bolt. His quiver is empty. *His Son has come and died, and lo, he has risen again. No one need sin any more!*

The Christian way is so beautiful, because it is so simple and, it is simple, because he has made it so. The race furnishes the sinners and God makes them over into saints wherever he has the chance. But if we are not overcomers of self, sin and environment, we are living beneath where he wants us, and we rob ourselves of a rich inheritance and God of a son.

### THERE IS A HERITAGE OF MEMORY.

Note the noble triumphs of the great souls of yesterday. Remember their final sublime victories and take courage. Peter and Paul went to their death after fruitful lives of unselfish service, as though they were going to a banquet table. Huss prayed for his enemies while God comforted him with heavenly comfort as he burned at the stake. The Wesleys marched straight ahead and won signal victories in the very hey-day of the bold Deists. The Booths and their heaven-born movement

took root and flourished like a palm tree in a time when unbelief was daring and blatant.

What a wonderful feeling it is to succeed in the face of powerful opposition. What a thrill comes when we have faced the most insidious temptation, unafraid, and have come off more than conquerors. To have the memory of some great soul strengthen us, when everything goes dead wrong, is to have a precious heritage indeed. The dough-boy in France appropriated this principle over and over again as Bliss Carman illustrates:

"When promise and patience are wearing thin,

When endurance is almost driven in,  
When Angels stand in a waiting hush  
Remember the Marne and Ferdinand Foch."

Foch was a most devout man. He lived on faith. He prayed much. Doubtless he, too, found memory a rich heritage.

### THE HERITAGE OF UNHEARD OF POSSESSIONS.

Material possessions are actually all ours if we need them. But in the economy of God's administrations they hardly figure at all. Only a few insane people find any pleasure in vast possessions. They do not possess. They are possessed. Even sinners know about this and they seek gain because of what it buys them. Gold is so cheap in the city of God that they pave the streets with it. Pearls are so plentiful that the gates and the minarets are incrustured with them. Friendships, knowledge, sentiments and service are priceless.

All beauty is ours. No man can get a monopoly on that. All men can possess for their very own all beauty—forever. The beauties of God are as permanent as himself. His colors are fast. They can pass into the heart of a man and make him something, for even God to behold. In this old world you will never see anything so beautiful as a good man whom God has wrought upon.

The prodigious bounties of nature are all ours; the mountains, the clouds and the sea. Carlyle said that the only ownership that existed was the ownership of appreciation. The Isles of Greece, the waters of Palermo, the cascades of the Andes, the streams of New England, the glories of the Yosemite—all are yours if you can see, and seeing, appreciate. Bishop Quaye could see them and appreciate them. They were all his. They are all his and now, a magnificent galaxy of heavenly glories besides. And then there are the flowers—oh, the flowers, the silent music, the unwritten poetry fashioned by the hand of God!

The things mentioned tax one's mental powers to grasp, and yet they pale into insignificance when compared to that larger possession that may become personally ours here and now—all mortalities, all immortalities, all intelligences! Oh God, help me to realize that they are all mine; all people are mine! What riches, what opportunity, what an inheritance! Millions can be reached by the arm of prayer, thousands by personal contact. Every one is capable of enrichment and of enriching me. Even the unlovely can

bless and enrich me if I will but open the door by blessing and enriching them.

### THEN THERE IS THE HERITAGE OF HOME.

"I will be a father to you." A father means a home. What precious words those are! I know a fine young man of means. He built a magnificent home on a prominence above a deep blue lake. What furnishings! What lawns! What walled gardens! A good sized hill was in the way of the proposed large garden. He had it moved away. It was all for the wife and children. *Those two children are only babies yet and do not even know what it is all about.* But Jesus said, "I go to prepare a place for you." Who can comprehend that? "When it is ready for you I will neither call, nor send, nor beckon—none of these is good enough. I will come after you myself and we will live in Father's house."

When the prodigal came back he received a robe, a pair of shoes, a ring, forgiveness and home, but none of these things could compare with the joy of having his father close again.

### THE FINAL HERITAGE RICHER THAN ALL.

I mention one more heritage, the heritage of *royalty*. If the thought of home does not move you, think upon the possibility of blood and character sonship. Have you not always wanted to be somebody? You can be and easier than you know. Unconditional acceptance of Jesus, the Son of God, will bring it to pass. You can be a royal prince in the household of God—here, now? Yes, a prince of the *King*. You can be a perpetual scion of the beautiful soul of God and exercise with him, jointly, everlasting domination over the whole of creation!

"He shall be my son." We shall become increasingly more like him until, at last, we are lost in his love and in his glorious presence, for we are Christ's and Christ is God's.

Up in New Hampshire the "Old Man of the Mountain" still gazes down across the hazy valleys. Hawthorne told us one time how the story went around that countryside years ago that, some day a young man would grow up in the community that would be a veritable personification of that great stone face, and that he would be noble and good and, eventually, be a great benefactor to his people. A certain farmer lad pondered this story day after day and his stout but wistful little heart was filled with noble longing. Going out to do the morning chores he would look at the face and wonder. On his way to the fields he would look again and, time after time during the day, and even in the twilight, he would gaze wistfully at the Great Stone Face. Hawthorne has it in his story that the lad's mind and longings were so wrapped up in the Good Old Man of the Mountain that he actually grew up to be a very good man and that he became a most blessed benefactor to the community and, thus the prophecy of the story was fulfilled.

We can talk so much with God, and look so often and so long in his direction, that we actually become like him. In kind, the spiritual life in his soul and ours are exactly alike. When we shall be in his likeness our souls



shall be satisfied. We shall inherit everything—everybody. He shall be a Father and God to us and we, as children, shall learn, labor, and live together, basking in the sunshine of his eternal presence. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

## THE ONE BOOK.

MRS. H. C. MORRISON.



A doubtless many of our readers know, a few years ago the three hundredth anniversary of the King James Translation of the Bible was celebrated. There has been much written upon this subject and yet it does not seem to be exhausted, by any means. In fact the Bible is a book which cannot be exhausted, for it is the best gift God ever gave to man containing all the good from the Savior of mankind to a lost and dying world.

The world can never know just what this Book of books has meant to the countries of the world. Its permeating, leavening influence has reached almost to the ends of the earth, and wherever its track of sacred truth has been left, the standard of the people has been lifted to a higher plane. We are sorry to admit that we, as a Christian nation, have not put the emphasis upon the teachings of God's word that we should. There is a tendency in these last days to relegate this code of moral laws to the rear, even forbidding its use in our public schools. Rev. Isaac T. Headland, of the Methodist Episcopal Mission in China, said, "Look out, United States, how you put the Bible out of the public schools."

There are a few people who are shallow enough to think they can get along without God and his Book, and in this way are endeavoring to impress the world with *their wisdom*, but this only betrays a weakness in their make-up which undermines the foundation which may uphold some virtues they may really possess. Such men as Edmund Burke, who made a habit of reading a chapter in Isaiah before going to speak in the House of Commons, and Daniel Webster who did not feel prepared to deliver his immortal orations in the United States Senate until he had taken as a tonic the eighth Psalm and the fortieth chapter of Isaiah, should cause these lesser lights of modern times to hie away to some secret retreat and be ashamed that they ever lifted up a hand against the Book upon which the very foundations of our constitution were founded.

John Adams said, "Suppose a nation should take the Bible for its only law-book, and every member should regulate his conduct by its precepts. Every member should be obliged in conscience, to temperance, and frugality, and industry; to justice, and kindness, and charity towards his fellowmen, and to piety, love and reverence towards Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness or lust; no man would sacrifice his most precious time at cards, or any trifling or mean amusement; no man would steal or lie or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane his worship. I have examined all, as well as my narrow sphere, my straitened means and my busy life would allow me; and the result is, that the Bible is the best book in the world." When we hear such testimonies as the above from men whom the world considers leaders, and who speak from experience, we should be very careful how we tamper with the grand old Book which has stood the persecution and hatred of centuries.

There is no other book which contains so much to acquaint man with himself as the Bible. It contains all that we need to make

us fit to live and fit to die. Any life which is patterned after its rules and precepts, will be a life that will leave its impression upon humanity. The following paragraph gives its worth in a nutshell.

"This Book contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be saved, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. *Christ is its grand subject*, our good is its design, and the glory its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be open in the judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

"How precious is the book divine,  
By inspiration given;  
Bright as a lamp its doctrines shine,  
To guide our souls to heaven.

"It sweetly cheers our drooping hearts,  
In this dark vale of tears;  
And life, and light, and joy imparts,  
And banishes our fears.

"This lamp through all the tedious night  
Of life, shall guide our way;  
Till we behold the clearer light  
Of an eternal day."

### The Oriental Conflict.

The newspapers have had much to say with reference to the recent difficulties in Japan and China. We find in the Bible a statement like this: "Where the treasure is, the heart is also." Japan's treasure is in Manchuria; her heart is there; her body will be there. Her armies are there, and quite likely to remain and be increased. Japan does want, and will want a big share of Manchuria. She has no ear to hear the protest of China, and the nations composing the League, against war and those encroachments upon the rights of other peoples that bring on war.

China is in no condition for any sort of united defense against Japan. With floods, famine, banditry and civil strife, with all sorts of incompetent and selfish leaders, battlefields, with the well trained and scientific armies of Japan, would simply be slaughterpens. It is bad enough for the Chinese to be barbarously killing each other. It would be horrors beyond description for Japanese armies, warships and airplanes to be turned loose upon the Chinese people. They could hardly make a show of defense.

There are indications that Russia might join with China against Japan. This would make a different situation; but if the Russian army is not much better trained—which perhaps they are—than formerly, Japan might have the advantage of such a tremendous aggregation of second and third rate soldiers; the probabilities are that the Russians under the new regime would fight at the present time as never before.

The nations, through their representatives, are doing, and should do their utmost to prevent war, but if it cannot be done, let these three nations fight it out among themselves. The other nations ought not engage in any sort of bloody conflict in this matter. We understand that war spreads like a plague, but the peoples of the various nations who are doing everything in their power to avert this war, may shed all the tears they wish, but should not shed any blood, if these nations should decide to fight to the bitter

end. It is time to call upon God for interference and deliverance from such a catastrophe.

At the same time, we must not forget that man is a free agent. He can trample upon the laws of God; he can reject the mercy of God; he can despise the warnings of God, and have his own way in his sight, and when he does, it is a way of blood, darkness and death. Human beings can become, in their spirits and rebellion, selfishness and hatred, almost demons. The other nations of the earth ought to have it understood, with the exception of physicians, medicines, nurses, and all the Red Cross could do under such fearful consequences, should be "hands off!" The United States is evidently done with overseas war until another generation grows up with remarkable capacity for forgetfulness.

### Don'ts For Preachers.

BY REV. F. LINCICOME.

Don't leave the highway of your thought to chase a butterfly, be it never so beautiful. Macaulay said of Burke that he "Almost always deserted his subject before he was abandoned by his audience."

Don't be carried away by applause, it is the spur of able minds and the aim of weak ones.

Don't bow as if you had hinges in your neck.

Don't let your voice become inaudible toward the close of a word or a sentence. Nathan Shepherd gives this advice for the care of the throat. If you awake in the night and find your mouth open get up and shut it.

Don't permit the skeleton of your address to parade its bones. Clothe it with flesh so vital that it would bleed at the prick of a needle.

Don't think that any amount of talent can atone for a habitual lack of preparation. Milton conceived *Paradise Lost* at thirty-two, but did not compose it until he had added twenty years of further preparation to his already stored mind.

Don't wait to dive for pearls of thought until you mount the platform. It might be painful to the audience. Don't let your words be bigger than your ideas.

Don't use a gallon of words to express a spoonful of thought.

### Extremely Exclusive.

And you will fall in love with it at first sight, because of the beautiful piece of genuine Levant leather it is bound in and the smooth calf leather it is lined with. It is printed from the large, clear, Long Primer self-pronouncing type, will delight your eyes. The beautiful white, opaque India paper makes it easy to read and very light in weight to carry. It has 40,000 references for your Bible study, a dictionary of proper names, a subject index and a very complete Bible concordance. It is silk sewed, has a silk marker for the Old Testament, also one for the New, red under gold edges, chapter numbers in figures, size 5½x8½x15-16 inches thick, weighs only 26 ozs. It is one of the finest editions of the Bible made by the Oxford Press, and it will be a lifetime pleasure to the owner. You will want one for yourself or your friend. The Oxford's net price is \$15; our special price is \$10, and we have only a limited supply at this price.

### A Pleased Customer.

Mrs. J. H. Douglas writes us as follows: "Received the book, Faussett's Cyclopedia of the Bible last week. Thanks for sending it so promptly. Am enjoying it." Any one who is interested in Bible study, in making plain the truths in a Sunday school lesson, or any line of religious teaching, will find this book invaluable. It is the largest value we have ever been able to offer for \$1.00. Order a copy for the personal benefit you will derive from it.



## DARE WE BE CHRISTIAN?

(Continued from page 3)

in joy-rides, picnics, amusement parks, shows, games, eating-places, leading their children in a Sunday frolic. What a spectacle. They readily side-track spiritual duties to entertain Sunday visitors, forgetful of their solemn duty to God, their visitors, and to themselves—on the Holy Day. Instead of strength to the weak, they make weaker. Leading others astray, when they should lure to higher worlds and lead the way. These are likable, pleasant folk, but strangers to the Heaven-born life of power, they win no souls to Christ. They know John's Baptism, but not Christ's Baptism of the Holy Ghost.

My friends, "If the good were better, would the world be so bad?" Why dwell in such powerless, unfruitful state? But not all are so; note example of those saints whom Sunday visitors leave alone, for the reason, these will not suspend Sunday duties for visitors. And having to spend a Sunday away from home, they are invariably found "about the Father's House." Dear reader, which of these represents your life? the former, who cannot hope for the saint's reward; or the latter, who dare be Christian? How unsatisfying the one, how full of comfort the other. Another Brand is the

*Christian of Custom:*—It is so easy to fall in with custom, it takes the adventure out of life, by demanding so little of one; just blend with the herd. No abstainers: no objectors: no out-standers. Zachæus was a product of custom, of his community, not unlike his fellows; but when he went up with Christ, the contrast was evident. Job was a good citizen till he beheld God, then he said, "I loath myself and repent." Isaiah rose to honors, but in the presence of God, he cried out, "I'm a sinful man." Today, many are Christians of custom, who, in the light of Christ or his Word, reveal a humiliating contrast. Whole communities have no religious contacts, seemingly content to remain so. Upon inquiry as to the reason, the reply is, "O, it's just the custom here." Friendly, sensible folk these, but without spiritual urge. They need outstanding leaders who dare break from custom, and will love them into the kingdom.

Members of Dr. Sheldon's church, in response to "What would Jesus do," decided to demonstrate it in daily living. But they were amazed at the adventure of it. One had to close his Sunday news-stand; another his Sunday show; one his soft-drink parlor; a man felt he should cut out his Sunday pleasure excursions; another his occasional drink; another thought Jesus would not use tobacco, so he must quit it. Long-standing debts must be settled; misused funds replaced. They must all attend worship. Some had ceased prayer. Indeed, all this was a break from custom, and was surprisingly daring. But need one expect to be Christian apart from it? To those bound by custom it seems hard, yet is demanded of God, and is the price to pay in the making of a Christian. Heaven knows we are weak, but try it in Christ's strength, and you will find you need not remain weak. Well, let's go—

*Dare Be Christian:*—Millions have dared, and if it meant twice the daring, there would be millions still; you are not alone. To some, influenced by daily Press reports, the whole world is adrift, with God powerless to stay the tide. Alas, sin and human weakness are evident on every hand. But be careful; they who oppose righteousness, also underestimate the forces that make God their Ally. He has reserved unto himself a mighty host, in whom is suspended the spirit of their Leader, and of the early Christians, and which holds back the world from chaos.

Thus two things should decide us in daring to be Christian, viz., it is God's side, and the winning side. The opposers are fighting a losing battle, a cause condemned of God already, and are destined to pull down their

house upon their own heads. Beloved, let's be done with the age-old failure of a religion yoked up with the world. Its rewarding falls far short of what was intended. But disengaging therefrom, and cheered by the assurance of a better, let us form a part of the only Force to whom God has given promise of victory, a people who dare be Christian, "according to Jesus Christ."

## Meeting Individual Responsibilities

REV. HENRY T. SCHOLL, D. D.



attended mid-week service at the First Presbyterian. The text interpreted by Pastor Kirkwood was Galatians 6:1-10. Two verses, 2nd and 5th, were apparently conflicting in the A.

V. In the Greek original, however, there is manifestly no conflict, for the nouns translated "burden" are different and distinct. That of verse 5th, directs attention to the *load*, for which we are individually responsible. For the way we bear it, we must each answer directly to God. Paraphrasing the passage we read, Every one has a life-load of responsibility, for which God holds him individually answerable.

## 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.

"Prohibition has been of great benefit to American agriculture through the increased use of dairy products and increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer."—Walter H. Lloyd, editor Ohio Farmer, Cleveland, quoted in The American Issue, April, 1931.

At the battle of Trafalgar, Oct. 21, 1805, Lord Nelson ran up the signal, "England expects every man to do his duty," and a smashing victory was won over the combined forces of France and Spain. The Captain of our salvation expects you and me to do our individual duty in the current conflict with evil and devil; do it as it is done by the host in heaven, do it every day, everywhere, and in everything. (Matt. 6:10).

What is our duty and responsibility in the matter of the Eighteenth Amendment? The Middletown Times Herald informed us, editorially, that prohibition has passed its peak, and that we are approaching the day when alcoholic beverages, of small and larger percentage, may again be legally sold and purchased. The Christian Herald, now a monthly, has, in the June issue, an editorial on: Our Declining Wets. We are informed that: "The year 1930 marked the peak of the anti-prohibition drive. Henceforth wet momentum will wane. . . . The unexampled unfairness of the wet press has aroused a normal American reaction."

M. A. N. spells man; and MAN, the word, means etymologically a person who thinks. The ideal man, accordingly, is the one who thinks accurately, and acts accordingly. We therefore meet our individual responsibility in the matter of the Eighteenth Amendment by looking discriminately on both sides of the question, and by basing our judgment upon salient facts. It is a lazy and dangerous habit to let others do our normal thinking

in matters political, social or religious. And knowing what is right on this prohibition question it is a shame and sin if we neglect to avail ourselves seasonably of the opportunity to endorse our righteous opinion with the ballot. (James 4:17).

As a credible member of the church you are meeting your responsibility by concerning yourself discreetly and diligently in the following and other problems of the present age. There is the matter of training children in Bible doctrine and duty. For a series of years my mother was my teacher in Scripture subjects, and a good start had been made when I was six years of age. We are certified that:—"More than 17,000,000 of America's childhood and youth are growing up with practically no religious instruction." "The wave of lawlessness, of immorality, of irresponsibility that is sweeping the country today is directly the result of taking the Bible from the schools and neglecting it in the homes."

Crime has increased ominously. The reported increase was 400% from 1912 to 1921. It is stated that "The crime wave in the U. S. has decreased 35-40 per cent. since the Eighteenth Amendment was adopted." Withal, according to President Hoover, "more than 9,000 human beings are lawlessly killed every year in the U. S. . . . Life and property are relatively more unsafe than in any other civilized country of the world."

Divorce is markedly increasing, "in some communities one fourth as many divorces as marriages." According to a recent press item, there were 331 divorces at Reno during May last, and the rake-off of the lawyers was \$100,000.

While the Church stands for the increasing freedom of all its membership from the pollution and the power of sin, it is menaced by a modern education that "trains for material efficiency irrespective of morality or religion." Evolution as taught today is inclined to leave God out. Modern psychology is largely materialistic, and seems to deny the existence of an individual mind as separate from an anatomical brain. According to a sometime editorial in the Reform Bulletin:—"The automobile, the road-house and certain commercialized amusements make easy wreckage of many young lives, while youth is seeking to express itself and to have a so-called good time."

"To him that knoweth to do good, and doeth it not, to him it is sin;" and for willing sin God has no excuse whatsoever. (James 4:17; Romans 1:20). At the mid-week service above mentioned, a verse of one of the hymns selected, runs:—

"Use me, O Lord, use even me,

Just as thou wilt, and when, and where;  
Until Thy blessed face I see,

Thy rest, Thy joy, Thy glory share."

As we habitually transmute these petitions into loyal practice, we are approximately meeting our individual responsibility, in line with the charge of Galatians 6:5. So may it be.

## One of the Alarming Sins

of the age is the sin of covetousness. "Covetousness, Its Curse and Cure," by L. L. Pickett, is a booklet that will impel the reader to search his or her heart. Get it and read it. Price 15c per copy, or \$1.20 per dozen, if you want to circulate some of them.

## Faussett's Bible Cyclopaedia

will give you valuable help in Bible study. Don't miss the opportunity to get a \$3.00 volume for \$1.00. A marvelous book at a marvelously low price. Pentecostal Publishing Co., Louisville, Ky.

## 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 Mar. 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.



Wednesday, November 11, 1931.

## ----CLEANINGS F

### THE EVANGELISTIC HOLINESS ASSOCIATION, Inc.

Headquarters, Orlando, Fla., will hold Holiness Camp Meeting, Sanford, Fla., Nov. 19-29.

**The Call.** The Board of Trustees of the Evangelistic Holiness Association, Inc., caught a vision of white harvest fields in a despairing world, heard a call from God to go out into the streets and lanes of the cities and into the highways and hedges in these last days and urge discouraged and hungry hearts to seek Christ as the remedy for their ills and the ills of the whole world.

**The Camp Meeting.** This will mark the launching of the work of the Highway and Hedge ministry of the Association, in obedience to the vision and the call and every true, Spirit-filled soul and lover of Holiness is urged to pray mightily that this may be the beginning of such outpourings of the Spirit upon the multitudes, that the neglected masses and unchurched young people may be drawn out of the net of Satan into the experience of regeneration and entire sanctification.

**Date.** November 19-29, 1931.

**Place.** Sanford, Fla., on the Florida State Road No. 3, 17 miles south of DeLand, 20 miles north of Orlando, 50 miles west of Daytona Beach and the Ocean. Noted for the large amount and fine quality of this famous celery raised in this district.

**Workers.** Rev. Samuel Thomas, the converted and sanctified Hebrew, his wife, Mrs. Samuel Thomas, also deep in the experience of full sanctification, Rev. Otto H. Nater, soloist, preacher, pastor, missionary, with many others who have been invited, representatives from the Holiness schools, National Holiness Association, Oriental Missionary Society, pastors, laymen, will bear witness to the mighty sanctifying power of the precious blood. Rev. Thomas spent nearly five years in Oxford University, England as student.

**Entertainment.** The Board of Trustees will run no dining room or hotel this time, as meals may be had at the various restaurants and eating places as cheap as the Board could furnish them and in some instances cheaper. If you will write at once that you plan to be with us and want a comfortable room for the ten days or less we will arrange the room for you at reasonable rates and everyone who comes will be cared for to the very best of our ability and on as economical basis as is possible. There will be plenty of rooms available and meals may be had close by at low price.

**Purpose.** Intense evangelism in the Highways and Hedges as God opens the way. Spirit-filled men and women sent out in tents and tabernacles where available, brush arbors, cottages. Two great holiness camp meetings each year and a twelve months' program in the salvation of souls. A definite missionary program with practical evangelistic Bible training as the demands arise. The establishment of missions in the various places where our evangelists hold meetings, under the direction and control of the Association, when deemed essential to conserve and save the work.

**Information.** Write headquarters for full details and information which will be furnished free. Ask for application blank for membership and join with us in these last days as we go and send into the highways and byways, the message of full salvation and compel them to come in before the Lord returns. For all information and details address the Association direct or Rev. E. C. Wills, P. O. Box 1944, Orlando, Fla.

### REVIVAL AT PROVIDENCE.

Sunday night, October 18, we closed a revival at Providence Wesleyan Methodist Church near High Point, N. C., with Bro. E. W. Jones as pastor. We had a few gracious services, with the interest increasing until the last. A few souls prayed through at an altar of prayer in the good old-fashioned way. One night after we had preached on hell a man came to the altar under deep conviction, and as he prayed he kept telling us we preached the truth. We realize that Russellism is so deceiving people today in regard to hell that thousands of our preachers need to sound the note of warning. We don't need to be timid about it. It's a serious thing when the devil deceives people, making them believe there is no hell so they won't prepare to escape it.

Bro. Jones and his consecrated wife are faithful and loyal workers. They have their work at heart. And we have never seen people who seem to appreciate their pastor and his wife more than these people. They have the confidence and love of different denominations, also their co-operation. Sister Jones came near getting killed in an automobile wreck a few months ago, but God saw best to spare her life, so she is going strong again in his service. We spent our time mostly in their hospitable home, and shall never forget their kindness to us.

Providence Wesleyan Methodist Church is about five miles from High Point on Highway No. 610. The church, a little wooden structure, is in a beautiful place in the midst of a grove. An oak tree stands in front of the church that has a decayed place in it caused by bullets shot from rifles about fifty years ago when men had great shooting matches on this spot of ground. This is rather a historic place. About fifty years ago a man ran a distillery here, when some Christians talked to him about his soul. They had services with him and he was converted in his bar room and gave up the dirty business. The place became a scene of revival. A brush arbor was



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OF ASBURY THEOLOGICAL SEMINARY



Wednesday November 11, 1931.

Scriptures, take off their hats to the faultless Man of Galilee. Those who claim that he was only a man, claim that he was by far the highest type of man that ever lived among men. Those who have believed in his deity, and yet have rejected his gospel, would fight to the death for the sake of the truths he taught and the church he has set up in the world.

Christ's life and teachings have, in a most wonderful way, affected architecture, art and literature. His Spirit has permeated, to some extent, all civil government, social and commercial life. Jesus is the most familiar name in history; his sayings are repeated in courts, senates, congresses, cabinets, and about the camp-fires of the armies of the world. His life, and the precepts which fell from his lips, are thrilling the race with a new conception of duty and happiness and lifting the multitudes to a higher life.

If Jesus should come back to the earth in such a manner that there was no question as to his identity, so that all men could know, without doubt, that he was the Christ of Bethlehem, Nazareth, Gethsemane and the cross, the whole intelligent world would be thrilled and startled as by no other event that has occurred or could occur in all human history. As suggested at the outset, it is interesting to ask one's self, What institutions in our civil, social and religious life, would he overthrow and what would he perpetuate?

If Christ should return to reign on the earth it would seem that Jerusalem would be the most suitable and appropriate place for his headquarters. Above all other cities in the world, it is in human thought the most sacred. It is the religious center of the world's geography. Jews, Christians and Mohammedans alike, cherish for Jerusalem a reverence and love unknown for any other spot on earth. Abraham offered Isaac there, the ancient Jewish kings reigned there and made it famous throughout the inhabited world. Christ taught, suffered and died there. It was from Mt. Olivet, in full view of Jerusalem, that he ascended to heaven.

The Mohammedans associate Jerusalem with the most sacred things connected with their devotions. The location would be about equally convenient for the eastern and western world. The Suez Canal opens up a highway from all the East to Jerusalem. It would be a splendid triumph for truth and righteousness, if Christ, who rode into Jerusalem on an ass's colt, to suffer upon a cross for a lost race, should ride into Jerusalem upon the Shekinah cloud and sit upon a throne of universal power to govern a redeemed race.

(Continued)

UP IN THE NORTHEAST.

**W**E had a very delightful week at Boulevard Methodist Church in Binghamton, N. Y. The pastor, Dr. W. S. Crandall, and his assistant pastor, Rev. Dodd, are as delightful Christian brethren as one could wish to meet. They have a great church building; although the auditorium was very large it was remarkably easy to speak in. The membership is about 1700, is well organized, and is said to pay one of the largest budgets in the conference. The people remind me much of old-time Methodists, and I greatly enjoyed the privilege of preaching to them.

One of the delightful features of this meeting was the coming of a drove of old Asburians; there is a large number of Asbury graduates preaching in this region. They came down one day, preachers, their wives, and a few children amounting to thirty in number. One of the preachers came a distance of two hundred miles; others came later. Mrs. F. H. Haskins, of Binghamton, gave us an evening dinner; there were about forty of us who sat down in one of the beauti-



ful tea rooms in the suburbs of the city. We had a very enjoyable evening; the two pastors of Boulevard Church were with us, and after the dinner the dear old Asbury boys told how they had been blessed at Asbury College, and how the Spirit had kept the fire burning in their hearts. It was well worth the trip of 800 miles to meet this young consecrated life.

It was a real pleasure to meet two of our fine young men, Cantrell and Phillips, radiant with divine grace. Cantrell came to Asbury from California and Phillips from Ohio, the latter being pastor of a wide-awake, growing Nazarene Church in Binghamton. He and his people attended our services. He has a clear, joyful testimony, and I am told he is making a good impression in this city. Cantrell is the picture of robust health and cultivated manhood. He is pastor of a Nazarene Church in Syracuse, N. Y. These dear young men are carrying the white banner of full salvation and are winning many souls to Christ. Many of the pastors of the city came to our services, and a number of out-of-town visitors, beside this big Asbury family. We found here Rev. Robert Williams, pastor in this city. He is a graduate of Taylor University and thoroughly loyal to his Alma Mater. He is a splendid young preacher and is doing a fine work here, attended our revival regularly, and his presence was always an inspiration. He found his good wife at Asbury College; married Miss Polly Haskins who is proving a most worthy helpmeet in his very active ministry. It would be impossible to tell what a delight it is to meet these devoted young men who are carrying the torch of evangelistic fire and winning many precious souls to Christ. Not one of them believes that the days of revivals are past, and in their ministry they are proving that "they shall not pass." God is mighty to save. The sinful are carrying a heavy burden of discontent and unrest; whenever God's people gather to sing, pray, preach, invite, warn, exhort and entreat the lost to come to Christ, there will be among them an invisible and mighty One to endue with power and to bless their efforts in the salvation of souls. Many were at the altar during the meeting and a number claimed definite help. There is every reason to believe that if these services could have been protracted three or four weeks, instead of one, we could have had a widespread revival. There were from twenty to forty seekers at the altar in the evening services.

We were entertained in the very comfortable home of Mrs. F. H. Haskins, where every attention was given that could rest and prepare the preacher for the strenuous services. Good people, are the Haskins.

From Binghamton, wife and I went to Elmira and was with our good and worthy friend, Rev. L. E. Otter, pastor of Epworth M. E. Church. He and his wife are Asburians, and are doing fine work, holding revivals and winning souls. We had five fine days with him and his church. After the first evening service, the Sunday school room was opened and well filled, in addition to the auditorium in all of the evening services. A number attended these meetings from quite a distance. I met several who told me they had been led into the experience of sanctification by reading THE PENTECOSTAL HERALD. This is a source of real comfort and encouragement.

We hurried back to Louisville, and after two nights rest commenced a few days' meeting of the Methodist Holiness League Convention in Trinity M. E. Church. The second night of the meeting a number of people expressed their desire for entire sanctification, and one very devout brother prayed through to victory at the altar, and claimed full salvation from sin in Christ.

The membership of the League is growing; names are coming in from many states and we are devoutly hoping and praying for a gracious revival among the Methodists. We love and rejoice in the good work of the Naz-

arenes, the Pilgrims, and all Christians, but we have a great longing to see an awakening in Methodism. There are thousands of people in the two Methodisms who have not bowed their knee to the Baal of modern liberalism. They are holding on for the faith and longing for a baptism with the Holy Spirit upon themselves and a great revival to bring the lost to Christ. Join us in prayer.

Faithfully yours,  
H. C. MORRISON.

### Get 'Em Young.

We print below a clipping from the Alabama Christian Advocate which ought to create righteous indignation. When men of prominence devote themselves to the destruction of the young people of our country it is time for a high tide of indignation. Read the following, think on it, and see if you don't feel like crying to God for help, and determine to do what you can to down the liquor traffic.

"A recent newspaper dispatch says that the Crusaders, an anti-prohibition organization, is planning an 'immediate drive to boost its membership among college students,' and further says that Nicholas Murray Butler, the president of Columbia University, had suggested this course, adding that Dean Mendell of Yale and President Hibben of Princeton 'had urged their students to join.' If the wet New Yorker is correctly reported, it is nothing short of a shame. Not being able to win the wet-dry fight on a clear-cut basis of merit, the wets are now invading the ranks of our youth, going into the classic halls of colleges that once stood for 'God and home and native land,' seeking out young men who never saw a saloon with all of its horror, and seeking their support in bringing back to this nation the most damnable traffic that ever darkened its history's pages. We are not surprised at the tactics of the wets. They want liquor and they know they can never get it back by the votes of men who lived in the old liquor days. They will have to depend upon the votes of young men and young women who never saw a saloon, but whom they are trying to deceive into believing that imperfect enforcement is worse than no law at all. The trustees of some of the colleges in this country ought to look very carefully into the kind of men who constitute the faculties."

### Asbury College Opening.

Asbury College opened the new year with a splendid student body and practically the same enrollment as last year.

According to the annual custom, the school opened with the fall revival conducted by the beloved president emeritus, Dr. H. C. Morrison. For ten days the services continued with increasing interest. The altars were filled and the student body was profoundly stirred by the mighty messages on Full Salvation brought by this outstanding holiness preacher of America. Despite the fact that Dr. Morrison had suffered some from physical illness, he preached with unusual strength, clarity, and ardor. Those who were present will testify that the old-time power was manifested in the gracious results which ensued, and that, while on all sides the widespread financial depression is matched by a similar spiritual lethargy, yet in this institution the old-time revival methods and results are still used and seen.

The Asbury College administration, faculty, and students are continually keeping in mind that the school has a high and holy mission; that its only excuse is to be proclaiming continually the message of Scriptural Holiness to the world; that without the widespread emphasis upon this doctrine and experience the school would have no excuse for existence. Because of this emphasis scores throng to the altars experiencing the saving or sanctifying grace of God in their hearts.

At the close of the last school year at Commencement, a most striking incident occurred. Dr. Morrison, previous to preaching the baccalaureate, called upon the graduating class, number in all about 125, to testify, by standing, to the saving and sanctifying power of God; and practically the entire class stood as a unit on this occasion. This scene mightily stirred the hearts of the people. It is the purpose of the president of the senior class this year and his co-workers, as well as that of the faculty, to present at next Commencement another graduating class which shall be one hundred percent for Jesus Christ. If Asbury College can continue to send out year after year an unbroken army of Spirit-filled graduates, only eternity can reveal the tremendous impact which this stream of consecrated young lives will make for the extension of the Kingdom of God.

Asbury College is carrying on faithful to its high calling. We desire the prayers and support of all who are interested in the building of well-rounded young life which will glorify God and serve most effectively humanity at large.

L. R. AKERS, President.

### Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.

### Mrs. H. C. Morrison,

our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, 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 VALUE OF PERSEVERANCE.

Mildred Gray tossed the bag which she had been beading on the table with a sigh of disgust. "I'm tired of that. I don't intend to finish it. It is tedious and it takes too long."

"Mildred, the things you begin and never finish would make a great pile. I know one drawer in your bureau that is full," remarked her friend, Daisy Warren, who was busy with a bag similar to the one Mildred had just tossed aside. "Mother always insists that I finish what I begin. She says that is the way to learn perseverance."

"I will be persevering when I am older," returned Mildred carelessly, forgetting that the time to learn perseverance is in youth.

Perseverance is the ability to keep working at a task, after the first glamour has departed. It marks the difference between failure and success. It is stubborn, for it hangs on to an undertaking, and gets it done. Perseverance is a virtue. It is an indication of strength of character and of will power to keep on and on in any right course of action.

There are evidences of lack of perseverance all around. It may be unfinished fancy work, as in Mildred's case; it may be the youth who did not finish the college course; the girl who started to improve by attending night school, then dropped out after the first few weeks; the young woman who is only a commonplace musician, because she lacked the will to practice faithfully.

Girls, how many unfinished things have you that testify to your lack of perseverance? Perseverance means sticking to a task until it is completed. It was the perseverance of God-year that produced rubber; the perseverance of Burbank gave to mankind better vegetables and fruits, and more beautiful flowers; the perseverance of Edison has made electricity the servant of man; that of the Wright brothers gave the airplane to the world. The perseverance of David Livingstone opened up the continent of Africa. Perseverance develops faith, and hope goes hand in hand with faith. The men mentioned had enough to discourage them; they might have given up, but perseverance refuses to be discouraged; it refuses to look at an undertaking as hopeless, it refuses to quit, and it starts anew after each failure.

Cultivate the habit of perseverance.  
-Exchange.

Dear Aunt Bettie: My father is an evangelist. He takes *The Herald*. I enjoy reading page ten. I am eleven years old and have brown eyes and dark brown hair. I am in the sixth grade. Who can guess my middle name. It begins with A and ends with E. It has five letters in it. I would like to receive letters from the cousins. I go to the Pilgrim Holiness Church. I live right next to it. This is my first letter to page ten. I would like to see it in print.

Ruth Gaddis.  
4805 Ravenna St., Cincinnati, Ohio.

Dear Aunt Bettie: Here comes a new writer. Will you give me a little space so I may join your band of youngsters? I'm fifteen years of age and am a Sophomore of Big Rock High School. I love to go to school and am especially interested in music. I go to Sunday school each Sunday and also attend the Epworth League. Write, anyone who wishes to correspond with me, and I'll answer each letter.

Lala Barnette.  
Big Rock, Tenn.

Dear Aunt Bettie: Will you let a girl from California join your happy band? I live on a farm in Imperial Valley where it is quite warm. Here it is greatly different from the East; we irrigate and have canals and ditches; although Imperial Valley is a pretty place. I am fifteen, with light curly hair, grayish eyes and a fair complexion. I weigh 112 pounds and I am five feet, four inches tall. I am in the second year in high school. My

grandmother sends us *The Herald* and there is nothing I enjoy reading as *The Herald*, especially the Boys and Girls' Page. It seems to me letters from California are very rare. I will try and start the beginning of the California letters, if there is room for them all. I love the Lord and it seems to me there is always something to do for him, though I can't do enough to be worthy of his love and care. Many nights the family and I gather around the piano and sing songs for the Lord which we greatly enjoy. I am sending my love to all the cousins and to you, Aunt Bettie. I would like to see this letter in print as it is my first one. All the cousins please write to me and I will answer all the letters written to me.

Blanche Bair.

Box 102, Imperial Valley, Calipatria, Calif.

Dear Aunt Bettie: Would you let a lonely girl from Elkhorn, Ky., be admitted into your crowd of happy boys and girls? I was thirteen years of age Aug. 29. My weight is 102 pounds, and I am five feet, two inches tall. I have brown hair and grey eyes. I am in the eighth grade. I like music. I never go to theaters, dances, or shows. This is my first letter and I hope Mr. W. B. is asleep because I want to see my letter in print. B. Louise Williams, I guess your name to be Betty. If so, please write to me. My middle name begins with M and ends with E, and has three letters in it. Whoever guesses it write to me.

Pearl M. Benningfield.  
Elkhorn, Ky.

Dear Aunt Bettie: Here I am again asking for a place in your happy band of boys and girls. I wrote before but I guess it got misplaced or Mr. W. B. got it. I hope this one will miss him. I am a girl sixteen years old, and have been in bed for nearly ten months with lung trouble, but am improving and hope to be up soon. Aunt Bettie, I'm glad that so many of the cousins are Christians. I am a Christian and belong to the Pilgrim Holiness Church. I enjoy living for Jesus and I'm sure everybody else does that is a Christian. I guess I had better describe myself. I have dark brown hair, blue gray eyes and a fair complexion with a few freckles. I would like for the cousins to write to me. I will try to answer all letters received. I like pen pals. My birthday is Feb. 8. Have I a twin? If I have please write to me. A friend sent *The Herald* to me and I enjoy reading it, especially page ten.

Lucile Lambert.  
203 E. Iredell Ave., Mooresville, N. C.

Dear Aunt Bettie: As this is my second letter to *The Herald* I would love to see it in print. I had the pleasure of seeing my first letter in print so I hope Mr. W. B. is out when this arrives. I am an Arkansas girl and am proud to be called one. I am five feet, five inches tall, have brown eyes, black hair, dark complexion and weigh 115 pounds. My age I will leave for someone to guess. It is between sixteen and nineteen. Whoever guesses my middle name I will write them a letter. It begins with B and ends with E, and has seven letters in it. How many of you cousins like to read books? I certainly enjoy reading them. My favorites are *The Ten Dreams*, *Billy Whiskers* and *Lady of the Lake*. I suppose I had better tell you something about our State. I live in the wonder State; of course, I think so. Arkansas is noted for several good things—good roads, fine schools, fine churches and friendly people. I have said enough for one time. Aunt Bettie, please be kind enough to print this letter, won't you?

Evelyn Swann.  
Beebe, Ark.

Dear Aunt Bettie: I am coming again as you were so nice to print my other letter. I got so many good letters from the cousins it encourages me to write again. I thank God for all his people. I feel more determined to make it to the City of God today than ever before as I am nearer the

journey's end today than I have ever been before. I just came home from Camp Free camp meeting near Conly Springs where I met so many of my big brothers and sisters in Christ. Rev. Raymond Browning will be one of the preachers for next year. I never have heard him preach but if I am not in heaven I expect to hear him next year. I want to tell all that wrote those good letters encouraged me to travel on God bless you all. I love every one of you and would be glad if you would write again. We are expecting to have an old-time class meeting at our church soon and I wish all God's people could meet with us; it would be heaven on earth. I am a Wesleyan Methodist, as we have such large crowds we have a large harbor to worship in in the summer. Mrs. Arthur Leasure, I would be glad to visit your camp at Toronto, Ohio, as I know it is beautiful to behold. I am glad for all the holiness people the world over. I thank God for *The Herald*. It brings food to my soul. I am so glad that God's people can meet at the camp meetings where they can praise God for a full salvation. I am glad my church stands for holiness and we can tell what God has done for us. If he has sanctified us we can tell it. I don't like to be in meetings where you have to be careful or you will tell too much. Dear cousins, how thankful we should be for having a privilege to tell what God has done for us.

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

Dear Aunt Bettie: Will you let a Tennessee girl join your band? I have never written to *The Herald*, and am anxious to see my letter in print. I am twelve years of age and in the seventh grade, and go to Big Rock school. I have light brown hair, light blue eyes, and have fair complexion. My middle name begins with F and ends with E, and has eight letters in it. Anyone who will answer my letter I will write to them and tell them more about myself and home. I hope Mr. W. B. is not at home when my letter arrives, for I do wish to see my letter in print.

Mary F. Lee.  
Big Rock, Tenn.

Dear Aunt Bettie: Is there space enough for a Tennesseean to join your happy band? Each week I enjoy reading the Boys' and Girls Page. But I think if the boys don't wake up you'll have to change it to the girls' page. Come on boys, let's don't let them beat us. We can write as well as they although we do not have as much time to write. I have noticed but very few letters from Tennessee. So if there is room please print this one. I hope the cousins will not fail to write to me. I will answer all letters I receive, and will exchange snapshots if desired. I was born March 24, have I a twin? Guess my middle name, which begins with an E and ends with N, and has five letters in it. Please write to me, cousins.

Thomas E. Pickle.  
Rt. 3, Columbia, Tenn.,

Dear Aunt Bettie: I desire to have a word to the young folks if there be room on page ten for my letter. I have enjoyed very much the letters of the Christian boys and girls, and hear them testify to the power of holiness. It means a lot for a young man or woman to be absolutely and wholly consecrated to God's will. And it is ours as Christians to hold the blood-stained banner high always, and in every sense of the word make our lives shining testimonies for our blessed Savior. There are many opportunities for the Christian to glorify God in his daily life, and sad to say we pass many by without utilizing them. It takes grace to do many of these things for God, but he will give us that for the sincere asking. Let us realize and wake up to the fact that God needs and requires our testimony in deeds many times as well as words; and this is truly a day when the blinded world needs the light of the Christian to shine. "Walk in the light, as he is in the light." Indeed this is a blessed thing to do, and if we are in the light, we are sure to have a desire to see souls brought to Christ. I have many suggestions which I am sure would prove helpful and blessed to the folks who will do something for Christ. God has blessed

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my labors, and I know he will yours, too. I think we all have a part in this great work! Let's assume something as our duty for Christ. Can't we realize what it will mean! I am only a boy myself (18 years) and have not been saved but something more than a year, but I have a vision of what these things mean. If we did no more than give out a dozen Gospel tracts, or sold a couple religious books, or something, look what it might mean to God's kingdom! I am now going to give my entire time most unreservedly to the ministry of book-selling and tract distribution. And such work done in the Spirit can't help but bring forth good fruit. Of course, we aren't all called to be preachers, but we can do our part, and it is sure to receive God's richest blessing. I want to hear from all God's children who will write, and especially the young folks, and will answer your letters. May I hear from some young preachers or missionaries, or folks preparing for same?

Woodrow Wilson.  
Navum, Va.

Dear Aunt Bettie: Could you sunnifaced boys and girls slip over a little for a little Kentucky girl. It won't take much room for I am not large. I'm four feet, seven inches in height, have hazel eyes, light, slightly wavy hair, and fair complexion. I am eleven years old and in the ninth grade. I've just finished reading *The Pentecostal Herald*. Mama has taken this paper for about a year but I hadn't noticed it much until I heard Dr. Morrison preach at Glasgow, Ky., back in the summer. I then became more interested. We are staying in Scottsville, Ky., going to school and we got our mail late so I may be answering questions from a back number. Frances Hill, I guess your first name to be Myrtle. Marie Neal, I guess your name to be Nina. Am I right about either? Can anyone guess my name? It begins with J and ends in A, and has seven letters in it. My birthday was Feb. 6. Have I a twin? If so please write and send a snapshot. I started one letter to this paper and it got lost so I hadn't tried again until tonight. Now I said it wouldn't take much room and yet it seems I can't stop. I hope Mr. W. B. is asleep when this arrives, and I also hope to see this in print as it is my first letter.

J. Mayhew Hinton.  
Petroleum, Ky.

Dear Aunt Bettie: I am nine years old and in the fourth grade. I like to go to Sunday school. I go to Pratuna school. This is my first letter to *The Herald*. I enjoy reading the letters from the boys and girls. I would like to receive letters from the boys. I live on a farm and for pets I have two kittens. I will watch for my letter.

Norman de Vries.  
Rt. 6, Box 50, Salem, Ore.



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## FALLEN ASLEEP

### HUNTER.

Andrew Smith Hunter, son of John Hans Hunter and Mary Ann (Smith) Hunter, was born in Brooks County, W. Virginia, June 26, 1855. His general education was obtained in the public schools of that county and at West Liberty State Normal School; his theological training at the Boston University School of Theology.

In 1882 he was received on trial in the Pittsburgh Conference of the Methodist Episcopal Church and, except for one year as a Supernumerary, continued in active service until 1904, since when he has been on their retired list.

Brother Hunter was married January 2, 1883, to Miss Sarah Elizabeth Brennenman, daughter of Keziah Allison and Richard Brown Brennenman of Hancock County, W. Va., who served with his through his active ministry. When he retired they made their home in Beaver, Pa., where their children were educated, until late in 1917, when they moved to DeLand, Fla. Here Mrs. Hunter was laid to rest, having died Thanksgiving morning, 1923, and the writer of this sketch conducted her funeral service.

During his residence in DeLand Brother Hunter was as active in the work of the Lord as strength and opportunity allowed, preaching from time to time, teaching in Sabbath school, preparing notes on the Sabbath School lessons for local papers and writing for various religious publications. He was loyal to his convictions, positive in his advocacy of Scriptural doctrine, faithful to his Christian testimony.

His health gradually failed. For a year he suffered from angina pectoris, the attacks increasing in frequency and intensity until, after four weeks' confinement to his room, the end came on the morning of October 10, 1931. His daughter Eunice, who was his home-keeper these last years, gave him the tenderest possible care during his last illness and deeply mourns

his passing away. Four other children are also left in sorrow: Richard, residing in Milwaukee, Laura, of LaGrange, Ill., Herman, of Orlando, and James of Chicago.

Rev. J. W. Cain.

North Indiana Conference, Methodist Episcopal Church.

### FERGUSON.

Mrs. Sarah Jefferson Ferguson went to glory May 26, 1931. She was born in Cherokee Co., Ga., Jan. 28, 1846. She was converted and joined the Methodist Church at the age of eight years. She was one of the charter members of Fairview Church organized 1857. She was married to Daniel Ferguson July 17, 1872.

She was the mother of five children, Edna, W. D., Charlie, Virgil, (deceased), and Mary, who died in childhood. She nursed her sister (Maria Williams) in her own home, during her last illness, raised and educated her four orphan children. She sent two orphans to our Home at Decatur, Ga., where they were given the best of home training and education. When her daughter (Mrs. Tate) was left a widow, she took charge of the children, relieving Mrs. Tate, as much as she could of that responsibility. They attested their appreciation, when they were grown by rendering to her the same reverence and honor, as to their mother. Mrs. Tate said during her mother's life, "Whatever my children amount to the honor is due my mother."

She graduated from Asheville Female College. She taught school several years in the mountains of North Georgia. Her daughter took her mother's place many years, teaching children in grammar and high school, and adults in Bible study. Two of the grandchildren are filling very desirable positions in high schools of their State.

We feel her grandest work was in the Sunday school. She started the first Sunday school in this section, by gathering the children in her home and teaching them the Bible. When there were too many for the room, she moved them to a vacant house on the

farm. After Fairview Church was organized about a mile from her home, she moved there, soliciting and receiving help, until it numbered about a hundred. In 1896 she moved to Waleska, Ga., and was always helpful in church work, encouraging and assisting the students, and administering to the wants of the needy. In 1911, she again changed her home to Fairmount, where she continued her good work, teaching an old folks Bible class, leading in missionary work, etc. When her eyes were dim, her hearing dull, and her body too feeble to attend church, she would send flowers to the sick, letters to the distressed, supplies to the needy, and bestow a benediction on those who visited in her home. At the Home-Coming at old Fairview, 1930, she was given the seat of honor and extolled as the "Mother of the Church."

Like Paul, years before she left us, she was permitted to visit heaven and come back to tell of its glory.

When her work on earth was done, She lay her tired body down to rest. Her spirit took its flight,

To the home of celestial light with the blest.

An old friend,  
Cornelia Sewell.

### REQUESTS FOR PRAYER.

H. H. McAfee: "We earnestly request that our friends of the Holiness Movement join with us in definite prayer for the healing of Mrs. C. P. Hogle, of Ann Arbor, Mich. On July 28, while Brother and Sister Hogle were on their way to Eaton Rapids Camp Meeting, they had the misfortune of an automobile accident, in which Sister Hogle sustained a fractured spine and other serious injuries. She spent five weeks in the hospital, and is yet confined to her bed, in her home in Ann Arbor. She has improved, but still suffers greatly. She has faith for healing, and we know

that God answers prayer. Sister Hogle is a devout and useful woman in the Lord's work for the spread of scriptural holiness. Let us pray and expect God to restore her to health, active service and the blessing of a lost world."

T. W. Brendle: "Earnestly pray for me that I may be healed of stomach trouble and other ailments. Also pray for three friends that they may be healed."

Please pray with all the fervency of your souls for two families who are in dire distress and spiritually blind.

Please pray earnestly that a young man and woman may be saved and the young lady to get well and find employment.

### FLORIDA HOLINESS CAMP MEETING.

The Florida Holiness Camp Meeting is conducted during mid winter, and at a time in the year when all other camp meetings are closed. We, therefore, extend a special invitation to all who expect to spend their winter in Florida, to attend the Florida Camp Meeting, at Lakeland, February 11th to 21st, 1932.

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## SUNDAY SCHOOL LESSON

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

Lesson VIII.—November 22, 1931.  
Subject.—Paul in Rome. Acts 28:  
16—24:30, 31.

Golden Text.—I can do all things through Christ which strengtheneth me. Philippians 4:13.

Time.—A. D. 60 to 61.

Places.—Cæsarea and Rome.

Introduction.—Last Sunday's lesson closed just as Paul was asking for the privilege of speaking to the Jews who were trying to kill him. At the end of his speech they threw dust into the air, and cried: "Away with such a fellow from the earth: for it is not fit that he should live." Under a strong military escort he was sent to Cæsarea to prevent his enemies from killing him. His accusers followed him there, and hired one Tertullus, an orator, to plead against Paul; but they failed to convict him of any wrongdoing. While a prisoner at Cæsarea Paul used every opportunity to preach Christ to all comers. "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Miserable wretch, he hoped that Paul might bribe him, "that he might loose him."

When Festus came into the governor's office that Felix had held, Paul appealed to Cæsarea, and thereby forced Festus to send him to Rome for further trial. But before Paul was sent away King Agrippa made a visit to Cæsarea to see the governor; and being curious to see and to hear the strange prisoner, the opportunity was granted to him. Paul's great speech, delivered before the king, and recorded in Acts 26, is one of the most eloquent utterances that has ever fallen from human lips. Festus concluded that he was crazy, and declared: "Much learning doth make thee mad;" but Paul affirmed that he was speaking "words of truth and soberness." And then to Agrippa he said: "King Agrippa, believest thou the prophets? I know that thou believest." King Agrippa's reply has been the occasion of what seems to me a very foolish controversy. I quote Dr. Adam Clarke on the passage, believing that he is correct. "Thou hast nearly persuaded me to embrace Christianity. How it could have entered into the mind of any man, who carefully considered the circumstances of the case, to suppose that these words of Agrippa are spoken ironically, is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth; and only prevented from acknowledging it by secular considerations."

Following the foregoing matter we have Luke's minute account of the perilous journey to Rome, during which their ship was wrecked and lost with all its cargo; but the passengers escaped with their lives to the island of Melita, now called Malta. Paul used the occasion to heal certain sick ones and to preach the gospel while on the island. After some time they embarked on board another vessel which landed them on the Italian shore at the town of Puteoli, whence the journey was completed to Rome on foot. This brings us directly up to the text of today's study.

16. When we came to Rome.—At last Paul has his long cherished wish fulfilled; but how differently from all his expectations. But never mind about that; God will see to it that his work shall be done through Paul. The centurion.—This was the same Roman officer into whose charge Paul was committed at the commencement of his voyage. He seems to have been a faithful soul. Captain of the Guard.—This must have been the officer whose job was guarding prisoners in Rome. Suffered.—Permitted. To dwell by himself with a soldier that kept him.—I wonder if our faithful centurion did not suggest this to the captain. There was some kindness, even in heathen Rome.

17. Paul called the chief of the Jews together.—Paul meant business, and wasted no time. This call for his Jewish brethren was made immediately after a rest of three days. Paul's speech needs no exposition. Read it carefully, and note the utter absence of any ill feeling against his persecutors. Although he had appealed to Cæsar in order to save his life, he had nothing to accuse his nation of. It is a manly speech. One expression may call for explanation: "For the hope of Israel I am bound with this chain." The Jews hoped for a Messiah and for the resurrection of the dead. Both of these blessed hopes had been the theme of Paul's preaching. Of course, the Sadducees believed nothing—they were Jewish infidels; but the Pharisees believed in both these hopes that had so long sustained Israel. Strange that they should have cried for the blood of him who proclaimed the very things for which they were hoping.

21. Their reply was rather cautious, but clear and kind: "We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee." They must have been so glad to get Paul out of Palestine, that they forgot to send some evil word after him to Rome. But it was Satan's job; and he would soon have things going his way at the Roman Capital.

22. But we desire to hear of thee what thou thinkest.—Paul must have said much that Luke has not recorded. He had opened the way for a future discourse. The remainder of the verse shows quite plainly that they were not in total ignorance concerning the apostle's faith and teaching. They had heard something about Christianity before Paul's arrival in the city. Concerning this sect, we know that everywhere it is spoken against.—The church in Rome had been spreading the good news, and the devil and hisimps were on the warpath. He never lets a soul go without a battle. Without question, all the forces of hell are arrayed against Jesus Christ, and against all who are true to him. Separate the Church from the world, and the battle will be as hot as it ever was in Jerusalem, or in Rome. America would seethe like a boiling cauldron. We would witness spiritual cyclones and spiritual earthquakes on every hand.

23. There came many to him into his lodging.—God seems to have provided that he should have ample room for his work. I wish to call attention to the ground-work of his teaching. There was no New Testament at the

time. Some of its books had been written; but they were not yet formed into the New Testament Canon as we now have it. Note that Paul "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets." He believed in Moses, and found that Moses testified concerning the coming Christ. His sermon would have been too lengthy to suit some of our modern church folk who never carry anything bigger than a halfpint tin cup to service; and when they get that full, they are ready to trot home for dinner, or to abuse the preacher who is endeavoring to help some really hungry soul into the kingdom of God. That little fulmination is free to all who need it. Paul preached "from morning till evening." Not too long when he had something to say.

24. Some believed, . . . and some believed not.—Men are the "same yesterday, and today, and forever." One of the hardest things that any true minister of the gospel of Jesus Christ has to face is the fact that he must preach to many who will be lost in spite of all that God and good men can do. This thing broke the heart of the Son of man when he cried to the Jews: "Ye will not come to me that ye might have life." He weeps over Jerusalem, because she would not let him save her from temporal and spiritual ruin. I suppose that he is still weeping over many modern cities as they revel in sin and shame.

Be careful to read the five verses that are not included in our lesson. In them you will find why so many souls are lost forever. They close their own eyes, stop their ears, harden their hearts and stiffen their necks, lest they should yield to the wooings of the Holy Spirit and be saved. It is their own doing that results in their everlasting undoing. The Spirit of God is constantly ceasing to strive with such souls, and turning his ministers to those who will hear and believe the gospel.

30. Two whole years in his own hired house.—We know not where the money came from to pay this rent. Some have supposed that the apostle had property; but that is only a guess. Others have supposed that some of the churches that he had founded furnished the money. That is more reasonable, but just a guess after all.

31. Preaching the kingdom of God.—I take off my hat to Paul. Nothing could stop him. He had sworn everlasting loyalty to his Master, and everlasting defiance to the devil, and the war was on to the hilt. No man forbidding.—Good. Chained to a Roman soldier; but still crying: "This one thing I do." He had no other business in the flesh but to preach Christ's gospel to a dying world; and he so finished the work that when Nero's axe was ready there was nothing left to do but to die and receive his crown.

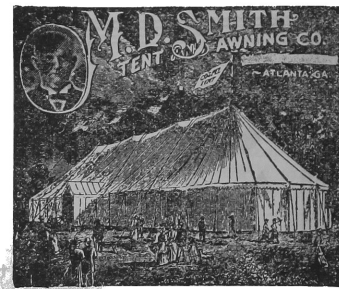
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No. 5. Missionary Fund	1.00
No. 6. Missionary Fund	1.50
No. 7. Preacher Fund	50
No. 8. Preacher Fund	1.50

### Preparing To Preach

By David R. Breed, M.A., D.D.

The young minister could not ask for safer or more enlightening tutelage than he will find in this inspiring volume from the trenchant pen of Dr. David Riddle Breed. Nor could the experienced minister find a better bellows to keep alive the flame of his interest in the work to which he has consecrated his life. Preaching, to Dr. Breed, is one long period of unceasing preparation. It is a romance which never grows old.

Dr. Breed suitably lays chief emphasis upon the basic spiritual duties of the minister; yet he devotes his attention also to an innumerable host of practical details which plays so large a part in determining the success or failure of a preacher. The great bulk of his book is of course given over to the various kinds of sermons, suggesting the advantages of expository sermons, the special features of the evangelistic sermon, the importance of the doctrinal sermon as the culmination and crown of all sermonizing, the skill required for constructing sermons in courses. There are rules and material for the illustrated sermon. 455 pages. Original price, \$3.00. Our special price \$1.00.

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Representatives in every community to do Christian work in placing good, wholesome religious literature in the homes of the people. Write us for our proposition.



## ANNOUNCEMENTS

The address of Rev. C. H. Caswell has been changed from Moorefield, Ky., to Carlisle, Ky., Rt. 2.

Rev. Flossie Haines, of Bellefonte, Pa., care Mrs. Willis B. Gathgate, is available for meetings as evangelist and singer. Let those who desire the services of a good evangelist give Rev. Flossie Haines a call.

Prof. Fred E. Bennett has recently closed a successful meeting in the Free Methodist Church in Wichita, Kan. He is now engaged in a meeting in Seattle, Wash. Prof. Bennett gives most interesting addresses on "Science Lectures and Sound Evangelism," and can give splendid references. His home address is Suite 1008, Chicago Bank of Commerce Bldg., 7 I. Dearborn, Chicago, Illinois.

Under the call of God into his vineyard as a gospel singer and pianist, I should be glad to accept calls as he may lead. Terms—expenses and freewill offering. Miss Edna Moyer, Boswell, Indiana.

Rev. W. B. Summers, pastor of Garfield Charge, Dodge City District, has just been returned for the fourth year with an invitation from all the officers and a cordial welcome from the laity. He has held his revivals for three years in succession being his own evangelist. The first year fifty souls were saved and forty-seven united with the church. The following years were not as fruitful, but a goodly number were gathered into the Kingdom. An Epworth League was organized which numbers forty-five, and they have an average attendance of thirty to thirty-five. Thirty per cent of the membership are praying people and there is an average attendance at the mid-week prayer service of twelve per cent. The second Sunday following conference there were several infants baptized and four adults received by letter. They are now planning for their fall revival beginning Nov. 15.

### To Any and All:

I was holding evangelistic meetings Wardsville, W. Va., the Rev. J. Russell Corron assisting. I can say he is one of the best preachers I ever heard; filled with the Spirit, he preaches the whole gospel, for the whole man right up to the plumb line. With command of words, he is instructive, interesting, logical and clear in thought. The messages he gives the world needs. Any one in need of a preacher or evangelist will do well to secure him. Mrs. W. A. Barron, Evangelist, Somerset, Pa.

Natural Holly Wreaths for Christmas, with red berries and mistletoe. Grown in Dixie Hills, eighteen inches wide; also enough extra holly to decorate your home, all postpaid. Send your order now with \$4.00, stating date you want your wreath. No orders filled after Dec. 15. All orders after then will be returned with your money. Mrs. Hattie Isom, Waterford, Miss.

## A UNIQUE ENTERPRISE.

Knowing the interest in and sympathy with Christian and philanthropic efforts felt by The Herald family, I am giving the following facts that may be interesting to any of your readers who have friends suffering

from the handicap of physical blindness.

Here in Richmond, we have a rather unique work, a library of devotional literature printed in Braille, grade 1½, the books being mailed daily to numbers who make application for them. One of the ministers of this city recently visited the library and questioned the librarian, Miss Louise H. McCraw, concerning the work. The following Sunday the bulletin of his church contained the following:

"Did you know that we have in Richmond a most wonderful work devoted to the blind people of the world? In the Central Y. M. C. A. there is an office from which books printed in Braille are sent to all parts of our own country and beyond. This work is supported by voluntary offerings, and I never knew until I visited the office, that the United States Postal Department franks all such literature for the blind. Uncle Sam has a bigger heart than I thought. It will do you good to hear Miss McCraw tell of this work."

These inspiring books will be mailed free to any blind person whose name is turned over to the librarian.

Address Rose Henry Redd, 313 W. Roberts St., Richmond, Va.

## INTERDENOMINATIONAL EVANGELISTIC ASSOCIATION.

The second National Convention of Evangelists and Christian workers will assemble at Memphis, Tenn., Dec. 27th to Jan. 3rd, inclusive. The meetings will be held in the Municipal Auditorium seating 12000.

The first Convention of this kind ever held, met last January in the Moody Memorial Church, Chicago, and was a most outstanding success with more than 6000 in attendance and delegates from practically every state and some foreign countries.

The Convention is under the auspices of The Interdenominational Evangelistic Association of Winona Lake, Ind., and the International Federation of Christian Workers, of Siloam Springs, Ark. George T. Stephens is president of the former and John Brown of the latter. Elmer C. Miller, of South Bend, Ind., is Convention Director.

Millions of devout Christians everywhere are praying for another mighty revival to sweep over the Nation and world and it is most significant that a great Convention of the leading evangelists and soul winners of the Nation will be held at the beginning of the New Year, for the purpose of discussing the problems of evangelism and seeking endowment of greater power.

This Association was organized by J. Wilbur Chapman and his associates in 1904 for the purpose of promoting sane, thorough, scriptural and deeply effective evangelism among the churches of the Nation and numbered among the active membership and officers are Billy Sunday, W. E. Biedewolf, Chas. Reigh Scoville, Harry W. Vom Bruch, Homer Rodeheaver, J. C. Massee, Bob Jones, Elmer C. Miller, John Brown and George T. Stephens.

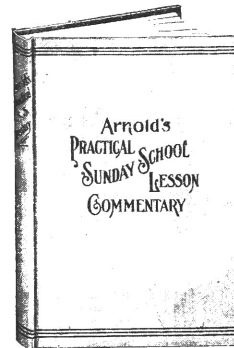
A great program is being arranged with a different outstanding evangelist and gospel song director in charge of each service, afternoon and night. It is expected the great auditorium will be filled to overflowing at the opening session when Billy Sunday will deliver one of his famous addresses.

## SUNDAY SCHOOL LESSON HELP FOR 1932.

RECOMMENDED TO USE WITH THE UNIFORM TEACHER'S QUARTERLY.

Most successful Sunday School teachers realize the importance of outside help in preparing the lesson, and each year, in addition to the helps given in teacher's quarterly, buy one of the valuable commentaries. Each one listed covers the International Uniform Lesson (all grades) for the year, beginning with January.

### Arnold's Practical Commentary



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

### Peloubet's Select Notes for 1932

BY AMOS R. WELLS.

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

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

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

### Tarbell's Teachers' Guide

Tarbell's Teachers' Guide recognizes no superior. If you have never used this wonderful commentary, try it for 1932. No teacher will be unprepared who uses this extraordinary commentary. The treatment of the lesson never becomes dull or uninteresting. The topics are always fresh and appealing.

Many thousands of up-to-date teachers buy two or more of the best commentaries and find it pays. Whatever you do, don't leave out Tarbell's this year. Price, \$2.00.

### The Gist of The Lesson



An excellent commentary by R. A. Torrey. It is a concise, boiled-down commentary for the busy teacher. It takes the text of the lesson, each verse separately, and illuminates it. It gives the teacher many good ideas. Price 35c.

### Exploring the Bible

FRANK E. GAEBELEIN

Every student of the Bible will want this marvelous book, as it is a study of the background and principles, including such subjects as "Knowing the Bible," "How we Got our Bible," "The Meaning of Inspiration," "The Structure of the Bible," "God's Plan for the Ages," "The Testimony of Jesus," etc. There are 214 pages. Price, \$1.50.

### Bible Cyclopaedia

CRITICAL AND EXPOSITORY

This excellent volume was compiled and written by A. R. Fausset. In this book many subjects which most of the Bible Dictionaries omit, and which are of deep interest, are handled, as, for instance, Antichrist, The Thousand Years of Millennium, Justification, Inspiration, etc. It has 753 very large three-column pages, and contains enough valuable matter to make 20 \$1.50 books of ordinary size. It was published in a very large edition at a special price of \$3.00. We offer the remainder of a large edition at \$1.00 each, plus the cost of packing and mailing, 20c.

### The Lesson Round Table --1932

The aim of this, as the title indicates, is to present the lesson from the practical point of view, to help the average man and woman with their everyday problems, disappointments, hopes, ambitions. To further this aim there is a list of home study questions at the end of each lesson, stimulating independent thinking, definiteness and action. "Just as faith without works is dead, so knowledge without action is valueless." Price, \$1.25.

### Snowden's Sunday School Lessons for 1932

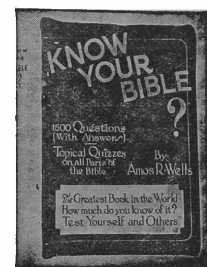
BY THE REV. JAMES H. SNOWDEN. Practical Exposition of the International Sunday School Lessons. Improved Uniform Series. Ninth Annual Volume. Price, \$1.35.

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100 Sermon Outlines  
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1,000 Suggestive Texts  
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And the Price is but \$2.50.

### Know Your Bible

(35th Thousand)  
BY AMOS R. WELLS



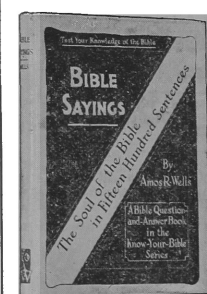
Do You Know Your Bible? Try This Quiz!  
1. Name the three famous Johns of the New Testament.  
2. Which of the disciples lived the longest?  
3. Where was Eden?  
4. What is the shortest book of the Bible?  
5. Complete the quotation: "The earth is the Lord's, and the fullness thereof."

6. Who called herself "the handmaid of the Lord"?  
7. Who were the Pharisees?  
8. Who uttered the prophecy: "A little child shall lead them"?  
9. What did Paul say was the wages of sin?  
10. What great king ate grass like an ox?  
These 10 and 1,490 additional questions with answers in back, and 21 Biblical quizzes are found in "KNOW YOUR BIBLE." Cloth bound. \$1.00 postpaid.

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PENTECOSTAL PUBLISHING COMPANY,  
Louisville, Kentucky.



## EVANGELISTS' SLATES

**ASBURY FOREIGN MISSIONARY TEAM**  
Kirkpatrick, Crouse, Erny.  
Baltimore, Md., Nov. 3-24.

**BENNETT, FRED E.**  
(Suite 1008 Chicago Bank of Commerce  
Bldg., 7 S. Dearborn, Chicago, Ill.)  
Falls City, Ore., Nov. 26.  
Newberg, Ore., Dec. 13.

**BENNARD, GEO.**  
(Hermosa Beach, California.)  
Polson, Mont., Nov. 1-15.  
Okanogan, Wash., Nov. 18-Dec. 6.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)  
New Point, Va., Nov. 2-15.

**BUSSEY, M. M.**  
Waco, Tex., Nov. 4-18.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

**CARNES, B. G.**  
(200 Morrison St., Wilmore, Ky.)  
Chillicothe, Ohio, Oct. 28-Nov. 15.

**CAROTHERS, J. L. AND WIFE.**  
Paoli, Colo., Nov. 8-22.

**CRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Nashville, Kan., Nov. 29-Dec. 13.  
Grand Ledge, Mich., Nov. 2-15.  
Jackson, Mich., Nov. 22-Dec. 6.

**DAVIDSON, OTTO**  
Otway, Ohio, Nov. 1-Dec. 1.

**DICKERSON, H. N.**  
Allentown, Pa., Nov. 23-Dec. 6.

**FLEMING, JOHN**  
Bloomsburg, Pa., Nov. 3-15.  
Blackwell, Okla., Nov. 17-29.  
Lexington, Ky., Dec. 6-20.

**FLEMING, BONA.**  
(2652 Hackmont St., Ashland, Ky.)  
Sacramento, Calif., Nov. 15-29.  
Stockton, Calif., Nov. 30-Dec. 13.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
McDonald, Pa., Nov. 5-15.  
Oneonta, N. Y., Nov. 22-Dec. 6.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Pierston, Mich., Nov. 8-29.  
Three Rivers, Mich., Dec. 6-20.

**FUGETT, C. B.**  
Ada, Okla., Nov. 9-22.  
St. Louis, Mo., Nov. 23-Dec. 6.  
Nashville, Tenn., Nov. 29-Dec. 20.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Wilmington, Del., Oct. 25-Nov. 15.  
Bel Air, Md., Dec. 1-20.

**GOODMAN, M. L.**  
(Burnips, Mich.)  
Cincinnati, Ohio, Nov. 8-22.  
Applegate, Mich., Nov. 29-Dec. 13.  
Dec. 20-Jan. 1 reserved.

**HAINES, FLOSSIE**  
(Care Rev. Metzger, Howard, Pa.)  
Open for dates.

**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Iandelman, N. C., Nov. 15-29.

**HENDERSON, THOS. C.**  
St. Louis, Mo., Nov. 11-29.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Jersey City, N. J., Nov. 4-22.  
Spring Valley, N. Y., Nov. 23-Dec. 13.

**HOOPER, L. S.**  
Washington, Ind., Oct. 26-Nov. 15.  
Mt. Carmel, Ill., Nov. 16-Dec. 6.

**IRICK, ALLIE**  
(Box 918, Bethany, Okla.)  
Plainville, Kan., Nov. 15-29.  
Palco, Kan., Nov. 30-Dec. 14.

**JACOBS, CHAS. A.**  
(Rt. 6, Charlotte, Mich.)  
Hopkins, Mich., Nov. 15-29.

**JARETT, W. HOWARD**  
(Spring Fork, W. Va.)  
Charleston, W. Va., Nov. 8-29.

**JONES, T. HOWARD**  
(Sheffield, Mass.)  
Baltimore, Md., Nov. 1-14.  
Connersville, Ind., Nov. 15-28.

**JONES, LUM.**  
Dallas, Tex., Nov. 8-22.

**KINSEY, MR. AND MRS. W. C.**  
(450 South West 2nd St., Richmond, Ind.)  
Union, Ohio, Nov. 8-22.

**FAGAN, HARRY L.**  
(Blind Song Evangelist and Pianist, Shelby, Ohio.)  
Pursley, Pa., Nov. 9-29.

**LARKIN, BESSIE**  
(Collingswood, N. J.)  
Richmond, Va., Nov. 15-29.  
Westville, N. J., Dec. 6-20.

**LINN, C. H. JACK**  
(Oregon, Wis.)  
Milwaukee, Wis., Oct. 25-Nov. 15.

**LINCICOMB, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Ft. Wayne, Ind., Nov. 16-20.  
Minneapolis, Minn., Nov. 22-Dec. 6.

**LOCKWOOD, W. A.**  
(Christian, W. Va.)  
Open dates.

**LOWMAN, J. W. AND MAYBELLE**  
(1039 Clinton St., Carthage, Mo.)  
Topeka, Kan., Nov. 1-15.  
Keokuk, Ia., Nov. 17-29.

**LUDWIG, THEO. AND MINNIE E.**  
Wichita, Kan., Oct. 29-Nov. 15.  
McPherson, Kan., Nov. 18-Dec. 6.

**MILBY, E. C.**  
Stanford, Ky., Nov. 8-22.

**MILLS, F. J.**  
(Bellaire, Mich.)  
Rochester, Mich., Nov. 1-15.  
New Paris, Ind., Nov. 18-Dec. 6.

**NICE, N. W.**  
(1335 Betting Ave., Wichita, Kan.)  
Las Ammas, Colo., Nov. 1-22.

**OWEN, JOHN F.**  
(262 East 13th Ave., Columbus, Ohio.)  
Lanham, Maryland, Nov. 8-22.

**PARKER, J. R.**  
(Wilmore, Ky.)  
Clarksburg, Md., Nov. 15-25.  
Glendale, Md., Nov. 16-22.  
Washington, D. C., Jan. 4-24.

**RICE, LEWIS J.**  
(2923 Troost Ave., Kansas City, Mo.)  
Muskogee, Okla., Nov. 1-15.

**RUTH, C. W.**  
(1290 Dominion Ave., Pasadena, Calif.)  
Johnstown, Pa., Nov. 12-22.  
Binghamton, N. Y., Nov. 24-29.  
Kansas City, Mo., Dec. 3-15.

**SMITH, W. EDMUND.**  
(Wolcott, Vermont)  
Mooers Forks, N. Y., Oct. 18-Nov. 8.

**SPARKS, BURL.**  
Bicknell, Ind., Nov. 15-29.

**THOMAS, JOHN**  
(Wilmore, Kentucky.)  
Detroit, Mich., Nov. 15-29.  
Syracuse, N. Y., Dec. 2-13.

**VAYHINGER, M.**  
(Upland, Ind.)  
Marion, Ind., Nov. 15-Dec. 6.

**WILSON, D. E.**  
(557 State St., Binghamton, N. Y.)  
Reserved, Nov. 9-17.  
Brookville, Pa., Nov. 18-Dec. 6.

**WIREMAN, C. L.**  
(304 S. Main St., Somerset, Ky.)  
Visalia, Ky., Nov. 9-22.  
Open dates, Nov. 24-Dec. 6.

**WOODWARD, GEORGE F.**  
(Artist-Evangelist, 120 W. Barnard, West Chester, Pa.)  
Harrington, Del., Nov. 2-15.  
Athens, Ohio, Nov. 16-29.  
Logan, Ohio, Dec. 5-27.

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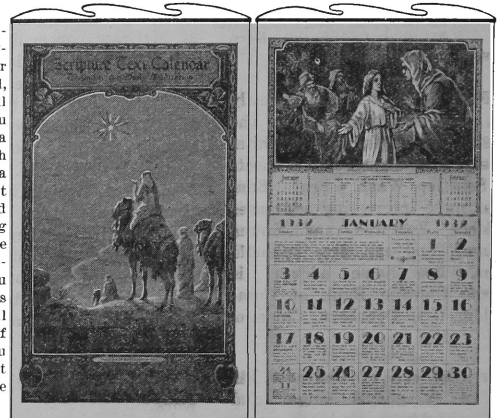
All America needs the message John R. Mott brings in this great book. He treats, I. World Trends. II. The Summons of Rural Life. III. The Summons of Industry. IV. The Summons of Race. V. The Summons to Share. VI. The Summons to Serve. VII. The Summons to Co-operate. VIII. The Summons of the Living Message. IX. The Summons to the Home Base. X. The Leadership for This Momentous Day. It epitomizes a lifetime of study, observation, and analysis.

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SPECIMEN OF TYPE

Blind men healed. ST:

son of Dā'vid, have mercy  
.28 And when he was con  
the house, the blind men c

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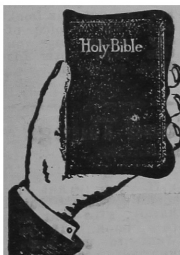
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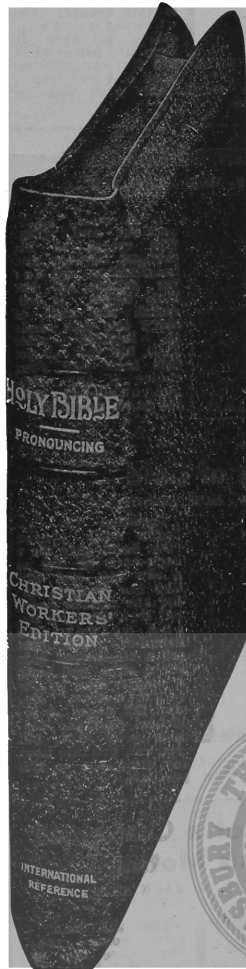
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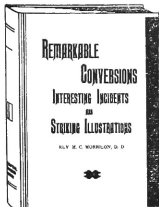
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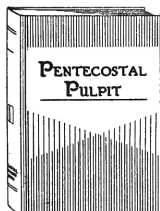
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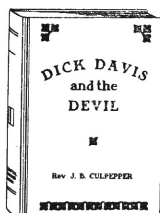
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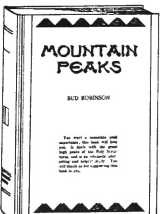
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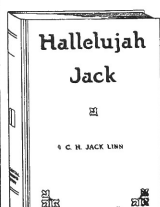
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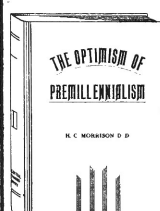
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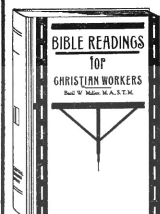
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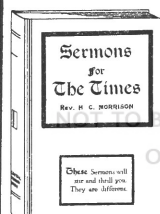
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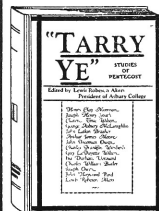
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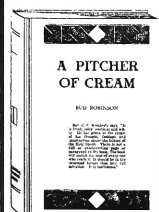
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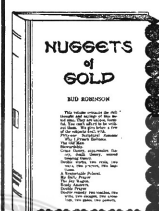
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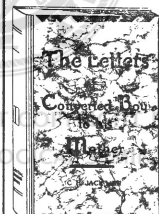
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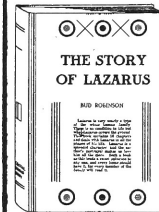
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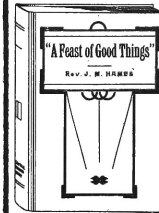
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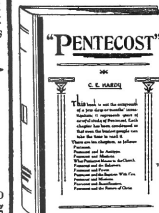
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# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Nov. 18, 1931.  
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.  
Vol. 43, No. 46.

## TO THE CHILDREN OF THE LORD.

By The Editor.

**P**EOPLE who have been regenerated, born of the Spirit, who are able to say from their hearts, "Our Father who art in heaven," need have no fear of men or devils. The Word of God standeth sure; the foundation of your faith is the Rock of Ages. It will abide when the stars have burned to cinders.

\* \* \*

All sorts of false teachers are ravaging the country and destroying the faith of those who can be moved, but their teachings fall to the ground when they attack those who have on the whole armor of God, and the blessed indwelling of the Holy Spirit. The Lord Jesus Christ is a reality to you, and the Word of God is spirit and life. "Be strong in the Lord, and in the power of his might."

\* \* \*

This is a time to remember that teaching of our Lord Jesus in the 24th chapter of Matthew, which reads: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, shall be saved. And this gospel of the kingdom shall be preached to all the world for a witness to all nations; and then the end shall come."

\* \* \*

The big business of God's children at a time like this, is to "endure," to hold fast to the faith, to feed their souls with the Word of God, with prayer, and witnessing. It is not only a duty, but a blessed privilege to speak to one another words of encouragement, testify to the grace of God, the witness of the Holy Spirit, and the cleansing power of Jesus' blood. Speak words of warning and exhortation to the unsaved; keep the holy fire burning within our souls, and encourage ourselves with the thought that there will be an end to these strenuous times of wickedness, unbelief, and the uniting of all the forces of evil to trample under foot everything that is true and holy.

\* \* \*

There are powerful spiritual movements in the earth for righteousness. Let us not forget this fact. If God's people will assemble themselves, preach the truth, sing the praises of our Lord, and besiege a throne of grace in prayer, there will be an invisible Presence to move upon us, to bless and renew our strength, to give us comfort and courage in the midst of the diabolical forces that have combined themselves to drive God out of the world, to bring in an orgy of liquor and lust and ruin.

\* \* \*

We are by no means dependent upon a church building, or some great preacher, or splendid choir, or a multitude of people; all of these may be a gracious means of grace, but there is a promise to two or three that gather in his name, and our blessed Master does not scorn or fail to meet with one who humbly enters the closet of prayer, or goes into the secret place of the woods; the garret, the barn, the kitchen, anywhere and everywhere, our

### A LIFE AND DEATH STRUGGLE.

One of the peculiar phases of the present depressing situation is the fact that people, everywhere, are uneasy. They are mystified. They hardly understand how the country has gotten into its present condition, and they do not know what to expect, or how to prepare for the immediate future.

### A Few Things Are Certain.

Satan and his hosts are taking advantage of the bewildered state of mind; they are uniting all of their forces. The distressed state of the people offers those diabolical forces an opportunity for aggressive onslaughts against everything that makes for the peace, prosperity and happiness of the people. Never in the history of this nation have the evil forces been so united, so aggressive, so determined and hopeful to destroy prohibition, destroy evangelical faith, destroy the family, hinder revivals of religion, bind the preachers with the cords of fear, silence and stifle the voice of every man who dares to cry aloud against the domination and rule of the Devil and his emissaries.

### It Is Time To Work.

At a time like this every Christian, from the strongest to the weakest, ought to gird themselves for battle. Now is the time to press revivals, to seek the salvation of souls, to do everything within our power to counteract the influences of the aggressive hosts of the Devil, to call on God in prayer, to call upon our fellowbeings with warnings and entreaties. There has never been a time when it was more important to broadcast religious literature than at the present time. If fifty thousand readers of *The Herald* would send in at least, one 25 cent subscription, for a three months' visit of *The Herald* to some family who has never received it, it would greatly increase the power of this warrior of truth, salvation and righteousness. Let every one who loves God and humanity be up and doing something for the cause of righteousness.

H. C. Morrison.

own bodies may become a temple, and our very souls an altar at which we may meet our Lord. Take courage, ye children of the great God. Sing and make melody in your hearts to the Lord, and go on your way rejoicing in the Christ who will come to us, or to whom we shall go, and return with him to a world brought into harmony with the holy will of the God of the universe.

## WHO IS RESPONSIBLE?

**I**T appears that a certain class of men in Southern Methodism who are invited to lecture for our Summer Schools for young preachers, delight to take their opportunity to give vent to their modernistic, liberal views with reference to the teachings of the Holy Scriptures.

I am informed that at the Summer School for young preachers at Winchester the past summer, one of the instructors in an address, said that, "Jesus Christ could have chosen to be a philosopher; he might have chosen to be a carpenter, but instead, he chose to be a teacher." That sort of thing is not scholarship, reverence, or true in any essential particular.

Jesus Christ was God manifest in the flesh.

He was pre-existent, and as a lamb slain from the beginning of things, his great mission in the world was the redemption of men from sin. God would never have created the race with free will, and the possibility of a fall, had he not been able to provide a gracious and mighty Redeemer for man in case he did fall.

Why should any green-horn preacher come around this late in the day trying to put into the thought of young preachers low ideals and false conceptions of Jesus Christ. The great need of the church is a ministry that will lift up and exalt Jesus Christ as Saviour and Lord, mighty to save to the uttermost. The Christ of prophecy, of Bethlehem, of Galilee, of Bethany, of Jerusalem, and of Calvary, as we have him in Old Testament and New, is exactly the Christ the world needs—the Saviour of sinners. If there ever was a time when, above all things else, the preacher should preach Jesus, that time is now. Any self-respecting young preacher should not hesitate to stand up in the class and protest against any such drivel.

We understand that there was another teacher in this same Summer School, by an illustration, spoke very disparagingly of a God who would send a flood to destroy wicked men. The fact of the flood is too plainly written in the Old and New Testaments to make it a subject of skeptical ridicule by any man who is permitted to stand up and pretend to instruct young ministers how to go out and preach to a sinful world.

There can be no sort of just, equal, and progressive organization for the protection and advancement of intelligent beings in this, or any other world, without law, and law amounts to nothing without penalty, and the lawless care for neither law or penalty if the laws are not enforced and its penalties inflicted.

Is the Governor of a state supposed to be a good governor, and fit to occupy his office, if he is indifferent to violation of law? Or if he is disposed to protect criminals, rather than society? The people are justly indignant when a governor issues pardon to incendiaries, cut-throats, robbers and murderers, and turns them loose upon society to repeat their crimes.

God cannot govern his moral universe without law, and God's law would amount to nothing without penalties and, in the nature of things, those penalties must be enforced. In his divine mercy God has provided an atonement so gracious and sufficient that he can remain just in the justification of the ungodly. But when men trample upon the laws of God, refuse the mercy of God, and persist in rebellion, which not only destroys themselves but their fellowbeings, in the nature of things God must and will punish the impenitent sinner. There is great need in this country that faithful men in the pulpit should call attention to the fact, and impress upon the people the important truth that there is nothing arbitrary or tyrannical in the laws of

(Continued on page 8)



# REVIVAL TIDINGS FROM BRAZIL.

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



Not since I left Chili has it been my privilege to witness such workings of the Holy Spirit as we are seeing now in Brazil. Rev. W. G. Borchers, missionary of the M. E. Church, South, has been with me from the beginning as interpreter and co-worker. We are now in our fourth meeting. We have certainly

seen the "old time power" as in old time revival days. Rev. Guaracy Silveria, of Central M. E. Church, Sao Paulo received the baptism of the Spirit early in that meeting and has been greatly used of God. God has been pleased to answer prayer in many churches and praise God the fire is spreading in churches and schools.

## II.

We are having most extraordinary experiences with the realities of Christian experience in Brazil. I have just closed the third meeting and each one has had happenings in the spiritual realm which can be attributed to no other agency than the Spirit of God. Now my plan is, when I open a meeting, to begin preaching the Acts of the Apostles and put the Holy Spirit central. I never talk "topics;" I hold no "round tables;" I take up no "intellectual problems." I never discuss "modernism or fundamentalism." As God helps me I pour out the truth on sin, repentance, conversion, sanctification, the baptism with the Holy Spirit and, on the second night, make an altar call. I am sure it is nothing that I have said or done that produces results like the following cases: A woman who lost a night's sleep the first night of the meeting; a missionary who spent three hours in prayer after a meeting, wrote letters home asking forgiveness for things done and said; a teacher who made a renunciation in her love letters; a man who made up with a fellow with whom he quarrelled eleven years ago; a teacher who had to forgive and make reconciliation; a woman who asked forgiveness of her mother-in-law and others for temper and hot words; two sisters-in-law embracing and forgiving each other after getting the blessing at the altar. A woman getting the blessing in the meetings in the M. E. Church, going back to her own church (the Baptist) and asking the people to forgive her for things wrong she had done and said; a gambler who has several killings on his record (converted some time ago) now at the altar with tears and prayers seeking a clean heart; an official of the church having a fight over his tobacco and valuable pipes he thought so much of. When he made the renunciation the fellow got filled with salvation; a woman who said the past four days she had experienced more in religion than in twenty years before; a young preacher and his wife who left the ministry getting right with God and willing now to obey the Spirit. A wayward boy who had run away from home, with money stolen from his father, brought by the pastor to the meeting and at the altar confessing his sins and getting converted; young people from the choir coming from the gallery to the altar and night after night seeking until they got the blessing good; a theological professor confessing that they had been too cold and lifeless and that henceforth, he was going to put the Holy Spirit more in his teaching and preaching and adopt more of the methods employed in the revival meeting.

## III.

When the Spirit of the Lord begins to work in a revival meeting there always ensues some cleaning up in the lives of people. The Holy Spirit produces the same results among all nations and people. Psychology,

nationalism, temperament—all these things are pushed to one side when the Spirit brings on conviction. It is painful to witness how some workers permit themselves to be trammelled and handicapped by a foolish philosophy on these matters, which prevents them from doing their utmost for souls. Here in Brazil I see the same things occur as in the old-time revivals. At Campinas a young man was seeking full salvation for a week; he got no victory till he made things right with a man with whom he had a quarrel. Yesterday in our meeting a woman got blessed who had a violent temper and had estranged herself from her friends because of tongue and temper. She had a lot of making up to do. Next morning she was at the altar with her husband who was now earnestly seeking the blessing which had changed his wife's life so wondrously. Now this little firebrand of a woman who used so often to get filled with temper and the devil has got so marvelously changed that she is a firebrand for God. She is full of prayer and testimony and good works. She gets after souls like an old timer. I noticed her the other night after meeting closed. It was past ten o'clock; a young woman came down from the altar with a look of distress upon her face, wiping her eyes of tears; this little woman met her, talked with her and then got her on her knees in one of the pews and was trying to pray her through to victory. The last Sunday night of the meeting she and her husband were sitting up in one of the side seats near the pulpit and during that entire service that woman was bowed down with such a burden of prayer for the meeting that she scarcely looked up during the sermon. I asked her husband about it; he told me she had a great burden of prayer. The Holy Spirit comes on some people in such a matter as to make them electrical for God—"quick and powerful" would be a good biblical term to apply to such a worker.

## IV.

There is a lot of cheap foolish talk today about *reality*. A lot of young graduate preachers with the ink hardly dry upon their college diplomas, get into the pulpit and talk a lot of pretty things about this thing they call reality. They say they are after realities in religion; the day is past for dogma and doctrine. Medieval theology has spent itself and the religious beliefs of our forefathers must be put among the superstitions of the past and so they talk! But how to lead their people to realities in religion they do not know any more about than the man in the moon. Trouble with them, they have scrapped the Bible way of salvation. Every preacher to see straight has to have two eyes—the spiritual and the intellectual, but so many are like the negro in Brazil who was blind. The doctor said he could cure him with a couple of operations—the fellow had one operation performed and it was a success; he was so proud of the fact that he could see with one eye that he never came back to get the other eye fixed. Now the land is filled with one-eyed preachers; they have been to college, possibly to the theological seminary, and they have several nice looking diplomas hanging in their study. They have the intellectual eye but not the spiritual. Observe how much the spiritual has to do with vision in the words of Jesus: "Blessed are the pure in heart for they shall see." "Except a man be born again he cannot see."

## V.

Problems! How often that word is used today and it is so frequently used in spiritual matters. Rev. W. G. Borchers, the faithful Spirit-filled missionary of the M. E. Church, South, who has been my interpreter and co-worker in all these four meetings, often has

his hands full in dealing with individuals who have problems facing them as they struggle for victory in the meetings. Brother Borchers has the Portuguese language in splendid fashion; he speaks it like an educated native born; of course they want to talk over their difficulties to one who has the language and one whom they know is a man of God. But how wondrously the Holy Spirit helps people over their problems. "I have written four letters," said one of the seekers to me in English; letters making things right that stood between the struggling soul and God. When there is a willingness to straighten things out the Holy Spirit never fails to help.

After all, the "mourner's bench" of the revival meeting is a great place to settle soul problems and, as for intellectual and theological problems, no better place outside of heaven.

"You ask me, brethren, how I know

That Jesus is Divine;

The rather bid me tell how I know

That yonder sun doth shine:

Or bid me tell you how I know

That ocean billows roll,

That winds sweep on from north or south,

Why, friends, He's saved my soul!"

## VI.

A theological professor in one of the Seminaries in Brazil asked me the other day about how Pentecost year came on in the U. S. A. Did we have any great results from the observance of Pentecost? Now that was a kind of unique question but eminently practical. We know that there were many things going on relative to Pentecost in the home churches; a great many books were written on the Holy Spirit, Pentecost, etc., but what did the Methodist Church have to report for the year 1930? I think it was a loss of over 43,000. This was serious and a very grave reflection indeed. Not much Pentecost about that!

Pentecost comes to the church and the individual only when certain conditions are met. No amount of brilliant preaching and writing will make up for repentance and getting right with God, and it is hopeless to expect a Pentecost to come upon a church when that church, from the preacher down to the janitor, is run on worldly lines and no vital gospel of repentance and free and full salvation is preached. Then it is vain to hope for a Pentecost upon the Methodist Church, as a whole, when, officially it is committed to the modernistic theology and propaganda.

The Methodist Episcopal Church (North) holds its General Conference in 1932. It will abound, as usual, with a lot of pious declarations. We Methodists are fine at being religious in our declarations and resolutions!

When we read the books and papers put out now-a-days by the Methodist press we are tempted to ask the same question John Wesley asked when he preached that sermon at Oxford which gave such offence to the professors that they decreed that he should never be asked to preach again; his sermon was on Scriptural Christianity; his text was Acts 2:4: "And they were all filled with the Holy Ghost." As John warmed up in exhortation he cried: "In the name of the Lord God Almighty what religion are you of?"

## VII.

I like to read Wesley. Now and then in my travels I see his Journals. What a wealth of suggestion and instruction there is in them. Wesley was a great surgeon of the soul; he knew how to deal with the vital questions of soul experience. He says: "I preached at eight on that delicate device of Satan to destroy the whole religion of the heart—the 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."

Methodist theology and hymnology furnish some of the richest feasts for the soul in the realm of experimental religion. Naked

faith that Wesley speaks about may at times be a matter of momentary experience, but it is a poor thing to live by. Better go after the realization as suggested by these verses of Wesley:

"Saviour, to thee my soul looks up,  
My present Saviour thou!

In all the confidence of hope,  
I claim the blessing now.

"'Tis done! Thou dost this moment save,  
With full salvation bless;  
Redemption through thy blood I have,  
And spotless love and peace."

## DRY FACTS FOR DRY FOLKS.

Rev. T. C. Henderson.



**F**IRST. The Prohibition situation is just now a very grave one. Not since the day when the whole issue of national Prohibition awaited the decision of the voters has the cause experienced a more menacing and anxious hour. Binding ourselves to the facts of the present situation is stupid. This is no time to live on fancies and fair hopes. The urgent need is for a very honest consideration of facts. Hon. Carl Voorman, of Illinois, recently said that "Prohibition has reached the place where it has to go forward or backward." There can be no drifting now. The tides are not dependable at this date. The challenge is to the dries to make a new advance or lose the costly-won achievements of long years. If the facts can discourage us and demonstrate to us that our case is hopeless, then let us have all the facts, for there is no use living in a fool's paradise of ignorance and false hope. Never did the cause of Prohibition more truly need a strong and fearless force of supporters who are dries because they are intelligently convinced of the rightness and wisdom of the idea; and not supporters simply because it is respectable and easy. Be it said that the facts are on the side of the Dries, but we are on the defensive, and there is no room for a trembling coward in the ranks of those who battle against rum and its friends.

Second. It is a fact that the forces which are against Prohibition are strongly manned and amply supported with numbers and money. The Wets are not all a lot of low-browed, bleary-eyed, skulking scums of society. Intellectual aristocrats and social leaders and individuals of national and international influence give leadership to the battling of the Wets. Wealth that is of great size and prestige is joined with skill and genius in organization to boost the battle against the Eighteenth Amendment. Prominent statesmen, noted molders of public sentiment, great newspapers and widely read magazines join in scoffing Prohibition. Even churchmen, in some instances, oppose or straddle this issue. If this disheartens us, it is inevitable, for facts are facts and one cannot destroy them by smearing them over with brilliant "japalac." There is no advantage gained by discounting the enemy. Better face this fact and quit the fight like an honest coward than to fool oneself into thinking that pop-guns will frighten the enemy.

Third. It is a fact that the one and only issue in the present fight is the repeal of the Eighteenth Amendment. The Wets want just one thing—repeal. Anything short of this is only one step in that direction for them. Their more frank leaders admit this, and the fact that they have no substitute for Prohibition on which they can unite betrays their objective more clearly than words could do. It is not modification nor any substitute which the Wets desire, but the actual nullifying and repealing of the constitutional hindrances to their thirsts. And, glory be! this is the very issue on which the Dries want to fight. It is basic to all our thought about Prohibition. We Dries believe that the only way that intoxicating liquor can be controlled is before it is manufactured. Once it gets on the market there is no way that it can be managed. We have committed ourselves to the proposition that the prohibition of the manufacture and

sale of intoxicating liquor must be nation wide. We are glad for the chance to fight for that definite issue. The Amendment to the Constitution and the laws framed for its application must be maintained and enforced.

Fourth. It is a fact that thirteen years is not long enough to prove that national Prohibition is a failure. Especially is that true when one knows that these past thirteen years have not been normal years with our national thought and action. The war left us nervous and confused about almost everything in our nation's life. It has been hard for the nation to think clearly about such things as our international relationships, our inter-racial connections, and national and world finances. It has been much more difficult for the nation to clearly see the finer moral values involved in these and other problems. No responsible mind will deny that the lawlessness which has so distressed us, is measurably due to the psychology of these post-war years.

Then, it takes more than thirteen years of even normal times to complete the conversion of the political machinery of our nation to any major change. Men have been voting in this country for one hundred and fifty years. They have trained men, and men have trained themselves to run the machines which make the political mill of our country. These men have been trained in politics and are politicians more than they are statesmen. From politics they get their living and their power; and to politics they dedicate their genius. This whole issue of Prohibition is to the political leaders a matter of political interest first. Even these eleven years of woman suffrage have not measurably affected the machinery of the major political parties, for it is evident that the woman who gets a ranking office in any party is one who is known to be a safe and dependable partisan.

It is altogether too early to make an adverse judgment about Prohibition since the conditions of the national mind has been what it was during these thirteen years and since it is inevitably a slow process of making such a moral and revolutionary issue as Prohibition regnant in party politics.

Fifth: It is a fact that Prohibition laws are a success. There are leaks in the dam of enforcement, but they are only leaks. Why all this poignant wailing against Prohibition if it is utterly failing? Our cities being what they are, our molders of public thought being of the stripe they are, our political parties being manned by the sort of men they are, and our issue being the kind of an issue it is, and its enforcement being as intimate and personal and righteous a thing, the wonder is that there has been such development in prohibition law enforcement as we have. The wets are not all fools, but they act stupidly when they think that we Dries cannot see that their loud begging for pity and their public nursing of their pains is absolute evidence that the Prohibition shoe is pinching.

Sixth. It is a fact that we dare not trust the liquor gang. They have always been pirates and without respect for laws of any kind. To have a change of heart they would have to come forward to a mourner's bench and "beware their manifold transgressions which they have so grievously committed from time to time." The Dries know that the long black robes of President Butler, or the

soft voice of a Dupont with his millions, or the pious name of "Crusaders," cannot sanctify the unclean hearts of the outfit which has never shown one iota of respect for law and honor. This fact should be remembered and acted upon lest we be fooled by the seeming respectability of the personnel of the Wet leadership today.

Seventh. The liquor business is morally wrong. It has been associated with evil throughout its history, but, and more, it has been evil in its nature and working itself. The young voter needs to be told and retold this truth. The liquor business has never been the friend of righteousness. Intoxicating liquor is made by outraging nature to begin with, and its traffic deals in human weakness and death. It is basically and essentially an outraging of life, liberty and righteousness. No one claims that it is morally right, perhaps, but that being true it can never be socially, commercially or legally in harmony with the laws of God nor the enlightened conscience of honest men. There is only one thing to do with evil—outlaw it and prohibit it. We have done that. There is no other course open for us than to refuse to retreat from the position we have taken—not one inch.

Eighth. It is a fact that the Dries welcome an open fight. We are not begging for an armistice. We are sure of our facts; our eyes are open to truth; we have no doubt of the ultimate, and we gain strength in conflict for righteousness. Fighting for such a cause clarifies the issues and cleanses our ranks and will make the final triumph the more conclusive and glorious.

### The Little Fellow Who Has

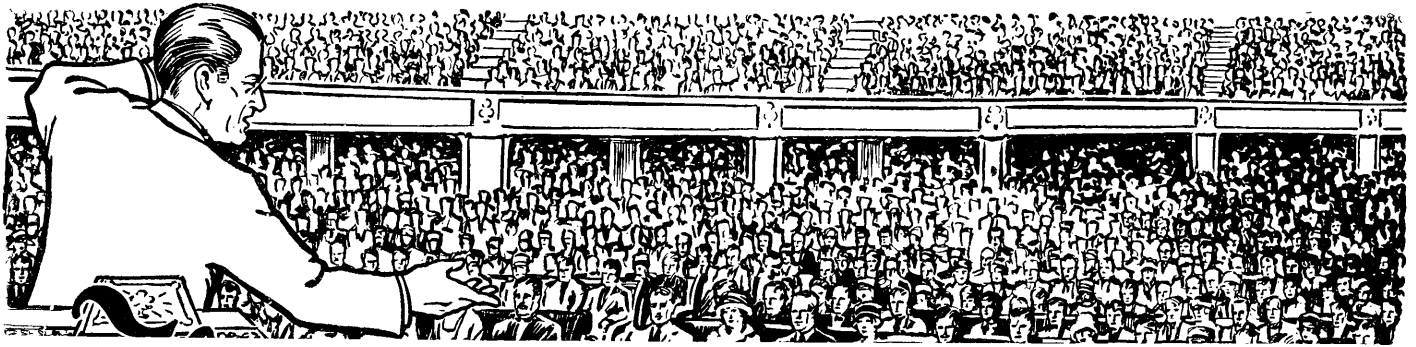
barely learned to read, as well as the child up to 12 years old will treasure "Bible Stories and their Pictures." The first story is Abram Going to Egypt and just opposite the story is the picture in beautiful colors, showing Abram mounted on his camel making this journey. There are 50 of these stories and pictures, the last one showing John on the Isle of Patmos. It is impressive and beautiful. On the last page are printed the Ten Commandments, the Golden Rule and The Lord's Prayer.

The type is large and clear, printed on a fine enamel paper, the cover is illustrated and attractive. Really, this is one of the most attractive books of the kind we have seen. Start the child with the right kind of reading matter, and give at least one of these for Christmas. Price 60c. The above statements modestly express the qualities of this book.

### St. Francis of Assisi—The Little Poor Man.

The above is the title of a book by James O. Dobson. It gives the very fascinating story of this wonderfully saintly man. It is unusually interesting. It gives one a good insight into conditions in the twelfth century in the church and spiritual life in Europe. It is a spiritual tonic, and we commend the book to all classes of readers. It ought to be especially interesting to ministers. It is neatly bound in cloth, on good paper, clear type, easy reading, and contains 149 pages. Price \$1.00. Can be had of The Pentecostal Publishing Co., Louisville, Ky., for 50c. The number of copies is limited. Write at once.





## PATRIOTS *versus* SLACKERS.

Rev. W. S. Bowden.

(Armistice Day Sermon)

*"The people willingly offered themselves."  
"Curse ye Meroz." Judges 5:2, 23.*

**O**UR text is part of a wonderful song of triumph, reciting a glorious victory over Sisera and his host of Canaanites, who were sworn enemies of God and Israel. The previous chapter tells graphically, and with some details, the story of this victory. The chapter in which we find our text contains a song written and sung by Deborah and Barak, the Israelitish leaders in this patriotic war in which the land was delivered from a most oppressive bondage.

Upon this anniversary occasion as our minds go back a few years to the signing of the Armistice, and our hearts become exultant again over the victory of the Allies over military autocracy, as we live over those days once more, we can appreciate this little bit of history of the olden time.

### HISTORICAL.

This song recites in some of the finest poetry ever written, the story of the previous chapter. The spirit of the song is seen in such expressions as these: "The stars in their courses fought against Sisera," and "The river Kishon swept them away." The song recounts the tribes that had patriotically done their part in the conflict and therefore shared in the glory of the fight. Deborah warmly commends those who had done their part toward winning the victory. The Ephraimites, the Benjamites, the governors of Israel, the princes of Issachar, and Barak all come in for a good measure of praise. "Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the fields." It is heart cheering to have one's efforts appreciated. Those who were lauded by Deborah must have greatly rejoiced.

But in the midst of the torrent of song there comes a strain of fiery indignation. Deborah utters true scorn for those who were inactive at a time when the nation was in its throes for liberty; for those who proved false in the hour of their country's need. She fiercely rebukes Reuben for indecision and cowardice. "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?" Gilead was too cowardly to cross the swelling Jordan. Dan remained in ships. Asher continued on the seashore, and sought refuge in the little creeks and inlets where he could be safe from the invading armies.

Meroz had hung back, therefore Meroz is severely blamed. With bitter scorn Deborah denounces Meroz. Evidently something great was expected of Meroz. A certain contingent was demanded for the army, which it failed to send. Meroz was impassive, useless. Meroz did not turn traitor. Meroz did not play the spy. Meroz did not succor the foe. Meroz simply stood neutral in the strife; it struck no blow for the freedom of the tribes in the north of Palestine; it furnished no soldiers for the battle of Kishon. Meroz did nothing, therefore Meroz was cursed.

We know nothing of Meroz aside from the record of this verse. Meroz might have been hidden away in some safe valley and selfishly refused to heed the call. I would sooner suppose that Meroz was a tribe contiguous to the scene of battle; and for Meroz, therefore, to assume an attitude of indifference amidst the very crash of conflicting armies, with its own interests involved in the issue, was altogether inexcusable.

Meroz kept back its sword from blood (Jer. 48:10) at a time when others jeopardized their lives in the field of battle. Therefore the withering curse, not only of Deborah, but of Jehovah fell upon it. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

How joyful the faithful must have felt in the glad day of triumph, to know that they had rallied around the standard of Jehovah; and how ashamed the recreant ones must have felt in that same great day when they were held up to public scorn for their faithlessness, indecision and cowardice!

### APPLICATION TO ARMISTICE DAY.

May we not make an application of this incident to the present? Our thinking today takes us back to the days of the World War. There has been a great fight. As a nation we had our part in the warfare. The oppressing power, like Jabin, king of Canaan, who had nine hundred chariots of iron, was apparently well prepared for the campaign, and like the oppressing power of old went down in defeat. A great and glorious victory was won by the allies, to the inglorious defeat and humiliation of the boastful foe.

We feel that those who helped to win the war are deserving of honorable mention. The patriots were many. Great principles were involved. National honor was at stake. The church did not take a back seat. Various organizations came to the help of our country against the forces of the oppressing power. In the struggle of old which we have been considering the triumph of Israel's pure faith, her national existence and material prosperity depended upon her freedom. So the majority of our people considered that much depended upon the triumph of a just cause in the more recent conflict.

Many men took their lives in their hands to repel the enemy. Some made the supreme sacrifice. Many gave of their time and money that the shout of triumph might be heard. How people at home worked and economized that the victory might be won! They sacrificed personal comforts to buy Liberty Bonds and War Saving Stamps. Victory did come. And how the people shouted for joy! They were mostly patriots, and had a right to shout.

But how about the slackers? There were some. They virtually said: "Yes, win the war, but let the other fellow do it." They were lacking in patriotism and absorbed over much in business and pleasure. Victory was won, but they had no right to share in the glory of the victory. No thanks to them that

we were not defeated. If all had done as they did we would have suffered defeat. How ashamed they should have been!

The slackers in our country during the progress of the World War are mirrored forth in this picture of the slackers in the days of Deborah and the war of Israel against the Canaanites. To characterize the sin of the former slackers is to set forth the sin of our country's slackers. It was the sin of attempted neutrality, self-complacency, lukewarmness, unbelief, selfishness. To put the matter plainly, some of the slackers were simply cowards. And cowardice is about the most contemptible of the vices. The slacker is the opposite of the patriot. The slacker neglects the duty and the opportunity which the patriot seizes. The slacker may not be aware of any enmity toward his country, but failure to respond to the call of duty makes him guilty. The sin of omission is no small sin.

With grateful hearts we remember today the host of patriots of which our beloved nation is justly proud, but we recognize the fact that when our country's call to action came some preferred to stay among the bleatings of the sheep, some thought the Jordan of difficulties too deep and too dangerous. Patriots or slackers—which?

### THE SPIRITUAL SIGNIFICANCE.

Our text suggests the thought that there is a greater battle on hand. It is the battle of the ages. It is not fought with carnal weapons. It is being fought "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is no sham fight. It is most real. It is against the *mighty*. God calls all to help fight the battles of the Lord against the mighty forces of evil.

It is not well to underestimate the power of our adversaries. The enemies of the Lord are neither few nor feeble. For a soldier to underestimate the strength of his foes is to invite defeat. The devil is not dead. He has many helpers. The soldiers of Jesus Christ are called upon to put on the whole armor of God, and go forth under the Captain of their salvation to fight the good fight of faith.

"The battle is the Lord's." "Only be thou valiant, and fight the Lord's battles." "Come to the help of the Lord against the mighty," is the thrilling summons which comes to us. Are we heeding the call? Are we responding with the same loyalty and enthusiasm that has been shown in the answer to our country's call to the colors?

We thank God for the grand response from some quarters, but take note that as of old, and as in our recent great conflict, so now among those summoned to the help of the Lord against the mighty there are those who disregard the call, those who are guilty of the crime of trying to be neutral. *Slackers!* Self-interest keeps some out of the Lord's army. Paul said of such who lived in his day, "All seek their own, not the things which are Jesus Christ's."

Some today would claim part in the victory they have done nothing to secure. Meroz



stands for the shirker; for him who is willing to see the other fellow fight the battles of life, while he simply comes in to take the spoils. There are people in our churches and communities today who are to their churches and communities just what Meroz was to the Israelites. They lack a sense of responsibility. They offer excuses for holding back. In false humility they say that the Lord does not need their help. The charge hurled at the temple builders, or those who should have been numbered with the temple builders in the days of old in Jerusalem, is applicable to them. "The Tekoites repaired, but their nobles put not their necks to the work of the Lord." (Neh. 3:5). Those who are slackers spiritually need to hear this rebuke of the olden time: "Curse ye, Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

The sin of omission is no small sin. The barren fig-tree was cursed because it failed to produce fruit. In the parable of the talents it was the one who did nothing with his talent who was under the curse of the Lord. "Inasmuch as ye did it not," are the striking words in the parable of the Judgment which the slackers should heed. Do we not read in God's Book: "There is that which withholdeth more than is meet, but it tendeth to poverty!" Did not Jesus himself say: "He that is not with me is against me, and he that gathereth not with me scattereth abroad!"

Today God is calling for patriots to serve in the church and to let their influence tell for God in municipal affairs. God is calling for helpers in the work of world evangelization. Only those who share in the fight are to share in the victory. Let us be patriots rather than slackers!

*The fight is on!* We'll be patriots. We'll come to the help of the Lord against the mighty. We'll be good soldiers in the fight, and when the warfare is over we'll share in the eternal victory, and enjoy the promised everlasting peace.

### Dr. Wilson and The American Legion.

(The following is a copy of a letter addressed by Dr. Wilson to a Western newspaper).

**A**S your paper has had several references to a supposed attack on the American Legion by me, and as I have never in a single word attacked the Legion, will you permit me the privilege of reporting exactly what I have said, in order that your people may compare the very careful statement I have issued with a very garulous report that reached many millions of American readers. The following is an exact quotation as published by the only papers that took pains to find out what was said:

"There are a million men who went across to France from dry cantonments where they had been taught to let liquor alone, and that they were going to Europe as the representatives of American civilization. They went over and did their part bravely and well, and came back as clean in mind and body, as firm and loyal to the American standards of the United States, and as fit to be decent American citizens as when they went away. All of them were covered with the halo of American patriotism and heroism, but some of their number dropped their Americanism on arrival in France, their Christian standards of decency and dropped readily into the French customs, and came back to import these customs into the United States.

"They are not a majority of the American Legion; they are only a small fraction and their looseness and drunkenness displayed at certain conventions disgraced their fellow

members and all ex-soldiers. The fact is that this patriot's organization has been put at the mercy of a loose element, and some of its officers have used this organization both through the editing of the "Stars and Stripes" while over there, and the exploitation of the Legion conventions since, to attack the constitution of their country and to show that they have no moral sense of loyalty to support the Eighteenth Amendment, until it has had a fair trial in our American life."

This is what I have said and nothing but this. The attempt of certain newspaper writers to make it appear that I have attacked the American Legion or soldiers in general is the attitude of wet newspapers. Every dry's statement is warped into something ridiculous or preposterous.

Of course, no one would attack the American Legion as such. It contains too many noble and true citizens. But we have a perfect right to say of the crowd who opened up Detroit for a big carouse and practically established Legion headquarters over in Windsor in a government liquor store and let it be known that liquor would flow freely, that these men will be condemned by their own members who think the American Legion ought not to be used for an attack on the constitution of their country or to exploit rum sales even across the border. The Methodist Conference was in session in Detroit. I was in attendance. On Saturday, a loud speaker was set up just across the street and pointed toward the Central Methodist Church, where the Conference was in session. A committee waited on the management to tell them that on the Sabbath the program of this church would require quiet, and asked if the loud speaker could not be placed on one of the other corners of that great square so that the Conference could go on with its session. The request was refused, and the annual Conference, representing half the Methodists of the state, had to move its Sunday sessions to Dr. Rice's church out in the residence section of the city. No other conventions in this country so conduct their fun on Sundays as to close the churches of the neighborhood.

But let me say again, this does not represent the rank and file of the American Legion, patriotic, sober, decent citizens. Many protest against the exceptional rowdy who hangs on the skirts of these conventions and misrepresents the moral sentiment of the ex-soldiers and of the vast membership of the American Legion. As to their voting wet, I have only to say that if that is their sentiment, they have as much right to vote wet as I have to vote dry; although they did not have a right to do it in that convention, directly in violation of the Constitution of the Legion itself; but they should not wear that uniform while flaunting a company of lewd companions in drunken orgies, and they cannot do it without arousing the indignation and protest of the American citizens, including the members of the American Legion who do not wish to disgrace or to see their uniforms disgraced. Many of them remember that they took a solemn oath to uphold the constitution of the United States and the laws of the land. When a man takes a soldier's oath to uphold our laws whether he is wet or dry his neighbor has a right to expect an orderly citizenship from him even though he is voting for the repeal of a law that he does not like. I have said that an officer who holds up his hand to God and swears to protect, defend, and uphold the Constitution and laws of our land, and then patronizes bootleggers, perjures himself and is an unworthy representative of a free Christian government.

### Mary of Bethany

will enrich your spiritual life. It is wonderful; when you have read it you will want and seek a closer walk with God, and you will give out more of your Christian life to those about you. Single copy, 25c, or 5 copies for \$1.00.

### A Precis of the Address of President William Lowe Bryan of Indiana University.

President William Lowe Bryan at the Taylor University inauguration of Robert Lee Stuart as president, spoke on Paradise, using for his theme the story of the Three Distances from Materlinck's *Life of the Bee*, condensed and paraphrased. He quoted: What one thinks of life as a whole depends upon whether he sees it from far off in the glow of romance, close up to its ugly worst, or inside where life makes its upward flight; and added, Paradise is the first estate of man. Paradise of children, paradise of poets and paradise of those who expect at once the Age of Gold; this is the land where "God's in his heaven, all's right with the world." So centuries ago thought the captive Jew in Babylon. So thought the French Republican in 1880, erecting his altar of liberty on the field of Mars. So in 1865 thought our liberated blacks, singing, "The good time's coming, it's almost here." And so thought the world of warring nations on Armistice day, 1918.

But alas, it is hard to stay in Paradise, and our text will not do for the social physician who finds in one Indian township more than half the children imbecile as a result of vice. Nor can it meet the world's wholesale starvation, no less dreadful than war. This is Paradise lost. How can it be regained? The scholar answers this question by his own undertakings without fear or surrender. He destroys the conditions which cause plague, disease and poverty, giving to the world food, fuel and medicine, and without fear, without haste, without rest goes about destroying the physical hells and making, not a new heaven, but a new earth. Still greater is the service of the poet and prophet, who teach us how to meet the meanness, cruelty, treachery, uncleanness and hate. You can never go high enough alone to reach Paradise. You must go down with the Son of Man into the thick of the struggling multitude. You must march in the grim pageant which goes to Golgotha. It may be to hang there between thieves, and it may be to find victory when you can say to one of them: Brother, this day together we enter Paradise.

### Gifts For All.

Of all times, the coming Christmas should be one when money is most carefully and wisely expended. You want to remember your friends with something that will bless and abide. I am writing to tell you about one of the most beautiful New Testaments we have ever handled in our book-store. It is splendid print, good paper, illustrated in colored pictures, lovely brown leather binding, flexible, self-pronouncing, and is put up in a nice case ready for presentation. This Testament sells regularly for 75 cents, but we are offering it to you for the small sum of 60 cents, postpaid, or if you wish them by the dozen for your Sunday school class or friends, we will let you have them for 50 cents each, or \$6.00 per dozen. Where could you get twelve handsome, appropriate gifts for so small amount. If you wish to see one, order one for 60 cents, and if pleased, order the remaining eleven for \$5.40. I am sure you will be pleased to the fullest. To be sure you get the right Testament, mention the fact that Mrs. Morrison recommended it, or cut out this notice and send it with order.

Yours to please,  
MRS. H. C. MORRISON.

### Christmas Presents

bought now, will keep, and if you want to make a handsome gift—one that will last and do good, we do not know of a better one to suggest than "Beautiful Story of the Bible." It is a beautifully bound book, published to sell at \$2.95, and has every appearance of a high-priced book. We offer the copies we have, the remainder of the edition, at \$1.00 each. Don't let this opportunity pass.



## The Sixth Ecumenical Conference.

BY REV. C. K. DICKEY.



HE sixth Ecumenical Conference, composed of twenty-three bodies of world Methodists, met in decennial session in Wesley Memorial Methodist Episcopal Church, South, Atlanta, Ga., October 16-25. Thirty thousand dollars were spent on interior decorations in this church for this occasion. Georgia is the state John Wesley worked as a missionary before he felt his heart strangely warmed a quarter before 9 o'clock on Aldersgate Street London, England. The state of Georgia now has two conferences with 235,000 church members. Judge Jno. S. Candler, of Atlanta, the brother of Bishop Warren A. Candler, says he believes that if the center of Atlanta were circumscribed by circle fifty miles from the center, one hundred miles in diameter, more Methodists would be found there than in any other spot in the world. Columbus, Ohio, is the only city that disputes the statement.

Five hundred and fifty delegates were in attendance, two hundred and thirty of whom were from the Eastern section. The delegates from across the waters were given free entertainment in the Atlanta hotels, six thousand dollars being donated by the hotels and nine thousand being paid by local Methodists and friends. The other delegates were from the Western section of the countries of the Western hemisphere, Canada, United States, Mexico, Cuba, the West Indies and the Central and South American countries.

Rev. C. Ryder Smith, B.A., D.D., London, England, President Wesleyan Methodist Church, preached the opening sermon Friday evening to a large and an appreciative audience. Rev. Luke Wiseman, B.A., Wesleyan Methodist Church, read a review of the decade of Methodism in the Eastern section. Among other things, he said there are two million Methodists in the Eastern section with a gain in membership for past ten years of 70,000, and 675 new churches have been built costing 3,000,000 pounds.

Bishop Jno. M. Moore, B.A., B.D., D.D., LL.D., Ph.D., who presides over the Episcopal area where the conference was held, gave a "Review of a Decade of Methodism in the Western Section," viz: We have over 10,000,000 church members and a constituency of 25,000,000, an itinerant ministry of 45,000 preachers, led by 75 bishops; preaching in more than 70,000 congregations; one hundred and fifty universities and colleges with plants valued at \$130,000,000.00; an endowment of nearly \$150,000,000.00, with a total student body of 75,000; sixty orphanages worth \$15,000,000.00, caring for 6,500 homeless children; ninety hospitals that cost \$65,000,000.00 serving every year 325,000 patients. "That is American Methodism and its combined task," said the Bishop.

There are more than 100,000 churches, located in twenty-five different countries of the world, in twenty-three different denominations of Methodists, with more than 12,000,000 members and 30,000,000 adherents, holding property values of more than \$2,000,000,000.00. There was a gain of 400,000 in the Western section of the membership of the churches which is about the same as the average gain reported at the last several sessions of the conference. The past ten years on this side of the waters have been given in a large way to reconstruction and building of many new churches to meet the growing demands of religious education with modernly equipped plants for this purpose. Millions have been spent in America this way which, perhaps, to some extent has clouded the missionary vision and has curtailed this income, not because it did not need to be done, but because it was selfish and saving ourselves,

which means losing ourselves in the larger gains had we devoted more prayer, money and service in saving the world. Perhaps there would not be the spiritual decline among us that is bewailed in failure to bring in an increase of new members on the scale of other decades in proportion to our population.

A criticism also has been offered in American Methodism that in her eagerness to have a well educated ministry, she has had more concern for "credits" than for "conversions." A plea was made in No. 1 Afternoon Group Meetings on the topic of "Personal Religion" that the church again re-emphasize the value of conscious, satisfying reality of a personal, experimental knowledge of God in Christ and religious experience; that testimony in the congregation and family worship in the home be restored. The movement in England known as the "Cambridge Group Movement" and some similar movements are founded on this very fact of personal testimony.

Our British brethren report that the union of the Wesleyan Methodist, the Primitive and the United Methodist churches shall have fully completed their plan for union into one Methodist body in 1934. One speaker from across the waters prophesied that by the time the next Ecumenical Conference met in London, England in 1941, there would be one united Methodism in America as in England. However, he said it may be American Methodism has been waiting on the "Mother Country" to set the example first, as other at-

### FACTS FROM THE FIRING LINE.

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

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

In New York the total number of arrests for intoxication for the wet years 1910 to 1915 inclusive averaged 26,599 per year. The total arrests for the first six dry years, beginning with 1920, averaged 11,332. In 1930 arrests for drunkenness were only 9,408.—New York City police court records, World Almanac, 1931.

tempts had failed. The sentiment expressed by speakers on both sides of the waters for the union of the Methodist bodies in America was often referred to in their addresses and loudly applauded by the audiences, often rising to their feet in prolonged applause.

Another high point of the conference was the sentiment expressed by all the speakers for world peace and a warless world. Nothing brought louder and more prolonged applause than that there shall be no more war.

The third high point of the conference was reached on Thursday morning and evening when each one of the subjects was discussed by the following speakers: "Christ and Society," by Rev. Ivan Lee Holt, Ph.D., M. E. Church, South; "The Church and Industrial Relations," by Mr. Justice Chas. Wass, Primitive Methodist Church, England; "Marriage, Home and Family," by Rev. J. C. Broomfield, Pittsburgh Methodist Protestant Church; "The Church and Public Affairs," by Rev. James Alley, Irish Methodist Church; and the addresses in the evening of Hon. Arthur M. Hyde, Secretary of Agriculture of the United States; Hon. N. W. Rowell, K.C., LL.D., Toronto, United Church of Canada; Mr. John R. Mott, LL.D., the world's leading layman, New York Methodist Episcopal Church. All were of the highest order. At

the close of the morning session the time was extended to hear the report of the Committee on Temperance by Bishop W. N. Ainsworth, D.D., LL.D., one of the Bishops of the Methodist Episcopal Church, South, on the findings of both the sub-committees and the general committee on the question of Prohibition in America, Canada and the whole world. The British brethren gave their sanction to this report of a sweeping declaration for the continuance of the Eighteenth Amendment in the Constitution of the United States, the evil of Government liquor control in Canada and for a *dry world*. No one can express on paper the high tide, the sentiment and the enthusiasm expressed by the entire Ecumenical body, which resolution, read by Bishop Ainsworth, was unanimously adopted.

### Some Striking Points About Prohibition.

We hear it most everywhere that the Eighteenth Amendment is a failure and that there is more drinking and crime since prohibition came into force than there was when we had the open saloon. Please remember, when you read such statements, it not only comes from the wet element, but they cannot prove such things to be facts. Here are some pointed facts:

1. The crime wave in the United States has decreased from 35 to 40 per cent. since the Eighteenth Amendment was adopted.

2. The leading economists, such as Samuel Crowther, Irving Fisher and others, say that prohibition has been a great economic success. Mr. Crowther states that \$15,000,000,000 has been saved from drink for the purchase of necessary things and better living.

3. Dr. William Mayo, of the Mayo Clinic, says: "The great middle class in America is no longer drinking. The class at the top and the dregs at the bottom are still at it." The middle class is the class that turns the wheels and molds and shapes the life of America. Personally, I have not seen a drunk in my travels in years. How does that sound?

4. Listen to this. The late Judge Gary said: "I am the head of the United States Steel Corporation, which employs more than 300,000 people." Hear what he has to say about conditions. "In the last two or three years the improvement of conditions among the people is one of the most remarkable chapters ever written and it is attributable to prohibition."

5. The national income under prohibition has increased more than 45 per cent., an unprecedented increase.

6. Here is one of the most remarkable things ever published. All the 148 institutions for the cure of inebriates before prohibition, except one, have closed their doors for the lack of business, or been made over into general hospitals.

No one need to be afraid to quote the above facts.

I am indebted to H. F. Henricks, of Litchfield, Ill., for the facts above.

The wets are dying and are dying hard, and they are doing all in their power to fool the unthinking part of the public. To the preachers and Christian workers, listen: A victory has been won for the Church and home over the liquor forces, but it is no time to relax or lay the armor down. If anything, we need to buckle the armor on a little tighter and press this fight to the very gates of the enemy. As for one, I am an out-and-out prohibitionist from head to foot and from January to January. And if the Democrats put out a wet candidate in 1932, and Mr. Hoover will accept the nomination by the Republican party, he will not only come in with 6,000,000 majority as he did in 1928, but it will be nearer 10,000,000.

Yours for everything that tendeth to righteousness,

J. M. HAMES, Greer, S. C.  
—Wesleyan Methodist.



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

## CAMP SYCHAR NOTES.

Calvin R. Poulson, Reporter.

On the Day of Pentecost, in his sermon, Peter quoted from the prophet Joel who had declared that, when the dispensation of the Holy Spirit was ushered in, "Young men should see visions and the old men should dream dreams." The following poem gives evidence of how, even supernaturates who keep in touch with our holiness camps, are inspired to write both of their dreams and visions.

### God's Out of Doors.

(Sychar)

"Into the woods my Master went";  
And so go we sometimes;  
"For-spent" with toil and sorrow,  
And sick of the jazzy rhymes.

"Out of the woods" we come refreshed,  
With song and prayer and sermon;  
We have met our Lord at Sychar,  
Transfigured from Mt. Hermon.

The fountain is not "blind to us";  
And the Maple trees are kind;  
And hungry souls are greeting us,  
And seeking our Lord to find.

This "garden of prayer" is sacred;  
We are "listening in" to Him;  
The groaning of our Master,  
Has had no in-ter-im.

"The Spirit makes intercession,"  
Through every prayerful soul;  
The cry of souls at the altar,  
Is for Christ to make men whole.

No vain, modernistic doctrine,  
Is sounding beneath these trees;  
It is Pauline, Gospel preaching;  
Pentecostal, if you please.

We cry, with voices pathetic;  
We grope in the "wilderness,"  
They tell us of Evolution,  
But never "evolve" holiness.

There are memories of Sychar,  
Running back for fifty years;  
There were shouts of holy triumph,  
Bursting through the veil of tears.

Such men as Sheridan Baker,  
George Dennis, and George Ball;  
Such preaching and such praying;  
And their wondrous "Altar Call."

It was Mansfield, and then Orville;  
And then the well of Sychar;  
I developed from my boy-hood,  
Into a camp-meeting hiker.

My father found the Saviour,  
In eighteen thirty-nine;  
He did not leave a penny,  
That I could say was mine,

But he found a holy "nugget,"  
At the camp at "Hollow Rock;"  
And so I have a Birth-Right,  
Sealed up by Heaven's lock.

E. L. Smith.

## HARRISVILLE, NEW YORK.

Contrary to our usual custom, this year we closed our camp meeting campaign and without any interval began our fall meetings. Our first meeting was held in Harrisville, New York, with a church only thirty years old, and one that consisted of a number of pastoral charges, superintended by the Rev. Frank Jones and his wife. The meeting was intended to be an annual meeting of all the pastors and their members, and Harrisville was chosen as the place of meeting as it was the most important church. Not as many of the pastors and their people attended the services as the superintendent expected, but a goodly number, and many from other denominations, some driving nearly a hundred miles, while others came on the railroads.

The church was organized and promoted by a woman said to have been one of the most godly and efficient, but was taken by death at a time when the work needed her most. Schism got into the church and, for a time, the doors were locked and the windows nailed down, and of course no services were held in the place for a time. By and by the services were resumed, but some of the old sores were not healed.

Our meeting resulted in those estranged coming back to the church, confessing their sins, and receiving pardon and cleansing. Among those were some of the most competent and influential people in the town. It was said that the work accomplished among those classes was worth the holding of the meeting, but in addition to that the church was greatly helped and built up; according to count not much less than fifty people were at the altar as definite seekers of pardon or purity, and most of them professed to have received what they sought, a number of fine young people being among the number. We learn that the church is seeking a pastor who will give his whole time to the work of the church.

The next meeting that we held was in Everybody's Mission in Homer City, Pa. This meeting was cer-

tainly the day of small things. We had been led to believe that there was a fine field there for evangelistic work, in which large crowds of people would attend, and that we would have a strong support from Christian people. We found that the very contrary was true. They had had two separations, one part organizing a church in Homer City, and the other part organized a church in a town only a few miles away, and one of the officials of the Mission in which we held the meeting told us that they did not have more than half a dozen persons upon whom they could depend for assistance. However a goodly number of Christian people and others from other towns and the country attended the services, and some were converted, reclaimed or purified.

We gave them fifteen days of the best service we are capable of, and many people declared that they were blessed and helped, and there was pretty good evidence that the Word preached had the desired effect, for some of the officials confessed to us that they professed what they did not have, and they were forward for prayers.

If any evangelist is looking for a hard field where there is hard work with but little opportunity for success in soul saving, and absolutely almost no support, Everybody's Mission in Homer City, Pa., is the place they can find it. We were greatly blessed in our ministry as we preached the Word, and some told us that they got great spiritual help out of our ministry, for which we give all the praise and glory to our Heavenly Father.

We have some vacant dates for fall and winter meetings, and those who desire our services should address us, 1350 Grace Avenue, Cincinnati, Ohio.

J. L. Glascock.

## IN LABORS ABUNDANT.

For sometime we have intended giving a report of our work, but camp meeting season being on, we have been very busy. The Lord has kept our souls and renewed our strength, enabling us to stand the strenuous work of the season.

The first of June we joined Rev. G. M. Rainey, Alexandria, Ky., for his church meeting. It has not been our privilege to work with a more devout, scriptural and scholarly Christian gentleman than is Brother Rainey. The church was built up in a marked way.

Fletcher Grove Camp Meeting, Delanco, N. J., was our next field. There we joined Warren C. McIntire and Deaconesses Hazzard and Richardson as co-laborers. The camp began with manifest power and continued with increasing momentum as the meeting progressed, resulting in a great host of seekers and confessions. One cannot tell how the Holy Spirit visited the camp. Never have we seen a group of workers more divinely led. The directors of the camp caught a new vision of greater possibilities and good they can do in the future. They are inviting one hundred young people to the camp in 1932 to be entertained free. The entire group of workers were invited back for next year.

Our next meeting was in the Methodist Church, South, Bluff City, Tenn., with Rev. Keener Cox, pastor, and Dr. W. M. Morrell, pastor of the First Methodist Church, South, Princeton, W. Va., evangelist. This was the community in which Dr. Morrell was reared, and this his first opportunity to preach to his kinsmen and friends since his early ministry. His heart was filled with gratitude to see many renew their covenants with God. Dr. Morrell is a great preacher and is loved not only by his own congregation but by all the people to whom he ministers. This was our sixth meeting with him. A fine group of young people were converted and received into the church.

From here we went to Kampsville, Ill., camp, to join E. G. Grimes and E. C. Allen. We were welcomed by a fine group of devout people. Driving up on the grounds and seeing a great group of citizens preparing for the hearing of a full gospel refreshed our souls. How they prayed! Brother Grimes and Brother Allen were true to the Word, preaching with unction and power. The fellowship between workers never was sweeter. Truly the scripture, "in honor preferring one another," was exemplified here.

En route to our next meeting at Salem, Va., a distance of 1200 miles, we were privileged to stop over at Fig. N. C. Ashe County camp meeting where we met our good friends, Rev. E. J. Westfall and Professor J. J. Carruth, together with my brother, W. H. Lewis, of Bristol, Tenn. Brother Westfall is pastor of Seventh Avenue Methodist Church, Huntington, W. Va., where it was our pleasure to assist in a meeting some months ago. He and my brother were preaching the Word. The citizens acclaimed Brother Westfall's messages some of the best they had ever heard. The music and young people's work were in charge of Prof. Carruth, who won for himself many friends and admirers. Many people were blessed at the altar, and the directors of the camp were greatly encouraged.

At Salem, Va., we joined as co-laborers, Rev. and Mrs. E. O. Rice, Rev. R. A. Young, and Rev. and Mrs. R. O. French. The Lord blessed and honored his truth in the salvation of many souls.

To Greenville, Tenn., we went next to be with Rev. John F. Owen, one of God's devout and faithful men. There is no ego in Brother Owen's message, but Christ and his love are exalted. The camp meeting took on new life under his ministry, and gracious results were obtained at the altar. These devout people who were under the leadership of W. B.

Yates for 24 years knew how to sing. This group of workers were invited back for next year.

Requesting your prayers, we remain,

Yours in His service,

M. V. and Mrs. Lewis.

## BROOKLYN, NEW YORK.

Praise the Lord for the good meeting he gave at the Beulah Church of the Nazarene in Brooklyn, closing October 25. There were some services when the shouts of praise and the tide of rejoicing were so numerous and high that the pastor could hardly stop it when it came time to "change the order of the meeting."

Several sought the Lord, among them being some who had never been saved before. A nice class was taken into the church the last Sunday morning and another person added to that class Sunday night.

The last day the people gave \$234 in a special offering on some pressing debts of the church. Another peculiarity about this revival is that we had a missionary service and address right in the middle of it. This certainly did no damage though I do not at all recommend it as a practice. It shows, however, that there are sure to be surprises in a good meeting. In two meetings and one five-day convention in this immediate vicinity the last two months, the income for special things for the church has been much more than I received out of it for the work, which goes to show that it is folly for a church to leave out the special evangelistic meeting in order to save money.

Praise the Lord for victory in my own soul and liberty in the service of the King of kings.

U. T. Hollenback.

## NEW ALBANY MISSION.

We are in a meeting in New Albany, Ind., with the Sunshine Mission at 520 State St. This Mission, under the leadership of Evangelist Harry Long, is doing a great work, feeding over one hundred and twenty poor needy people daily, mostly children who would otherwise go hungry. The Mission gives clothing to the poor and any other help they can render. There isn't a salaried worker connected with the institution; all food and clothing are given, not sold.

The Mission has services three nights a week with three Sunday services. Evangelist Long is a live wire, a good, sane, Spirit-filled speaker full of "pep" and action. He is a preacher that draws a good crowd. He goes out for a few revivals and gives satisfactory service. He will bless a church spiritually and build up the attendance. Any holiness church will do well to book him for a meeting. His terms are entertainment and freewill offering. He desires to work some this winter in Ohio, Kentucky, Tennessee and West Virginia. His address is 520 State St., New Albany, Ind.

My next meeting will be in St. Marys, Ohio, beginning Nov. 1st. From there I go to a camp in Sanford, Fla., beginning Nov. 19. I am a converted Hebrew and go where called. I preach salvation, sanctification, divine healing and the second coming of Christ. I will be open for calls in Florida this winter. Please pray for my meetings. Address

Evangelist Samuel Thomas,  
117 Eagle Drive, Indianapolis, Ind.

## BLOOMSBURG, PENNSYLVANIA.

As it has been some time since we have reported through The Herald feel it would not be out of place to just say a few words regarding our work a few months back. Our camps were times of refreshing. The first one was a new camp at Oglesville, Ind., where we had a great time and organized a holiness Association. A camp is to be held each year. Rev. M. F. Reynolds, of Indianapolis, was the engaged preacher. The Lord blessed in a wonderful way. Rev. U. T. Hollenback came in the last of meeting and took our place as we had to leave for Sherman, Ill., camp where we had a great camp. Rev. C. B. Fugett was the evangelist. Sister Della Stretch was the children's worker. Mr. Grover Williams is the president of this camp and a good man.

We next went to Normal, Ill., camp. Sister Stretch is the president of this camp and handles every detail of the camp in a wonderful way. Rev. John Paul, of Chicago, Ill., and Rev. J. S. Long were the preachers. Miss Mary Vennard was the children's worker. Miss Vennard is well adapted for this work. Miss Ruth Ludwig, of Springfield, Ill., was pianist. She is one of the best we have ever met.

We next went to Moultrie, Ga., with Rev. Oscar Hudson, where we had a great tent meeting. Bro. Hudson is a wonderful preacher and a congenial brother. Our next meeting was at Canton, Ohio, with Rev. C. J. Farcey, pastor of First Nazarene Church, and Rev. James Rogers, as evangelist. We had a good meeting and a number of seekers.

We are at present at Bloomsburg, Pa., with Rev. John Fleming as evangelist. The pastor states it is the best meeting, so far, they have had in their church since he has had charge of it. We have been kept busy practically all the year. We have some open time the first of December, also a date the latter part of January and February, and one camp date last of June and first of July. Any desiring my services as song leader and musician, as I play guitar, musical saw and trombone, can reach me at my home address, 527 East 3rd St., Seymour, Ind.

Burl Sparks.



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(Continued from page 1)

God. The *shalts* and *shalt nots* in the divine laws come out of an infinite heart just as full of love and compassion as the atoning Christ. When God says "Thou shalt not," he is building barriers between men and the brink of the abyss of darkness. When he says "thou shalt," he is building ladders on which men may climb to pluck the fruits of righteousness and peace.

One gets tired, and righteously so, of the drivell of modernistic pretenders who come around to our Summer Schools and try to put the virus of their unbelief into our young ministers. Who is responsible for this sort of thing? Who selects these men and turns them loose, like wolves, in the sheepfold of the Lord? The time has come for widespread and positive protest by the annual conferences against anything and everything of this character.

These religious highbreds are preparing the way for the destruction of faith in the Scriptures, and reverence for the Godhead. They are plowing and harrowing the ground for the infidelity and atheism that are overflowing the land. They, perhaps, unconsciously, are getting the minds of the people ready for the sowing of the seed of Bolshevism. The Bolshevik enemies of God and humanity are abroad in the land.

It is high time that we call the people to faith in the Word of God, and trust for salvation in the Son of God, to repentance, obedience and reverential fear. It is time these modernists, who do not believe the Bible, and are constantly injecting their doubt and unscriptural teachings into the people, got together and organized a church of their own and drew their salaries from the lay people who are in harmony with their views and convictions, if they have any. Let the modernists in Methodism organize a church which they might name the Modern Liberalistic Messers. They could find a name.

Somebody ought to be responsible for what is taught our young preachers. No organization has a right to claim to be a church of God without a system of doctrine resting upon a firm foundation of Holy Scripture, and no church has a right to ask for the financial support of its membership that turns loose all sorts of men with teachings entirely contrary to its established doctrines. If Methodism in these United States had held strictly to her original doctrines, preached them

faithfully, and loved them joyfully, this nation would be aglow with righteousness, prohibition could be enforced and the blessing of God would be resting upon us with gracious power.

## If Christ Should Come to Jerusalem

### CHAPTER II.



WHEN we begin to think of the evils in the world that Christ would overthrow, if he should return to reign on earth, the liquor traffic rises first in our minds. Undoubtedly he would sweep it out of existence. It is the cause of more crime and disease, gaunt poverty and human suffering, than any other, and some people believe, than all other evils in the world. Think what a change the destruction of the whiskey traffic would bring to the world. If the millions of money wasted in drink every year, was invested in comfortable homes, food and clothing, it would go a long way toward relieving the world of its present state of suffering.

Put into bread, the grain that goes into intoxicants, and think of the mouths it would feed. How much sickness would disappear, how many prisons would stand empty, how many desolate homes would become happy, how many idle hands would seek useful and remunerative employment, how the earth would ring with songs of praise and shouts of joy, if Christ should come and sweep away the liquor traffic.

If Christ should come back to earth to reign, he would disband all of the armies of the world. There would be no more war, no need for soldiers; under his reign of love men would cease to kill each other. There would be millions of happy home-comings and glad reunions; the military bands would all come playing, "All hail the power of Jesus' name"; the warships of every nation would steam homeward with the marine bands playing "Marching to Zion" and "Home Sweet Home."

The vast amount of steel in rifles, cannon, warships and fortifications, would be thrown into furnaces and melted into ore and manufactured into useful materials for building homes, railways and ships for travel and commerce. The men who have wasted their lives in army camps, would go singing to the harvest fields, the earth would blossom like the rose, want for food would become unknown, and "the nations would learn war no more."

If Christ should come to reign on earth, he would overthrow the great trusts and combines that have cornered and placed exorbitant prices upon the necessities of life. The vast resources of fuel, oil, water, timber, foodstuffs and materials for clothing, would no longer be under the control of a few greedy men, but would be reduced to reasonable prices and placed within reach of the industrious poor and all men would come to live in comfort.

Under the reign of Christ, the white-slave traffic would disappear, the brothel would be unknown and peace and purity would come back to wretched multitudes who have become embroiled by the cruel lusts of men; there would be home-comings, reunions, happy hearts and singing in many homes made desolate by sin.

The coming of Jesus to earth would put an end to all sectarianism, and denominational strife. No longer would there be waste of time and resources, building altar against altar. Such an event would mean peace on earth and good will among men. People would forget what churches they had been members of in their fraternal love and harmony. Such an event would change the whole economy of our present state of civilization and society. The very thought of

Christ in Jerusalem, would paralyze all the work and ways of Satan and vice and thrill the world with new conceptions of life and love for holiness. It would mean the casting out of all that is evil and the lifting up of all that is good.

If Christ should come back to Jerusalem and set up his kingdom there, misrule would disappear and political corruption would cease, the conditions that foster and produce poverty, disease, crime, sorrow and sin would vanish away and the knowledge of the glory of the Lord would fill the earth as the waters cover the sea. We can but wish that Jesus Christ would come and say to this stormy human sea, "Peace, be still" and hush all the harsh noise and cruel strife and give the tired old world a long, sweet rest. Go search the Scriptures and you will find that they teach Christ will come back to earth again.

The reader will understand that we are not claiming, or that the Scriptures teach, that the coming of Christ to Jerusalem would mean exactly the events we have mentioned, in detail, but in the aggregate, his coming would mean the end of war, and of misrule, of selfishness and greed in the political, economic and social world. The coming of Christ to reign and rule among men would mean the destruction of all evil forces, a wonderful readjustment, rehabilitation and bringing in of peace and good will. In the meditation in the first, and this the second chapter on the subject under discussion, we are not undertaking to be theological, but simply thinking of the blessings that will be sure to accrue if Jesus should come to reign in Jerusalem.

(Continued)

### The Bishop's Statements Are False.

The caption at the head of this article may sound a little strong, but the office of bishop cannot protect a man from severe criticism when he allies himself with the wet forces of the country in an effort to break down the prohibition laws and bring back the liquor traffic.

There has recently been a celebration at Yorktown, Va., of a battle fought there during the American Revolution. It was a great gathering; on October 18, Rev. James E. Freeman, Bishop of Washington City, preached a sermon, taking for his text: "God sent me before you to preserve you a posterity in the earth." The daily press reports him as saying:

#### DECLARES DRY LAW HAS FAILED.

"Any departure from the ideals that rendered our ancestors invincible," he said, "must issue in peril to our most cherished institutions. The coarse and vulgar estimates of these ideals, all too common in our later day, are danger spots in our corporate life that need to be repudiated and condemned by all true citizens of State and nation.

"With confusion and shame," he continued, "we admit that our day has witnessed the most wanton and flagrant violation of law we have ever known. We had in our folly come to believe that we could legislate a people into ways of virtue and sobriety, and we have miserably failed. Our conceit in this respect has wrought shame and confusion in our Commonwealth and made us a byword among the nations of the world.

"Something has broken down, the machinery of our corporate life shows friction and needs the application of new lubricants. We appeal for a reaffirmation and a practical demonstration of that faith that we solemnly believe has made and preserved us a nation."

The liquor traffic has been one of the most serious blights upon humanity; from time immemorial it has caused more crime, tears, bloodshed, ruin and loss of human souls than any other invention that Satan has thrust upon mankind. The prohibition of the liquor traffic has been invaluable in its contribution to the health, prosperity, peace and countless blessings to hundreds of thousands of our American people. True, in many of our great



corrupt cities, with the aid of the daily press, and such traitors to sobriety and righteousness as Bishop Freeman, bought up policemen, and officials who are disgrace to the bench, with regiments of heavily armed racketeers, prohibition laws have been trampled under foot, but in countless towns, county seats, villages and communities it is the rarest thing that you see one under the influence of strong drink.

It is shocking to think of a bishop of any church aligning himself with those enemies of God and humanity who, for any reason, would bring back the legalized liquor traffic for the degradation and ruin of their fellow-beings. Any bishop or preacher who allies himself with these forces in favor of the saloon, with all it means, deserves the contempt and rebuke of good people everywhere.

## OUR TENT WORKERS.

MRS. H. C. MORRISON.



We are glad to hear good reports from our young men who have been engaged in tent work the past summer. Those who contributed to this work will see that their investment was wisely made, and fruits are being seen in the salvation of many precious souls. The following taken from the "Collegian," Asbury College's weekly paper, is most encouraging.

GOD BLESSES SERVICES OF ASBURIANS THIS SUMMER.

"Throughout the summer in twelve different states, Asbury Ministerial students have been engaged in evangelistic work and other forms of special Christian service. These young preachers have brought back commendable reports of their work.

"Kenneth C. Fraser and Ronald J. Smith held several successful meetings in Ohio, New York, and Michigan under the auspices of the Christian and Missionary Alliance. Approximately one hundred and fifty received definite blessing.

"Ralston Smith assumed the pastorship of his home church, the Emmanuel R. E. Church of Philadelphia.

"Robert Akutagawa, a Japanese student, reports success in the fifty meetings which he held this summer. His 8,600 mile itinerary led him into eleven states.

"Wayne Lamb, who was graduated from the Seminary last June, has been in evangelistic work throughout the summer. In a recent letter Mr. Lamb stated that during the five weeks previous to the letter he preached twice daily. His fourth meeting was well under way at the time. He reported one hundred and sixteen conversions and several sanctifications.

"Wherever these students have been, they have found that souls are hungry for the true gospel of Christ. Eternity alone will reveal the good that has been accomplished through the efforts of these Asburians."

We shall need to purchase several new tents for next summer, so those who have not sent in their League dues, please do so as soon as convenient, as the orders for tents have to be placed during the winter that they may be ready when the workers get through school. Send dues to Rev. F. H. Larabee, Wilmore, Ky., who has charge of the tents. He will credit you, and the good work will go on. You will note that one of our foreign boys is doing missionary work in America.

People are not, as a rule, given the opportunity to be saved in the churches, so it seems the Evangelical League Tent Work has "come to the kingdom for such a time as this." Thousands have heard the gospel of full salvation through our League workers, and many have found the satisfying portion to their souls. "In His Name," is the spirit in which we do this work, and "For His Sake,"

the lost sheep are gathered in. It is the Lord's work, so we leave it with you.

"Must I go, and empty-hand,

Thus my dear Redeemer meet?

Not one soul with which to greet Him—

Lay no trophy at His feet?"

## There Are Many People

who are looking for some way whereby they may help some one else, and they would do so if they only knew how. I am suggesting some simple, inexpensive tokens that can be used to great advantage.

First: We have a package of six cards called "Bible Prescriptions," which contain warranted remedies for six very common and distressing maladies, namely, Worry, Sorrow, Anger, Trouble, Failure, Doubt. They may be given to persons in sorrow, worried people, doubting people, and the like. Send them to the sick; give them as rewards in your Sunday school class; use them as book-marks, etc. The six only cost 15 cents, and what a world of good they may do—and what a reward awaits you!

Second: We have what is known as "Popular Bible Memory Helpers," for individual class or society. They present a method of familiarizing one's self with the greatest passages of the Bible which is perfectly simple, but results in a considerable amount of Bible knowledge, and a taste for still more of the fascinating pursuit. Use them as rewards in Sunday school, as gifts to Bible-loving friends, mission work, and as guides to new converts desiring to become familiar with the Word of God. There are six in a package which will cost you only 15 cents.

Third: We have an assortment of twelve beautiful, Christmas Scripture Text post-cards that will solve your problem of remembering that friend in a simple, inexpensive way, and the message it carries will linger with them all the year. You will not be ashamed to have them receive this card from you. This year will be a "Postcard Christmas," for there are thousands of loving friends who cannot send costly gifts, but they can express their love and good wishes through a friendly postcard. I have read these assortments and, take my word for it, you will be highly pleased with all three of these packages if you order them. The entire lot will cost only 50 cents for 18 beautiful cards. Better order early to avoid delay.

Yours to help,

MRS. H. C. MORRISON.

## Don'ts For Preachers.

BY REV. F. LINCICOME.

Don't fail, if possible, to arrest the attention of your audience. To preach the gospel effectively, you must first arrest the attention of your hearers. The mind of every man, woman or child you meet is preoccupied.

It avails nothing for you to arise before an assembly and say "Please to give me your attention." They can't do it; not one in a thousand has sufficient mental discipline to give you undivided attention, till you arrest it.

On the back seat sits an architect, criticizing, not your sermon but the style of your church. In the next seat is the physiognomist, scanning the faces of his neighbors, and by his side the phrenologist, counting the bumps on their heads. Further back is the young lover, casting his glances toward his sweetheart.

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 .....

Some of the sisters on the other side are also engaged; some examining bonnets and ribbons, some taking patterns of the new styles of dresses. Another imagines she can see her boys stealing neighbor Jones' apples; another remembers that she forgot to return the clothesline that she borrowed last week; another wonders if poor Jimmy might not get into the well before she gets back home.

These cases of inattention are not rare cases. I have given you only a glimpse of the mental workings, or rather wanderings, of every congregation you address, and of every congregation that assembles anywhere, till their attention is arrested. You have no right to complain of their inattention, and it will do no good to scold them about it. It is your business to arrest them, disperse their thoughts and reveries and, sweeping them away, insert your theme into their minds and hearts.

To do this you must wake them up and, for you to wake them, you will have to be thoroughly awake yourself.

In the early part of my ministry I used to feel like appointing a committee to wake up the people who went to sleep when I preached, but of late years I have changed it and want a committee to wake me up.

## Undecided

as to just what to present to your class, or to some friends? Write us who they are, about how many, their age and about how much you want to invest, and we shall be glad to suggest something suitable and attractive. Drop us a card today. Pentecostal Publishing Co., Louisville, Ky.

## A Pleased Customer.

Mrs. J. H. Douglas writes us as follows: "Received the book, Faussett's Cyclopedia of the Bible last week. Thanks for sending it so promptly. Am enjoying it." Any one who is interested in Bible study, in making plain the truths in a Sunday school lesson, or any line of religious teaching, will find this book invaluable. It is the largest value we have ever been able to offer for \$1.00. Order a copy for the personal benefit you will derive from it.

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of baptism by obtaining a copy of "Baptism" by Means. It is thorough and convincing. Special price, 30c a copy, or 4 copies for \$1.

## The Last Word in Bible Making.

The largest makers of fine Bibles have produced what we consider the last word in Bible making. It is an Oxford Bible, printed on their very fine, exclusive India Paper, valued at 90c per lb., such a fine piece of printing that the type doesn't show through thus making the large Long Primer type easy to read. It is bound in the finest of Levant leather, which will wear a lifetime; it has the necessary helps such as references, concordance, subject index and proper names. Any owner of this Bible will always love it, enjoy it and feel proud to own such a book. The size is 5 1/2 x 8 1/2 x 15-16 in. thick, weight 26 ozs. It is a handsome book, pleasing to the eye and touch. We have just 25 copies. We are offering them at \$10.00 each, the regular net price is \$15.00. A choice Christmas present for your pastor, Sunday school superintendent, teacher, or a member of your family. Order of this office.



## OUR BOYS AND GIRLS

### OUR FAMILY.

There are just five of us in our family. Of course, Father comes first. He is big and strong and wise. He earns money to care for us all. Then there is Mother; she is doing things for us all day long, making little dresses and baking the good brown bread and gingerbread boys, and at night she tells us beautiful stories about Jesus—then we sit very still. I have a big brother. Father calls him Paul, but Mother calls him "my son." He chops the kindling for the kitchen fire and sweeps the yard and goes to the store.

I can't do much yet. I brush the crumbs off the table and hold the clothes-pins for Mother and keep quiet when Father is reading. Mother says that is a good deal, but I shall do more some day.

Lillian is my sister. She is big enough to wash dishes, and that is her work; but one hot day, after she had eaten her last bite of blueberry pie, she ran out on the lawn and began to play croquet. It was lots cooler than the kitchen. Paul saw her and ran after her. This is what he said, "The dishes are not washed!" Sister said, "I know it—it is too hot now."

"Well, what do you think of poor Mother? Do you remember the verse we talked about last night?"

"Oh, yes, 'By love serve one another'—and Lillian ran to the kitchen as fast as she could go and washed the dishes. You see, she forgot for a minute that we serve one another by love at our house.—Sel.

Dear Aunt Bettie: May I join your happy band? This is my first letter and I would love to see it in print. I am twelve years old and am in the eight-B. I belong to the Mt. Vernon Avenue M. E. Church. I attend Sunday school every Sunday I can. I enjoy page ten very much. My mother and father take The Pentecostal Herald. My birthday is Nov. 8. N. Marie Neal, I guess your name is Nora. R. Clinton Strassburg, I guess your name is Robert. Hubert P. Amock, I guess your name is Paul. Am I right? If so, write me a letter.

Margaret Mattox.

1493 Brierwood Ave., Columbus, O.

Dear Aunt Bettie: Will you let a little Alabama boy join your band of boys and girls? I am eight years old and go to school. I am in the second grade. I like school fine. My birthday is July 16. I like page ten. I love to play at school. I have two little kitties. I think they are fine. As this is my first letter I will close. If I see this in print I will write again sometime. I hope W. B. is asleep when this arrives. Love to Aunt Bettie and all the cousins.

Robert M. Capps.  
Womack Hill, Ala.

Dear Aunt Bettie: My mother takes The Herald and I enjoy reading page ten. I go to Sunday school every Sunday. Our pastor is Rev. Paul Craft. We like to hear him preach. He preaches every second Sunday. I am twelve years old, have brown hair and brown eyes. My birthday is June 7. Have I a twin? If so, write to me and I will answer your letters and send my picture. Who can guess my middle name? It begins with L and ends with E, and has six letters in it. If Mr. W. B. doesn't get my letter I will come again.

Bernice Williamson.  
Rt. 1, Wedowee, Ala.

Dear Aunt Bettie: May I come in for just a little while? I'll try not to stay too long. I am a stranger to you, but you don't seem like a stranger to me. I live in dear old Louisiana where there is plenty of water and oceans. I live on a farm, you might say, just a farmer girl. But I'll let you guess at the rest. I am nearer thirty than thirteen. Ha! Ha! Aunt Bettie, please excuse my writing and spelling as my schooling was limited. Father died when I was a wee tot; my oldest brother was small; it took all mother

could do to raise us, but she did the best she could for us. Thanks to the Lord she is still with us. I have one brother and one sister living; have one brother and three sisters gone to the great beyond. I haven't any uncles, only one aunt. She subscribed for The Herald for me, which I read with great pleasure. I know you and the readers of this paper have heard of Mrs. Mary L. Corbett, of Colfax, La. I spent a week with her last spring and had the greatest time of my life. They would sing and pray and have lots of music. We have church here once a month; Sunday school and prayer meeting. Brother Will Sherwood is our pastor whom we love to hear preach. I wonder if any of you boys and girls have favorite songs? I have. They are "Hide you in the blood," "They won't have to wait long for me," "His yoke is easy." My hobby is piecing quilts. Has anyone my birthday, Dec. 17? I am so lonely; I still miss my dear old Bud who died last year with T. B. God gives and he can take away.

Your devoted friend,  
Florence Corbett.  
Rt. 1, Colfax, La.

Dear Aunt Bettie: Will you let an Oklahoma girl join your happy band of boys and girls? I am a Christian. I love to read the Bible and learn about all the blessed things the Lord has for us. One of our neighbors takes The Herald, we get it from them. I love to read page ten fine. I am eleven years of age, I have blue eyes, brown hair, and weigh about 70 pounds. I will answer all letters received. This is my first letter to The Herald, and I hope to see it in print.

Ruth Thompson.  
Carnegie, Okla.

Dear Aunt Bettie: This is my first letter to The Herald and I would like to see it in print. I am eleven years old and in the sixth grade. I have two brothers and one sister all younger than I. Father died last October. My name is Mary Elizabeth Casler. They call me a name beginning with B and ending with Y, and has five letters. Can the boys and girls guess what it is? I went to a Nazarene camp meeting this summer and Jesus saved and sanctified me. I go to a Presbyterian Church. I ask all the cousins to pray for me and write me. I will answer all letters.

Mary Elizabeth Casler.  
Merrifield, N. Y.

Dear Aunt Bettie: I am a little girl six years old and just started to school. This is my first letter to The Herald. I have brown curly hair and blue eyes. I have an older sister eight, and a baby brother. I have a little dog and some kittens for pets. My middle name begins with E and ends with E, and has six letters in it. Who can guess it?

Neva E. Chamberlin.  
Rt. 3, Berry, Ky.

Dear Aunt Bettie: Will the cousins allow me a seat in your midst for a few minutes? I enjoy reading page ten. I am sure that some of the boys and girls have felt calls to definite service and they are able to render a service, in a small way, by contributing helpful thoughts to be read far and wide. Perhaps the one book in all the world that commands the attention of thinking men—Jew or Gentile, white, black or yellow—is the Holy Bible. Many are anxious everywhere to hear of its wonderful promises. We learn from the missionaries, wherever they go, that people want to know about the book of all books. The agnostic may doubt it, the infidel may criticize it, the Christian may adore it; yet each in his own way is interested in it. Some one has said: "It is a mine of wealth, health to the soul, and a river of pleasure. It is given to you in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemns all who trifle with its contents." We speak of there being seven great wonders of the world—the

sphinx, the Temple of Karnak, the pyramids of Egypt, the Colossus of Rhodes, the Parthenon of Athens, the Parthenon and Coliseum of Rome—but greater than all these is the Holy Bible! The strongest proof that the Bible is the greatest wonder of the world is the Book itself. Read it and be convinced! I am five feet seven inches tall, weigh 142 pounds, have black hair, brown eyes and a medium olive complexion. My age is between fifteen and twenty-five. I will appreciate all letters.

Viola B. Tutt.  
1921 W. Ashby Pl., San Antonio, Tex.

Dear Aunt Bettie: I have been reading The Herald for a number of years and derive a great deal of enjoyment from it. I am a member of the M. E. Church at Santa Fe, Mo. I am nearly through high school. I would have graduated last year but was held back on account of my mother's illness. However, she is much better now and I am going on with my work at school. I would love to receive letters from the cousins. I will try to answer all I receive. Wonder why some of those who wrote for pen pals didn't answer? How many of the cousins read your Bible daily? My favorite chapter, if it is possible to have one in so many wonderful ones, is John 14. I think I have read this more than any one chapter in my Bible. I live on a farm in Missouri near a little village. We have Sunday school every Sunday morning and preaching twice a month at the M. E. Church the third Sunday and the Christian church the fourth. I hope to see this letter in print as it is my first, and on looking it over I see it is becoming quite lengthy so I had better give some one else some of the room.

Mariam Snyder.  
Santa Fe, Mo.

Dear Aunt Bettie: Will you please let a South Carolina girl join your happy band of girls and boys? I am a brunette and eleven years old. Who can guess my middle name? It begins in F and ends in A. I hope all the cousins will write to me.

Maxine F. Alexander.  
1209 E. Whitner St., Anderson, S. C.

Dear Aunt Bettie: I have just been reading page ten of The Pentecostal Herald for October 2, 1931, and think it interesting. I am writing you to place this letter in The Herald as I have something interesting to send those who write me letters from a distance. Particularly I am interested to receive letters from orphan children and others who are lonesome. I like Mabel Adams's idea of The Round Robin Club of letter writers. Please enclose stamp for drawings to give to children who like to draw pictures and draw them. Hoping Mr. W. B. will not be looking for this letter, I am,

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

Dear Aunt Bettie: Will you please take pity on a poor preacher's girl from Ohio? I am fourteen years of age. I had a birthday, Oct. 21. If anyone has a birthday at the same time I do let me know. Here are my guesses on some of your middle names. Marion Hardy, your middle name must be Louise. S. Ruth Jones, your name is Sally. Ina Zell, your name is Edna. If I have guessed any of your names correctly, please, girls, write to me if I have. Who can guess my middle name. It begins with M and ends in E. It has seven letters in it. I think that this is a sticker. Send me all suggestions.

Lucile M. Smith.  
Ney, Ohio.

Dear Aunt Bettie: I have been going about praising God in my heart today and as I want every one to know I love Jesus I thought I would write. Oh, he is a wonderful Saviour to me. He healed my eyes a year ago May 3 when I was going blind. Oh, that was a wonderful night. It seems as though I cannot praise him enough. Oh, the Lord is good to me, I cannot love him enough. It says to lift him up and I will draw all men unto me, and in James 4:8, "Draw nigh to God, and he will draw nigh to you." Oh, I want to ever get closer to my precious Saviour for he saves me and keeps and heals me with his blood.

E. Jamieson.  
1137 Laurence, Topeka, Kan.

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Louisville, Kentucky.

Dear Aunt Bettie: I am a Providence girl. My name begins with C and ends with E, and has six letters in it. This is my very first letter to The Pentecostal Herald. I like to read page ten. I read it every Sunday afternoon. I go to church every Sunday. I like to go to school. I am in the third grade.

Connie Robinson.  
Rt. 1, Providence, Ky.

Dear Aunt Bettie: Greetings in the precious name of Jesus. In reading page ten of The Pentecostal Herald of October 14, I read two letters of two of the cousins in which they wanted some Bible questions answered, so here they are. 1. Eve was the first woman. 2. Cain's youngest brother's name was Abel. 3. Abram went to the land of Canaan. 4. The Lord and two angels came to visit Abraham in his tent. 5. Isaac the son of Abraham, I think, is the son that is referred to, as Abraham had eight boys. Gen. 16:15-21, 23 and 25:1, 2. It's in Prov. 6:28, about walking upon, or in fire and not be burned. It shows that God will forgive a murderer. David said in the 51st Psalm and the 17th verse, after being guilty of killing Uriah, and Isa. 1:18 and about swearing in Zech. 5:3. I noticed in another letter Gipsy Smith is mentioned, and that brings to my mind of the time I was on the train going from East Liverpool, Ohio, to Pittsburgh, that I started to give out tracts to the passengers that would take them, and the conductor came and told me I was not allowed to give any of those papers out on the train, then I went and sat down and the Lord started to send the waves of holy love flowing over my soul and I began to sing a spiritual song, and the conductor came and told me there was no singing allowed on that train, but after he had gone I felt led to give two tracts I had made to two girls, and when they read them, one of them asked me if I was Gipsy Smith, as he was having a revival meeting in Rochester, Pa., but I was just Charley whose soul had been saturated with the oil of the Holy Ghost. May we all meet at the marriage supper of the Lamb.

Charley H. Faulk.  
245 Water St., Lisbon, Ohio.

"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.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6.



# STOP! READ! ACT!

- DO YOU KNOW that there are many people right in your own community who do not know that there is such a paper as THE PENTECOSTAL HERALD, who would be glad to know of it?
- DO YOU KNOW that THE HERALD is a weekly blessing to thousands of our less fortunate brothers and sisters who are unable to get out to church on Sunday?
- DO YOU KNOW that nearly every week THE PENTECOSTAL HERALD carries a holiness sermon to many people who never hear one preached from a pulpit?
- DO YOU KNOW that there is not a better, more wholesome sixteen pages of holiness reading matter, for the whole family, than in THE PENTECOSTAL HERALD?
- DO YOU KNOW that if you, as one of the present great family of readers will send THE HERALD into four new homes its influence will be increased fourfold?
- DO YOU KNOW that it is your great privilege to join with us in the attempt we are making to preach scriptural holiness to all men everywhere?
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Pentecostal Publishing Co.,  
Louisville, Kentucky.

Gentlemen:

I am enclosing herewith \$..... Please send The Pentecostal Herald for three months, to

Name ..... Name .....

Address ..... Address .....

## FALLEN ASLEEP

IN LOVING MEMORY OF JOSEPH  
HAMON,  
Departed This Life Dec. 5, 1928,  
Age 87.

Dear precious one, from us you have  
gone;  
That voice we loved is stilled;  
A place is vacant in our home,  
That never can be filled.

You have left us broken hearted,  
Friends may think the wound is  
healed,  
But they little know the sorrow  
That is in our hearts concealed.

You wove here, a modest web of life,  
In beautiful threads of gold,  
A thread of joy, with some strands of  
strife,  
As ever such hands will hold.

You fashioned them in patterns, rare,  
And designs of beauty, new, and  
fair,  
Till our Master-Weaver, found them  
there,  
In beautiful threads of gold.

You wove memories, lasting, and  
sweet,  
In beautiful threads of gold,  
Entwined with care, even, and neat,  
Till a beautiful life they unfold.

You wove 'mid smiles as you passed  
along,  
Such wonderful threads, so fine and  
strong,  
Around the good and over the wrong,  
Those beautiful threads of gold.  
Mrs. Joseph E. Mamon and Family.

### KONECNY.

Complications following a mosquito bite resulted in the death of Leo C. Konecny, 34, a farmer living twelve miles south of Garden Plain, Sunday in a local hospital. He was bitten on the arm and infection developed. When his condition became serious a week ago he was removed from his home to Wichita for treatment for blood poisoning.

Mr. Konecny is survived by his widow, Katherine; three sons, LeRoy, Raymond and Leo Charles, Jr.; his father, Joseph, 206 South Millwood; two brothers, J. E., Oatville, and L. F., Wichita, and two sisters, Anna of Cheney and Josephine of Bayneville. The body was at the home of the father.

Funeral services were held at St. Joseph's Catholic Church, Tuesday at 9 A. M. Burial was in Calvary cemetery.

### CRAFT.

Mrs. Nancy W. Craft, wife of J. J. Craft, formerly Miss Nancy W. Thompson, who was born in Benton Co., Ala., March 14, 1848, and who was a member of Pleasant Hill Methodist Church, Raleigh charge, Mississippi Conference, Rev. B. W. Ware, pastor, went to be with her God in her long home, on July 3. Sister Craft was converted and joined M. E. C. So., in 1863. She made a faithful and loyal member. She raised five children to be members. She leaves 35 grand-children and 10 great-grand-children to follow in her wake. Most of these have already made their profession and are now members of the same church she left.

Her husband, J. J. Craft, a faithful member of the same church, is patiently awaiting the summons from on high, to join her on the other shore. Funeral services were held at the church of which she had been so long a member, on July 4. Rev. B. W. Ware, pastor, officiating. She is gone, but not forgotten. Pastor, husband, children, grandchildren, great-grand-children, and friends are united in saying,

"When we asunder part  
It gives us inward pain,  
But we are still joined in heart,  
And hope to meet again."  
B. W. Ware, Pastor.

### REQUESTS FOR PRAYER.

Mrs. E. B.: "Pray for my son who has been led away by drink and I fear his home will be broken up; also pray

for me to be healed of a nervous condition."

E. H. S.: "Pray for a young woman who is having a battle to give up a young man with whom she has been going. Help her to say, 'Thy will be done.'"

A Mother: "Pray that my husband may be saved and that we may have a happy home in which to rear our children."

Will the readers of The Herald pray for a reader who is in bad health and is especially confused and discouraged. Pray God to heal her mind, soul and body and make her a blessing to all with whom she comes in contact.

M. B. B.: "Please to pray for the healing of three afflicted ones; also for help in financial matters, and for guidance in a very important matter."

Mrs. L. B. H.: "Pray for my husband who is addicted to strong drink, that the Lord will save him and bring him back home. Pray that I may hold out faithfully unto the end of the way."

Prayer is requested for a revival in St. Cloud, Minn., a town of 25,000, with no holiness church. A meeting is in progress in a store-room and prayer is urged that many will be saved.

M. R.: "Please pray for a brother who has pernicious anemia that he may be healed and that he be restored to God."

Mrs. H. H.: "Will all who read this please pray earnestly for a

young girl school teacher who has a number of girls and boys who are out of Christ, that she may consecrate her life to God and lead these boys and girls to him."

### SETH PARKER AND ENTIRE CAST COMING TO LOUISVILLE (In Person)

Tuesday Evening, December 8, 1931.

The Kentucky Sunday School Association is bringing to Louisville on Tuesday evening, December 8, 1931, Seth Parker and his company for a 2½ hours engagement at the Memorial Auditorium. A scale of prices has been arranged which will enable everyone to take advantage of the opportunity of seeing and hearing these beloved artists whom they have so regularly enjoyed over their radios. The seats will be \$2.00, \$1.50, \$1.00, and 50c.

Phillips Lord, who created that grand old character, "Seth Parker," is himself still in the twenties. In a little more than two years, he has taken a seat among the mighty of the microphone. His "Sunday Night at Seth Parker's" broadcast over the entire coast-to-coast network of the National Broadcasting Company is heard by nine million people every Sunday evening.

Reservations may be made through the Kentucky Sunday School Association, 327 Martin Brown Bldg., Louisville, Ky.

### 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.



## SUNDAY SCHOOL LESSON

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

Lesson IX.—November 29, 1931.

Subject.—Paul's Letter to Philemon. Philemon 4-20.

Golden Text.—There is neither bond nor free. . . . for ye are all one in Christ Jesus. Gal. 3:28.

Time.—About A. D. 62.

Place.—Paul wrote to Philemon while a prisoner in Rome.

Introduction.—"It may be thought strange that a short letter, written entirely on a private subject, without reference to the proof or defence of any doctrine of the Gospel, should, by the general consent of the Church of God, from the highest Christian antiquity, have been received into the sacred canon, not only as a genuine production of St. Paul, but as a piece designed by the Holy Spirit for the edification of the church. However, such is the fact; and we may add, that this very piece was held so sacred that even the ancient heretics did not attempt to impugn its authenticity or corrupt its matter, while making dangerously free with the four gospels, and all the other epistles." Clarke.

Philemon, to whom this epistle was written, was at the time of St. Paul's writing, a citizen of the town of Colosse. According to the historian Eusebius, Colosse was destroyed by an earthquake about the tenth year of Nero's reign. It was afterwards rebuilt and is now known as Honos, or Konos. As you will find by consulting a Bible atlas, it was located near Laodicea and Hierapolis. It was a city of some importance in Philemon's day. Whether or not it was Philemon's birth-place is not definitely known.

We know from the epistle that Philemon was converted to Christ through the ministry of St. Paul. He claims this in the 19th verse of the epistle. For this reason, and maybe for others, Paul and Philemon were devoted friends. Where they met is unknown. Some contend that the apostle was never in Colosse; but I find no reason for such belief. As he preached throughout those regions, it is probable that he planted the church at Colosse. It may also be true that Philemon visited Paul while he was evangelizing in Ephesus; for the two cities were not far apart.

There is possibly no other personal letter in all literature, that equals this one in beauty and friendliness. The subject matter was delicate; but Paul handled it with masterly kindness. Some have been surprised that the apostle does not condemn slavery. It has been thought strange that he did not request Philemon to release Onesimus. I think, however, that Paul was dealing with the matter on higher ground than emancipation. It would have been a small matter to set Onesimus free. Paul would bring him and his master together in the sacred bonds of Christian love and friendship. On that high ground master and slave would be brethren in the Lord. Under such conditions Philemon and Onesimus might be mutually and blessedly helpful to each other.

It would be interesting, had we time and space, to study this entire letter. The salutation, contained in the first three verses, is beautiful. Paul is careful to include Timothy along with himself in the writing. He terms

Philemon "our dearly beloved, and fellowlaborer." I suppose Apphia was Philemon's wife. Some good authorities add: "And to Apphia our beloved sister." Archippus is supposed to have been their son; and, perchance, the pastor of the church in their house, which church Paul includes in his salutation. Then follows the little invocation that we so often find in his epistles to other churches.

4. I thank my God, making mention of thee always in my prayers.—I have quoted this verse in full, that we may note how cautiously and delicately Paul approaches the subject of the epistle. He was a wise man, a good master of the weaknesses of human nature. As we sometimes say, he would get on the good side of Philemon before broaching the subject about which he was going to write. That was not hypocrisy, but good sense.

5. Hearing of thy love and faith.—That seems awkward. How could love precede faith. "Several excellent MSS. and some versions put faith before love, which makes a more natural reading." That change will clear the meaning of the verse.

6. The communication of thy faith.—The Greek word translated communication means Christian charity, helping wherever help is needed, feeding, clothing, and caring for the poor persecuted saints of the Church. Paul desired that every good quality that God had planted in the heart of Philemon should be wrought out in good, concrete deeds. However, I am far from certain that this is correct. The Greek that lies before me says, "In us" instead of in you; and, if you wish to be critical, I will say that this is the reading of "all the best MSS." This reading simply renders the passage in a broader import.

7. We have great joy.—Conybeare and Howson translate this verse thus: "For I have great joy and consolation in thy love, because the hearts of God's people have been comforted by thee, brother." This seems better, as the verb translated have is in the first person singular in the original.

8. Though I might be much bold in Christ.—This verse is delicately written. Again I give the translation of Conybeare and Howson: "Although in the authority of Christ I might boldly enjoin upon thee that which is befitting, yet for love's sake I rather beseech thee."

9. Paul the aged.—Why should Paul use this expression, when according to the best calculation, he could not have been more than about fifty-six years old? Some of the best critics take the stronger meaning of the original word, and tell us that Paul called himself an ambassador of Jesus Christ; and that for that reason he had authority to command, if he had wished to do so.

10. I beseech thee for my son Onesimus.—Now for the first time Paul ventures to bring forward the real matter about which he purposes to write. Whom I have begotten in my bonds.—We are left in doubt as to how Paul came in contact with Onesimus, the run-away slave of Philemon, in Rome. He may have known the apostle during some of his visits in the home of his master in Colosse. No doubt he had heard much about St. Paul. We can only guess.

It may be that the poor fellow was in want, and heard of the good apostle. If so, it was but natural for him to go to such a man for help. Of course, Paul made use of the opportunity to win him to Christ.

11. Which in time past was to thee unprofitable.—The language seems to indicate that Onesimus was a worthless sort of a slave. But his conversion to Christ made him profitable to both Paul and Philemon. He became trustworthy. After his conversion he was a help to the apostle in prison.

12. Whom I have sent again.—Sent him back into slavery? Yes; slavery was common in those days, and for long years thereafter. From our standpoint it seems terrible; but we cannot view it from the standpoint of those days. Mine own bowels.—The Orientals believe that the soul of man dwells in the abdomen. When Paul used this expression he was, in a very blessed sense, identifying Onesimus with his own soul—both dear alike to him.

13. Whom I would have retained with me.—As one reads between the lines he feels that Paul kept this young slave in his own hired house as a sort of valet. He ministered to Paul in his bonds that hindered him from freedom, as he was chained to a Roman soldier.

14. But without thy mind (consent) I would do nothing.—Paul had the highest regard for the rights of other men. He would not take advantage of Philemon in dealing with his slave, but preferred that any kindness from Philemon toward himself should be willingly rendered. Otherwise it could have had no merit.

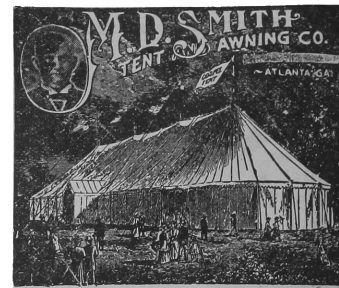
15. How delicate this is. Perhaps bursts with meaning. Departed for a short spell, in order "that thou shouldst receive him forever"—should possess him forever.

16. Not now as a servant.—This agrees with what I wrote a few moments ago concerning receiving him back on a basis of brotherly love. Under such circumstances slavery would be a joy forever. I witnessed something of this sort among the slaves of my grandfather during the days of my childhood. He personally led most of his colored people to Christ, and taught them to be good Christians. After the civil war ended, those former slaves were frequently back on the old home place, fishing and hunting with my father on the most friendly and brotherly terms. They loved one another to the end. One very old man, whom I saw and rejoiced with not long ago, still lives. We played together in the long ago beneath the shade of the great oaks in father's yard.

17. If thou count me therefore a partner.—Ah, Paul, you are getting very close to the heart of Philemon now. He will admit your plea. How tender you are. "Receive him as myself." Make no difference between us. Fine!

18. If he hath wronged thee, or oweth thee ought.—Paul is not assuming that Onesimus was guilty, but writes in this hypothetical way to enforce his plea in behalf of his spiritual child.

19. I will repay it.—He leaves Philemon without an excuse. He must receive Onesimus back, or reject the overtures of the dearest friend he had on the earth; and the apostle backs himself up in just that fashion: "Albeit I do not say to thee how thou owest unto me even thine own self besides." Paul was also his spiritual father; and that meant about every-



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thing that could be counted as worth while.

20. Yea, brother, let me have joy of thee in the Lord.—Note how Paul associates Philemon and himself with the Lord. This fellowship is closer and more precious than most of us have ever believed. Refresh my bowels in the Lord.—Again the apostle is dealing in Oriental psychology that puts the soul and mind in the abdomen. We would say my heart.

Do not fail to read the remaining verses of the epistle. They are filled with love and tenderness.



## ANNOUNCEMENTS.

Amid a scene of rejoicing, 21 persons joined the First Presbyterian Church of Miami, Okla., Nov. 1, at the close of a 12-day meeting led by Guy W. Green, layman of Kansas City, Mo. All but three of the new members were adults. The children who made confession of faith during the meeting will enter the church at Easter after a period of instruction in a catechumen class. On the first Sunday of his stay in Miami Mr. Green taught a union men's Bible class numbering 350, a record-breaker for Miami. On one night the entire teaching force of the Miami schools, numbering more than fifty and headed by the superintendent, attended the meeting in a body.

Rev. C. R. Crowe, whose address is 2725 Victor Place, Louisville, Ky., did well last conference year selling Bibles, Mottoes, and Christmas cards. He is recovering from a long illness with an afflicted limb, but has not laid down on his job. He has sold more than fifty copies of "The Herald of a Passion," by Dr. Goodell. He will mail 19 beautiful Christmas cards, with envelope to match, for \$1.00. Let Brother Crowe's many friends remember him and give him an order.

Rev. J. F. Craig, of Statesville, N. C., will be open for engagements Dec. 1. He stands for the old-time gospel of full salvation. He also has a tent and will conduct tent meetings when desired. He can furnish the best of references should such be desired.

## AMERICA'S LATEST GOD.

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish." Deut. 8:19.

A new god has appeared in America, or to be more exact he has only recently developed to such colossal proportions. At his altars millions of dollars worth of property is burned every year in preventable fires. One would think that among a nation of mammon worshippers like the American people such a god would be unpopular; but this is far from the real situation. The best of all our land is given up to this god. Those who preach and defend him and succeed in increasing the number and enthusiasm of his devotees are exalted and enriched above almost everybody else. We pay our President of the United States the paltry sum of \$75,000 a year. But the chief high priest of this god would consider such a salary only small pocket change, contemptible indeed if offered to him as remuneration for his vast services.

But this is not all. Not only are billions in money spent to supply incense for this god every year, this is the smallest consideration. Health, brains, energy and even human life are liberally offered to him. Thousands of boys and girls each year blast their health, dwarf their brains; renounce ambition and mortgage life in loyalty to this great god. Fathers poison thousands of their own children every year because of their devotion to him. And late years thousands of mothers when faced with the necessity of choosing between the highest good of their own babes and faithfulness to this god choose to burn incense to him. By so doing a mother lessens her babe's chance for life by

half, poisons his liver, heart, kidneys and other vital organs before he is born, cuts off his natural food supply after he is born, weakens his body, shortens his life, cripples his brain, paralyzes his moral sense and robs him of his hope of life eternal.

Many a father is too poor to supply his children with milk, meat, and eggs. He permits organized charity to do that and even stands in the bread line himself. But he is not too poor to make his daily offering to this god. He cannot find money to buy coal to keep the home fires burning. His children neither have clothes or books to attend school. But he does find the price of incense for this god every day.

This is a very shrewd god too. He is not exactly all-wise. But he is able by some means to persuade men that he is only a little thing, and that loyalty to him is in no way inconsistent with loyalty to Jehovah God. Multitudes of professing Christians sing lustily, "I am bound for the promised land," or some other similar falsehood while they contribute from two to ten times as much to this god as they do to the Christ they pretend to serve. They sing, "I know I love Thee better, Lord, than any earthly joy," repudiate their pledge to their pastor because times are hard, plead that they must as Christians provide for their families because "He that will not provide for his own is worse than an infidel," but always have money to buy incense for their daily worship of this god. The writer knows of a "devout" old "saint" who has "belonged" to the good old

Church for "forty years," who this last winter went to his pastor greatly grieved and between sobs asked the pastor to drop his church "because we are simply too poor out here to pay you. We can't even buy groceries any more. I've sold badly needed stock this winter in order to live." And yet his mouth was at that moment full, his chin stained magnificently, and his face beautifully deformed from his constant paying homage to his favorite god.

De we go to extremes to call tobacco a god? No! Anything that has first claim on all a man has all the time; anything for which he will sacrifice his health, his strength, his reason, his conscience, his fortune, his property, his own children, his soul's salvation and the salvation of those about him is his god. Verily, America is prostrate at the feet of the great god Tobacco. The Master said, "Ye cannot serve God and Mammon," and it has been exemplified that people cannot serve both tobacco and Jehovah. Let us have a revival of old-fashioned, heartfelt, sin-killing religion and we shall have a wholesale destruction of these heathen altars and the priests of tobacco will be slain as were those of Baal under Ahab of old.

Loren E. Page.

## FLORIDA HOLINESS CAMP MEETING.

The Florida Holiness Camp Meeting is conducted during mid winter, and at a time in the year when all other camp meetings are closed. We, therefore, extend a special invitation to all who expect to spend their winter in Florida, to attend the Florida Camp Meeting, at Lakeland, February 11th to 21st, 1932.

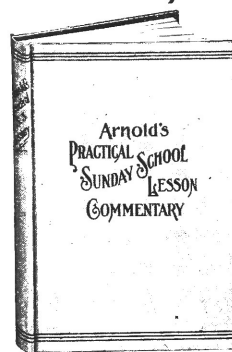
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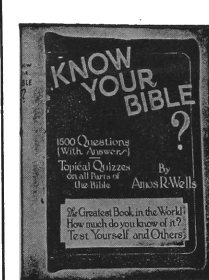
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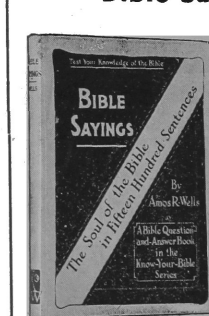
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2. Which of the disciples lived the longest?  
3. Where was Eden?  
4. What is the shortest book of the Bible?  
5. Complete the quotation: "The earth is the Lord's, and the fullness thereof."

6. Who called herself "the handmaid of the Lord"?  
7. Who were the Pharisees?  
8. Who uttered the prophecy: "A little child shall lead them"?  
9. What did Paul say was the wages of sin?  
10. What great king ate grass like an ox?  
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## EVANGELISTS' SLATES

**ASBURY FOREIGN MISSIONARY TEAM**  
Kirkpatrick, Crouse, Erny.  
Baltimore, Md., Nov. 3-24.

**BENNETT, FRED E.**  
(Suite 1008 Chicago Bank of Commerce  
Bldg., 7 S. Dearborn, Chicago, Ill.)  
Falls City, Ore., Nov. 13.  
Newberg, Ore., Dec. 26.

**BENNARD, GEO.**  
(Hermosa Beach, California.)  
Okanogan, Wash., Nov. 18-Dec. 6.  
Southern California, Dec. 12-31.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Yates Center, Kan., Nov. 8-22.  
Otega, Kan., Nov. 24-Dec. 20.

**CAREY, A. B.**  
Wollaston, Mass., Nov. 10-22.  
Hartford, Conn., Nov. 24-Dec. 6.  
Albany, N. Y., Dec. 8-20.  
Woonsocket, R. I., Dec. 30-Jan. 10.

**CAROTHERS, J. L. AND WIFE.**  
Paoli, Colo., Nov. 8-22.

**CORRON, J. RUSSELL.**  
(Wardensville, W. Virginia.)

**GRAMMOND, PROF. C. C. AND MARGARET.**  
(815 Allegan St., Lansing, Mich.)  
Jackson, Mich., Nov. 22-Dec. 6.

**DAVIDSON, OTTO**  
Otway, Ohio, Nov. 1-Dec. 1.

**DICKERSON, H. N.**  
Allentown, Pa., Nov. 23-Dec. 6.

**FLEMING, JOHN**  
Blackwell, Okla., Nov. 17-29.  
Lexington, Ky., Dec. 6-20.

**FLEMING, BONA.**  
(2952 Hackmont St., Ashland, Ky.)  
Sacramento, Calif., Nov. 15-29.  
Stockton, Calif., Nov. 30-Dec. 13.

**FLEXON, R. G.**  
(Shackelfords, Va.)  
Oneonta, N. Y., Nov. 22-Dec. 6.  
Pocano Lake, Pa., Dec. 10-20.

**FRYE, H. A.**  
(1326 Hurd Ave., Findlay, Ohio)  
Pierston, Mich., Nov. 8-29.  
Three Rivers, Mich., Dec. 6-20.

**FUGETT, C. B.**  
Ada, Okla., Nov. 9-22.  
St. Louis, Mo., Nov. 23-Dec. 6.  
Nashville, Tenn., Nov. 29-Dec. 20.

**GADDIS-MOSER EVANGELISTIC PARTY.**  
(4805 Ravenna St., Cincinnati, Ohio)  
Bel Air, Md., Dec. 1-20.  
Cincinnati, Ohio, Dec. 23-31.

**GOODMAN, M. L.**  
(Burnips, Mich.)  
Cincinnati, Ohio, Nov. 8-22.  
Applegate, Mich., Nov. 29-Dec. 13.

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Falls Creek, Pa., Nov. 16-29.  
Himersburg, Pa., Nov. 30-Dec. 13.  
Plumer, Pa., Jan. 3-17.  
Soneca, Pa., March 14-27.

**HAINES, FLOSSIE**  
(Care Rev. Metzger, Howard, Pa.)

**HARVEY, M. R.**  
(Box 184, Cherryville, N. C.)  
Fandelman, N. C., Nov. 15-29.  
Roanoke, Va., Nov. 30-Dec. 17.

**HENDERSON, THOS. C.**  
St. Louis, Mo., Nov. 11-29.

**HOLLENBACK, U. T.**  
(Seymour, Ind.)  
Spring Valley, N. Y., Nov. 23-Dec. 13.

**HOOVER, L. S.**  
Mt. Carmel, Ill., Nov. 16-Dec. 6.  
Tionesta, Pa., Dec. 6-27.

**IRICK, ALLIE**  
(Box 918, Bethany, Okla.)  
Plainville, Kan., Nov. 15-29.  
Palco, Kan., Nov. 30-Dec. 14.

**IRICK, SOLOMON.**  
(1945 W. 9th St., Oklahoma City, Okla.)  
Poteau, Okla., Nov. 8-22.

**JACOBS, CHAS. A.**  
(Rt. 6, Charlotte, Mich.)  
Hopkins, Mich., Nov. 15-29.

**JARRETT, W. HOWARD**  
(Spring Fork, W. Va.)  
Charleston, W. Va., Nov. 8-29.  
Bridgeport, W. Va., Dec. 27-Jan. 10.

**JONES, T. HOWARD**  
(Sheffield, Mass.)  
Connorsville, Ind., Nov. 15-28.  
Winchester, Ind., Nov. 29-Dec. 12.

**JONES, LUM.**  
Dallas, Tex., Nov. 8-22.

**KINSLEY, MR. AND MRS. W. C.**  
(450 South West 2nd St., Richmond, Ind.)  
Union, Ohio, Nov. 8-22.

**FAGAN, HARRY I.**  
(Blind Song Evangelist and Pianist, Shelby, Ohio.)  
Pursley, Pa., Nov. 9-29.

**LARKIN, BESSIE**  
(Collingswood, N. J.)  
Richmond, Va., Nov. 15-29.  
Westville, N. J., Dec. 6-20.

**LINCICOME, F.**  
(412 W. Jefferson St., Gary, Ind.)  
Minneapolis, Minn., Nov. 22-Dec. 6.  
Butler, Ohio, Dec. 8-20.

**LOCKWOOD, W. A.**  
(Christian, W. Va.)  
Open dates.

**LOWMAN, J. W. AND MAYBELLE**  
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Keokuk, Ia., Nov. 17-29.  
Portales, N. M., Dec. 6-20.

**LUDWIG, THEO. AND MINNIE E.**  
McPherson, Kan., Nov. 18-Dec. 6.

**MILBY, E. C.**  
Stanford, Ky., Nov. 8-22.  
Kansas City, Kan., Nov. 23-Dec. 6.

**MILLS, F. J.**  
(Bellaire, Mich.)  
Eaton Rapids, Mich., Nov. 17-29.  
Benton, Ind., Dec. 9-20.

**MILLER, JAMES**  
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Danbury, Conn., Nov. 20-Dec. 6.  
Plattsburg, N. Y., Dec. 7-20.  
St. Remigius, Ind., Dec. 27-Jan. 17.  
Greencastle, Ind., Jan. 21-Feb. 7.  
Brazil, Ind., Feb. 11-28.

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Lanham, Maryland, Nov. 8-22.

**PARKER, J. R.**  
(Wilmore, Ky.)  
Glendale, Md., Nov. 16-22.  
Washington, D. C., Jan. 4-24.

**PRICE, A. A.**  
(Denton, Md.)

**PICK, LAWRENCE W.**  
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**RICE, LEWIS J.**  
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Johnstown, Pa., Nov. 12-22.  
Binghamton, N. Y., Nov. 24-29.  
Kansas City, Mo., Dec. 3-13.

**SPARKS, BURL.**  
Bicknell, Ind., Nov. 15-29.  
Norfolk, Va., Dec. 27-Jan. 18.

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Tipton, Ind., Nov. 29-Dec. 13.  
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Pittsburgh, Pa., Jan. 17-31.  
Terre Haute, Ind., Feb. 7-21.  
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Frankfort, Ind., March 20-April 3.

**THOMAS, JOHN**  
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Detroit, Mich., Nov. 15-29.  
Syracuse, N. Y., Dec. 2-13.

**VAYHINGER, M.**  
(Upland, Ind.)  
Marion, Ind., Nov. 15-Dec. 6.

**WILSON, D. E.**  
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**WIREMAN, C. L.**  
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Visalia, Ky., Nov. 9-22.  
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Jū'dah, Is'sa-char, and Zēb'u-lūn.

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On account of the Bible having such an easy-to-read type, one can really get more out of the Scriptures.

### SPECIMEN OF TYPE

Blind men healed. ST:

son of Dā'vid, have mercy  
,28 And when he was con  
the house, the blind men c

Our special net price for this fine book is **\$3.00**

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8. How to study a Bible character.
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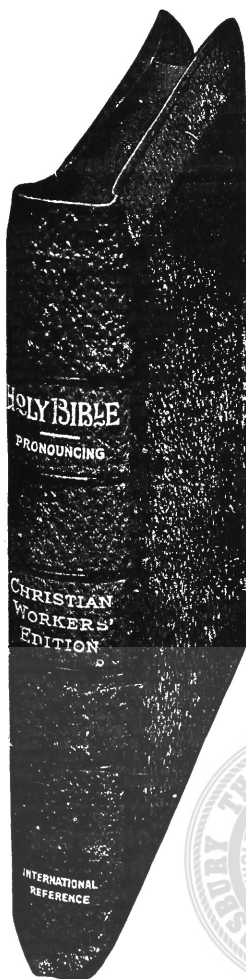
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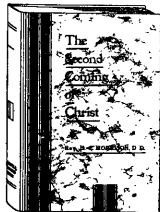
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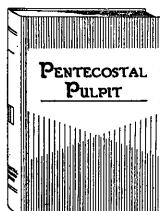
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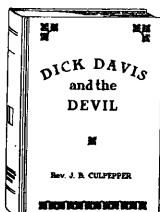
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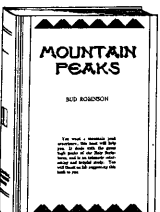
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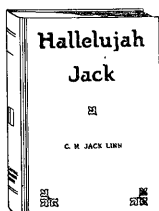
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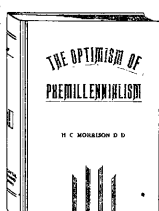
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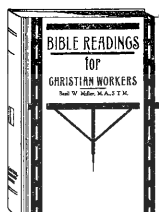
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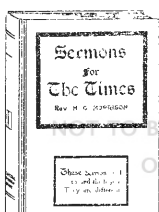
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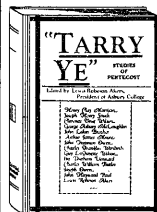
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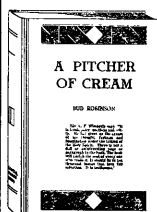
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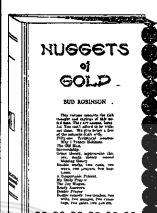
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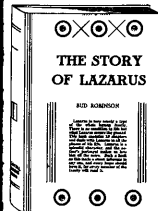
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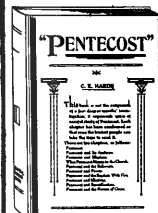
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# THANKSGIVING NUMBER

# PENTECOSTAL HERALD

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

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## GIVE THANKS UNTO THE LORD.

By The Editor.

**W**E rejoice in the fact that our Nation observes Thanksgiving Day. While many degrade it to a mere festival, making it a day of dissipation, revelry and fleshly gratification, it is a time when all Christian people should lift their hearts in loving adoration and praise to God for his countless gifts and boundless mercies. It should be a *holy* day rather than a holiday, and we trust our readers will observe it as such.

\* \* \*

As Christian people how much we have to be thankful for! O the riches of the grace of God in Christ Jesus! During the year we have had God *the Father*, full of tenderness, goodness and love; God *the Son*, able and willing to save to the uttermost, and making continual intercession for us; God *the Spirit*, quickening, strengthening, guiding, helping, comforting us. What comfort, what peace, what holy joy, has been ours! What sweet communion we have had when on our knees; what thrills of holy delight have swept through our souls; what blessed fellowship has been permitted us! We have had our share of difficulties, trials and sorrows, but in the midst of them we have had the blessed companionship of our triune God and he has given us rest. Blessed be his name!

\* \* \*

Of course, the year has brought severe trials and testings, but let us not fail to thank God for these for, "behind a frowning providence there hides a smiling face." There is a deeper philosophy in these things than most of us understand while we are passing through them. There is nothing more wholesome in the development of Christian character than sanctified affliction. The pure gold comes out of a hot furnace. The sweetest, mellowest, most lovely Christians usually come up out of great tribulations. Even the Captain of our salvation was made perfect through suffering, and if we would be like him, we must not shrink from the chastening process, but accept it with joy. "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

\* \* \*

The testings that have come to us have separated the dross from the gold. Nothing is so important as purity. We would rejoice to see the Holiness Movement swell its numbers and increase its influence over the multitudes, touching and transforming the churches of the land; but better far than this, that its people be holy, humble, Christ-like, hated of the world, but free from sin. Not those who follow the Saviour when loaves and fishes abound, or when the multitude is clamoring to make him King, are his true disciples. Persecutions may thin our ranks, the sneer and ridicule of the world and of a formal Christianity may draw

away many who seemed to be of us, but the result will be wholesome. The year has not been all triumphant. Doubtless God will sift the chaff from the wheat, but to them who abide faithful, what blessing he will pour upon them!

\* \* \*

But, it is a day of praise! "The Lord hath done great things for us, whereof we are glad." We have had great meetings in which thousands have been converted and sanctified. While some have grown indifferent and cold the Lord has raised up others to take their places and press the work. The prospects were never brighter if we will only trust God and continue to follow him. So from our services of praise and thanksgiving let us arise with renewed zeal and press the battle against sin with greater earnestness than ever before. Then when another Thanksgiving Day shall come, we shall have abundant reason to give thanks to him whose love is everlasting, and whose mercy endureth forever.

\* \* \*

Causes for gratitude are innumerable. If a person should sit down and attempt to write his reasons for being ungrateful to God, he would have a mighty short list, and would be ashamed to sign his name to it. If one is alive, that is enough for constant gratitude, whether or not he has health. If he has health, too, he could not praise the Lord enough for it, even though he may be poor. If he has plenty of money to get this next meal, and half the next, he has reason again to be devoutly grateful. If he has a house to live in, although some one else owns it, he still is in the grateful country. If he has respectable clothing, that is enough for gratitude. If he has a single friend, even though everybody else be an enemy, he can get down on his knees and lift his face and express gratitude to the Lord. We take too many of these blessings as a matter of course, and enjoy them, and almost come to believe we have a right to them.

\* \* \*

But, of all the blessings, not one is comparable to that fellowship with God the Father, through his Son Jesus Christ, which is the privilege of everyone. With this one blessing in our grasp, we do not need any more. Sure, we crave them, and seek for them, and attain them, and enjoy them, all of which is right if our character and conduct are right; but, in comparison with the blessing of divine Sonship, all these others pale into insignificance. God still is in the world, reconciling the world unto himself through his Son. We are part of the world. We partake of the reconciliation. We become sons through the obedience of the Son. We become his brothers when we acknowledge our spiritual Father.

\* \* \*

Such a course in life brings peace. There is no trouble comparable to that of the soul,

no anguish which is as distressing as the spiritual, no sorrow with such leaden weight as that which accompanies conscious banishment from the presence and the supporting power of our Lord. The open door to divine favor is the greatest blessing. If we overlook it in vocal expression, or mental recognition of gratitude, our words touching other things must seem but hollow mockery. Our expression of thanks should reveal that we have sought the kingdom of God and his righteousness first, not having made them an incidental and subsequent consideration.

\* \* \*

Our nation has peace, to be sure; and while the waves of depression have rolled over us, yet we are blessed far above other nations. It is to be hoped that our chastisements may yield the peaceable fruits of righteousness. There are no epidemics, no high death rate, no threatening danger, no national disaster suffered or impending. We may do a lot of grumbling where gratitude would be more appropriate. The grumbler and the grateful person do not wear the same hat or same shoes. We can minimize our material prosperity, our social privileges, our financial ability, and our intellectual advantages until we have convinced ourselves of falsehood. On the other hand, we can count our mercies, and our blessings, until we rise above the plane of common complaint and ordinary faultfinding with the Lord's dealings, and live a life which is one of worship and usefulness. Ingratitude is the grossest sin. Gratitude is the purest phase of righteousness. Let us take time to observe the Thanksgiving Day, and then refuse to take time to admit any but Thanksgiving days to our calendar.

## Is the World Growing Better, or Is the World Growing Worse?

THE PRESENT DRIFT.

(We print below the fourth chapter of Dr. Morrison's coming book—Is The World Growing Better, or Is The World Growing Worse?)

CHAPTER IV.

THE FINANCIAL FEATURE OF THE MACHINE AGE

**I**N the preceding chapter we had something to say with reference to the effect of the automobile on the moral and spiritual life of the people. We hardly think there is any one who will contend that the automobile, however swiftly it may travel, and the fact that we have enough of them in this country to haul our hundred and twenty millions of people at one time, that this attractive vehicle is bringing us to a higher plane of moral and spiritual life.

Of course all readers will understand that we would not, for moment, indicate that the  
(Continued on page 8)



# REVIVAL NOTES FROM BRAZIL.

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



I

Wonderful how the Holy Spirit witnesses to the Acts of the Apostles. It is a wonderful book. I am preaching from it greatly these days. I believe the trouble with the church today, and the cause of so much barrenness is, that we have gotten too far away from Acts of the Apostles. Every great religious revival swings the church back to Pentecost and the Acts.

Pentecost and the Acts.

For a week I was preaching in Juiz de Fora where the M. E. Church, South, has a fine church and Granberry College, including School of Theology. The Spirit of the Lord has moved greatly in all the meetings and many were saved and others received the baptism of the Spirit.

I preached the other night on "Wrestling Jacob," Genesis 32:26: "I will not let thee go, except thou bless me." On Sunday night Dean Chaves wanted me to meet five young men of the Theological School. They went from the meeting Saturday night determined to seek and pray till they got the blessing. They went out doors and up to the hill-top and there prayed and wrestled till past midnight. I think it was one o'clock Sunday morning when they got through. Sunday was a high day for them because they lived it in their new experience of the Spirit's baptism.

Sunday morning was a time of great blessing for the children and the young people; about a hundred knelt at the altar and many were converted. One little girl got truly converted and told her mother she was converted and wanted to be a missionary. She is the child of a missionary, born in Brazil, speaks the language and I have no doubt when she grows up she will graduate from one of our colleges and then be sent by the Mission Board as a missionary to her native land—Brazil.

At one of our meetings a young woman was struggling and praying for victory. She spoke English and said to me, "I must get delivered from this self life; I cannot go on as I have been going and do the work I ought to do." She made me think of those lines of Wesley,

"Expel the fiend out of my heart,  
By love's almighty power;  
Now, now command him to depart,  
And never enter more.  
Thy killing and thy quickening power,  
Jesus in me display;  
The life of nature from this hour,  
My pride and passion slay."

I left the College City for our next meeting in Rio de Janeiro. After six hours railroad journey I came into the great city, was met at the station by a number of brethren, including the pastor of the Methodist Church. His people had been meeting in prayer at six o'clock in the morning, and last Sunday 116 people were present at that early prayer meeting! What a sure token of revival! I went to the home of Dr. H. C. Tucker where, the next day at noon Mrs. Tucker had as her guest at luncheon Commissioner Booth Hellberg, (Lucy Booth, daughter of General William Booth). I had been recently reading the life of General Booth and it was a pleasure to meet a member of his family.

The opening meeting at Rio was in many respects most remarkable; church was crowded to the doors and many standing. We usually do not make altar call first night, but the Holy Spirit was so manifestly present that we felt moved to give an altar call. As we sang, "Spirit of the Living God fall on

me," the altar was crowded and then people knelt all around in the aisle and front. One of the pastors rushed to the altar and, when prayer began, he poured out his soul in an intense prayer for the baptism of the Spirit. It was nearly eleven o'clock before we got out of that meeting. May God pour out his Spirit abundantly upon this dry and thirsty city.

II

## PEN SKETCHES FROM RIO THE BEAUTIFUL

It used to be said of old, "See Naples and die," but they say that Rio de Janeiro may well be classed with the Golden Horn of Constantinople and the Bay of Naples. I did not come into Rio by steamer, thus losing the enchanting view which sea and bay afford, but they tell me that travellers from all around the world say there is nothing can compare to the beauty, sublimity and charm of this magnificent bay and harbor. Bryce says, "In Rio, mountains and sea combine to make a city unlike anything in the world. The grotesqueness of the shapes is lost in the splendor of the whole—a flood of sunshine, a strand of dazzling white, a sea of turquoise blue, a feathery forest ready to fall from its cliffs upon the city in a cascade of living green." Tennyson sings of "Summer isles of Eden lying in the dark purple spheres of sea." Such is Rio.

III

Dr. H. C. Tucker, of the M. E. Church, South, told me when he came to Rio over thirty-five years ago, it was proverbial for its filth and squalor and smells and yellow fever, but Rio arose and shook off the slumber and sloth of centuries and said, "I will be clean and healthy and beautiful." Dr. Tucker himself became obsessed with the idea that yellow fever could be conquered, and he and a noted Brazilian doctor got busy and the great Brazilian called to his aid all the allies of science, cleanliness and sanitation and a great battle ensued in which General Yellow Fever and his deadly hosts were annihilated. In 1904 the city went through a process of reconstruction and the most beautiful avenue in the whole world was opened up in front of the great Bay, and open at both ends to the sea and the sea breezes. At the north it opens on the inner harbor, with Petropolis and Niteroy on the further side; it stretches around Gloria Hill to Botofogo, and then on and on to the open Atlantic under the head of mighty Corcovado Mountain. Bryce, in describing Rio de Janeiro, uses this comparison: "Suppose the bottom of Yosemite Valley filled with water and the effect would be something like the Bay of Rio."

IV

Brazil has been called the "World's Coffee Cup." Three-fourths of the coffee of the world comes from Brazil. Brazil, in size and resources, is almost boundless; it is one-fifteenth of the habitable globe, one-fifth of both Americas, and three-sevenths of South America. I rode through a coffee country and the trees were in bloom with white flower. Some of those coffee plantations are immense in extent. Dr. Clark, describing his visit to a coffee plantation, asked the owner how many coffee trees he had; he replied, "Four hundred and thirty thousand." In the state of Sao Paulo over seven million coffee trees are growing. The full-grown coffee tree is about twelve feet high, of bushy and rather dense growth.

Brazil was discovered by the Portuguese and Portuguese became its language. In 1822 it shook off the yoke of Portugal and became independent. No doubt it owes its growth and development greatly to this fact. If it had adhered to Portugal it would have suffered constant handicaps. There is a legend that runs to this effect: "Once upon a

time Adam requested leave to visit the world; permission was granted and an angel commissioned to conduct him; on wings of love the patriarch hastened to his native earth; but so changed, so strange, all seemed to him that he nowhere felt at home till he came to Portugal. 'Ah now,' exclaimed he, 'set me down; everything is just as I left it.'"

V

When Henry Martyn, the great missionary, was on his way to India his ship stopped in Bahia in 1805. He was charmed by the natural beauty he beheld, but distressed by corrupt Romanism, he wrote: "What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrines of the Cross be held up?"

In 1835, Rev. Fountain E. Pitts, of Tennessee, came as first Methodist missionary to Brazil, but permanent work did not begin till about 1876, when Rev. J. J. Ranson was sent out by the M. E. Church, South. About 1882 other missionaries came, including Rev. J. C. Kennedy, who is past his fiftieth year as a missionary to Brazil. In 1886 The Brazil Mission Conference was organized by Bishop Granberry, and three of the members of this Conference still live—Bishop Tarboux, Rev. J. C. Kennedy, and Rev. H. C. Tucker. The work has grown until, in 1930, it was deemed best to organize a National Church to be known as "The Methodist Church of Brazil," of which Bishop Tarboux is the first Bishop.

VI

Some things cling to one's memory. The last thing I saw as I left the Methodist Church of Piracicaba, Sunday night about eleven o'clock, was the Missionary Directress of the Girls' College on her knees with one of the young women whom she was trying to lead to saving faith. All day long a work of salvation was going on in which many of the students had found Christ; many had prayed through at the Sunday night altar service and now the last one was being dealt with. After all is said, is not this the chief work of the missionary, and should not the great objective of all our mission school work be that of winning souls to Christ. I have been in cities where the revival fires never touched the schools, because those in charge were not interested; but all around the world where we have held revivals when the missionaries threw themselves into the work of evangelism there was always a precious work of grace.

Speaking of things that linger how often a song or a chorus will linger! Since I have left Chili a chorus in Spanish has sung itself so often through my soul, and how often have I wished for the music and words for those Portuguese meetings. One night in Santiago Chili, where I was preaching to about 2500 people in the Methodist Pentecostal Temple, the choir sang in the Spirit a selection with a chorus that has clung to my memory and heart ever since. I did not catch the words, but there was something in the song and the music that often touches my memory and my heart like the sensation intimated by the author of that wonderful poem—"The Lost Chord."

"It flooded the crimson twilight,  
Like the close of an Angel's psalm,  
And it lay on my fevered spirit,  
With a touch of infinite calm."

I think it was Father Faber, of England, who sang of Jesus in those endearing words:

"I love Thee so I know not how,  
My transports to control;  
Thy love is like a burning fire  
Within my very soul."



And Charles Wesley sang so beautifully:  
 "Thee I can love and thee alone,  
 With pure delight and inward bliss;  
 To know Thou takest me for thine own,  
 O what a happiness is this!  
 Nothing on earth do I desire

But thy pure love within my breast,  
 This only this, will I require,  
 And freely give up all the rest."  
 John Wesley was once asked to give his own personal testimony in one of his conferences; he did it in the words of the hymn:

"Jesus confirm my heart's desire,  
 To speak and think and work for Thee,  
 Still let me guard the holy fire,  
 And still stir up Thy gift in me."  
 Wesley at another time expressed his wish—"To cease at once to work and live."

## THE THANKS-GIVING DAY AMERICA NEEDS.

Harold Paul Sloan, D. D., LL. D.



HERE are two very high values in human affairs, namely, a great popular attitude or bearing, and an institution in which this attitude is effectively expressed. The wide-spread sense of the common spiritual dignity of all men, which gave birth to American Liberty, is an instance of a high common bearing. The Declaration of Independence and the institution of free government is an instance of its noble expression. Standing thus as the utterance of a deeply felt and willed popular attitude, this Republic has the value of a poem. It is not only a practical thing, it is the forth-uttering of the soul of the American people. It is to the nation what his master canvas was to Michael Angelo, what his "Crossing the Bar" was to Alfred Tennyson.

Nothing is truly great which is only a utility. The sublimity of everything, if indeed it have sublimity, lies in its power to express some deep inner pressure of man's soul. Only as we nobly feel and think and purpose, and then effectively express our life bearing in a poem, a work, an institution, can we know it sublime. America with its modern wealth may be poorer than America in its primitive penury. We must greatly feel and think and will, or life inevitably withers, and all its values perish about us.

There can be no true greatness in outward things alone. Tolstoy, the privileged Russian aristocrat, living in the midst of refinements and pleasure, found everything meaningless because it violated spiritual out-reachings within him. He turned from refinement and pleasure with disgust. He felt an actual aspiration toward death—to hang himself or drown himself—that in destroying himself he might express his abhorrence of the littleness of his way of life.

In the beginning America was not a mere utility. It was instead the uttering forth of the high spiritual bearing of a people, but America has drifted from its first greatness. There is, however, preserved to us in our national customs one institution that both expresses the spiritual glory of yesterday and calls the Republic back to its forgotten faith and surrendered ideals—Thanks-giving Day. The passion of this land was not originally mere wealth and pleasure seeking: it was spiritual, moral, idealistic. Our fathers came to these shores in the name of ideals. They laid the foundations of our civilization in dependence upon Almighty God. They saw a definite connection between sin and adversity; between piety and prosperity. When their affairs did not go forward, not only did they seek a wiser course, but they sought it in humility before God, whose perfect wisdom and almighty power was ever their stay; and when their efforts were crowned with success they did not forget to return thanks to God for his evident mercies.

The point of view is the rise of the national institution of Thanks Giving Day. It did not, as is so often supposed, originate in one instance of national mourning or thanksgiving. Rather it originated in the deep Godward set of our whole national point of view. The Pilgrim Fathers met their early famine with a day of fasting and prayer; their deliverance with a day of rejoicing and thanksgiving. Continental Congress, during the Revolution, similarly proclaimed days of waiting upon God. Benjamin Franklin reproved our

national convention for having undertaken its work without prayer, and introduced a motion to correct its practice in this matter. Abraham Lincoln, during the Civil War, proclaimed no less than nine days of national humiliation, prayer and thanksgiving. The evident turning of the tide of war for the Union from defeat to victory at Vicksburg and Gettysburg, during the summer of '63, so moved both Lincoln and the nation that two days of thanksgiving were proclaimed. The last of these, which was published Oct. 3, 1863, is the immediate historic beginning of our present national institution. We quote it in full:

### FIRST ANNUAL THANKSGIVING DAY PROCLAMATION.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the American people. I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea, and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the Nation, and to restore it, as soon as may be consistent with His divine purposes, to the full enjoyment of peace, harmony, tranquillity and union.

Published October 3, 1863.

Lincoln thought of the war as a Divine judgment upon the Nation for its sins; and he saw all the people alike involved in the condemnation. North and South were both guilty. The war was God's moral requital upon both. He even felt that his own anticipated death stood in the same relation. He said:

It seems to me that the Lord wants today, as he wanted in the days of Moses, another victim—a victim which he has himself chosen, anointed and prepared for the sacrifice . . . I cannot conceal from you (he was addressing Father Chiniquy) that my impression is that I am that victim.

Lincoln felt he was dealing with a moral equation: the Divine requital of a Nation's guilt for the sin of slavery. He saw himself as one who had connived with it. He felt that God's moral judgments upon the Republic were "still far from the complete expiation" which his righteousness requires. This was intensely real to Lincoln; it was intensely real to the American people; and it was out of such convictions that the Republic rose. It was because Lincoln felt such things, because men generally felt them, that we have the institution of a national Thanks-giving Day. How morally searching, how exaltedly sincere is that sentence,

And I recommend to them that while offering up the ascriptions justly due him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to his tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged!

The call of Lincoln in another relation is the present need of the American people. We need to be called to penitence for our national sins. We need to be made aware that

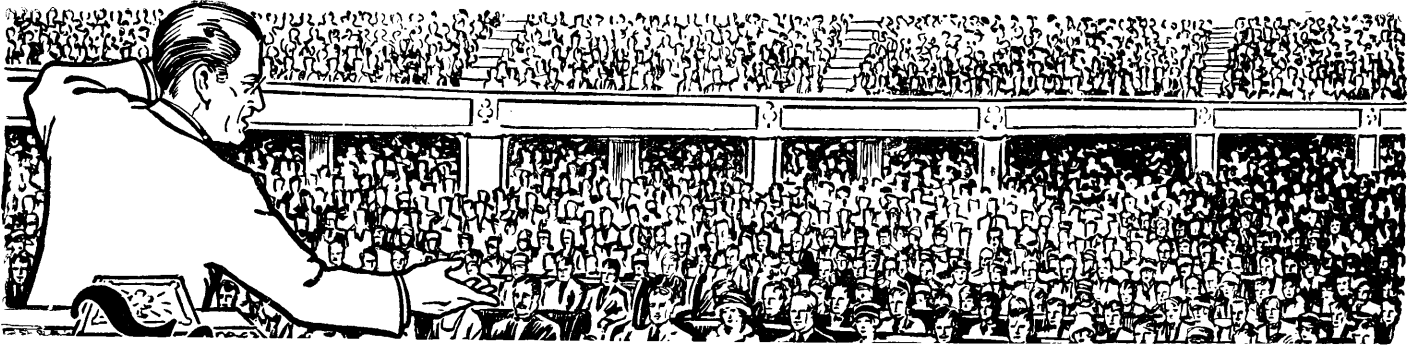
there is a just Providence, whose almighty power rules and over-rules in the affairs of men. Our neglect of God must inevitably bring judgment. We have denied him in our philosophy. We have neglected his worship. We have repudiated his Truth. We have broken his Day. Our vain self-sufficiency has been sin in his sight. We have forgotten humility. God is grieved with us. We must repent. Our behavior in relation to the temperance reform has been a mockery of our national ideals. We have violated law for selfish indulgence. We have encouraged the most dangerous of criminals, patronizing them regardless of their bloody assaults upon human life. We have put our personal indulgence above the good of the Nation. We have desecrated the Christian ideal of home life, allowing petty differences and small infatuations to blind us to the binding obligations of great loyalties. We have sent little children out into life handicapped by our own false examples, and robbed of the tender nurture in which they should have been privileged to grow up. We have failed to carry forward fully the great truth of the equality of men, embodied in the organic law of the land, into the social and economic institutions of our day. We have not realized that a just distribution of the increased wealth, due to the progress of science and invention, is necessary to the very soul of America. Doubtless the men of superior endowment are great producers. A thousand men can work; but one man out of the thousand can conceive, direct, relate. The genius of such leadership enriches the whole people; and it is just that it should be proportionately rewarded; but we must bear ever in mind that superior endowment is the gift of God, and that God wills its dedication to the good of all. America's conscience cannot be clear while we have the double circumstance of over-production upon the one hand, and multitudes suffering the bitter pinch of want upon the other. If the masses were receiving their fair share of the returns of industry, there would be no over-production. The present economic confusion and the present break down of ideals must be seen as a Nation's sin. With high devotion we must face again the duty of a national repentance.

This is the Thanks-giving Day we need. This is the nation's line of hope. We must make the Republic once more the expression of a people's spiritual passion. The President must call the Nation's business leadership into conference and urge upon them the high responsibility of their position and endowment. He must show them their duty to lead American industry in apportioning a definitely larger percentage of the profits of business to those who toil in it. He must call the people together in their places of worship, urging them both to give thanks to God for their privilege as the inheritors of the Republic, and to repent for their departures from the spiritual idealism which made it.

Civilization is at the cross-roads. We may be at the dawning of a new Reformation. The future will inevitably become something nobler than has ever been, or else it must collapse. The tyranny and confusion of Russia discloses the futility of a corrupted ideal. It is the tragic consequence of a nation's spiritual failure. Its Church had become cor-

(Continued on page 6)





## THE WOUNDED CHRIST.

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

*"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5.*



HE gospel of Jesus Christ is a continued story, beginning before the creation of the world and running through all the ages. It is like the scarlet thread which is woven into the cordage of the British Navy. A scarlet thread runs through every cord, and rope, and hawser, so that wherever you find a bit of British cordage if it were only an inch long, you would know where it belonged. In like manner, you can find traces of the gospel wherever you look in divine revelation. St. Paul says: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed." Gal. 3:8. The prophet Micah tells the identical place where Christ should be born: "And thou Bethlehem, in the land of Judah, art not least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Matt. 2:6; Micah 5:2.

### THE CHANGELESS GOSPEL IN A CHANGING WORLD.

That God might prove to the world the Deity of his Son, by divine foresight, he had the gospel written before as well as after the Advent. We have the gospel records as written by Matthew, Mark, Luke and John; we have much gospel in the epistles, but this text is from the gospel as written by Isaiah probably as much as seven hundred years before Christ came. The gospel is like the graceful rainbow which hangs in the midst of the spray at Niagara Falls; it is beautiful, symmetrical, changeless, while built in the changing. It is hung in a mist of falling spray, but it does not fall. The mist is ever changing, but it does not change. Human life and thought are ever changing, but the facts concerning Christ and salvation do not change.

### "BUT HE WAS WOUNDED."

This world has never been friendly toward Jesus Christ. He was wounded or bruised by the hard bed of straw upon which he was born; his hands were blistered by the draw-knife and the plane which he plied in his trade as the Carpenter of Nazareth; he was bruised by the stony roads of Galilee and Judea over which he traveled with sandalled feet.

He was wounded by his friends; his brothers said to him: "If thou doest these things, show thyself to the world. For neither did his brothers believe on him." John 7:4, 5. The taunts of his friends must have cut more deeply than those of his enemies. It was the dagger of Brutus that broke the heart of the great Cæsar when he said: "*Et tu, Brute!*" "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psal. 41:9. Perhaps the hardest things Christ has to bear today are the wounds that he receives

in the house of his friends. Is he not wounded by our littleness of faith, by our unforgiving temper toward others, by our stinginess and slowness to send the gospel to all nations? Is he not wounded by preachers who deny his miraculous birth, his miracle-working life, his atoning death, and his triumphant resurrection?

### HE WAS WOUNDED BY THE CHURCH.

The great leaders of the Jewish Church were his most bitter enemies. They said he was a Sabbath-breaker, because his hungry disciples gathered and shelled a little grain in their hands on the Sabbath. They said he was a winebibber and a friend of Publicans and sinners because he went among those who needed him and were willing to receive his message. They said he cast out devils by Beelzebub, prince of devils. They referred to his mysterious birth, and said: "We were not born of fornication." John 8:41. They ran amuck on the doctrine of the Virgin Birth like later churchmen.

### THE CHURCH AND THE WORLD WOUNDED HIM.

The Church and the world combined to wound him. A crown of thorns was placed on his brow, *spini Christi*, those sharp, stinging thorns. They were beaten down upon his head with a heavy reed. He was wounded by those who buffeted him and smote him with their hands and spat upon him. He was wounded by the cruel Roman rods with which he was scourged. He was wounded or bruised by carrying a great heavy cross up Calvary's brow. He was wounded by the rusty spikes that were driven into his hands and feet. He was wounded by the scoffs of those who said: "He saved others; himself he cannot save." Mark 15:31.

### "HE WAS WOUNDED FOR OUR TRANSGRESSIONS"

Being wounded for our transgressions makes his wounding exceedingly significant to us. The wounds which struck deepest into his soul were not the wounds of the thorns and the nails. He died with a curse on his soul. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on the tree." Gal. 3:13. It was not simply the fear of physical suffering that made him to sweat blood on that cold spring evening in Gethsemane; it was the crushing weight of the world's guilt. In some way the Son of God took the place of the sons of men in punishment. He took the full crushing weight of the world's sin into his own soul. He felt the full curse that rests on the souls of the damned as they pass out into eternal night. He felt it all as he prayed: "O my Father, if it be possible, let this cup pass from me." Matt. 26:39. "My God, my God, why hast thou forsaken me?" Matt. 27:46.

Dr. P. T. Forsyth, in his great book on "Positive Preaching," says: "I never knew my sin so long as I but saw Christ suffering for me, never till I saw him under judgment."

He knew the woe of our crushing guilt and made a propitiation, or rather became the propitiation for our sins. By the death of

his Son God brought about a changed relationship between God and man; "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

### "THE CHASTISEMENT OF OUR PEACE WAS UPON HIM"

By that chastisement Christ became a propitiation for our sins. Many theories of the atonement are advanced; none of them seem adequate. All of them together do not seem adequate. It may be that human thought and language are too poor to do justice to that divine act of God in Christ reconciling the world unto himself. "Which things the angels desire to look into." 1 Pet. 1:12. Doubtless the angels are more intelligent than we are, but who can say that even they can grasp the fullness of it?

Sin is an ugly fact in man's history and experience; sin had separated man from God; there is no use denying that outstanding fact. Some modern teachers are trying to heal the hurt slightly, trying to cover up the ugly fact of sin. There had to be some way to bridge the gulf between man and God. "Without shedding of blood is no remission." Heb. 9:22. A reconciliation had to be brought about; Christ made that reconciliation. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. A propitiation is that which brings us into a state of happy and holy reconciliation with our heavenly Father.

### RECONCILED ALSO TO OUR FELLOW MAN.

Our reconciliation brings us also into a changed relation to our fellow man. A gold coin is one thing, but it has two sides: there are many aspects to the atonement; it relates us to God, and it relates us to our fellows. It brings us into fellowship with God and also with man. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

### "WITH HIS STRIPES WE ARE HEALED."

One day a little girl asked her mother, who had a deformed hand, how she came to be deformed. The mother replied, "My dear, when you were yet a little one, your crib took fire, and, to save you, I burned my hand. For you, my dear, my hand is thus deformed and ugly." If we should ask what mean the print of the nails in his hands and feet, the answer would come to us from Isaiah: "He was wounded for our transgressions."

"Brethren, I declare unto you the gospel which I preached unto you . . . by which also ye are saved. . . how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. 15:1-4.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Pet. 2:24.

### CAN WE SAY WE ARE HEALED?

My friend, what are you depending on for



salvation? Is it on a good, moral life? Is it that you went forward in a meeting and joined the church? Is it the tears you shed when you repented, or the faith you exercised? Are you depending solely on Jesus Christ, his atonement, his merits, his intercession. Is it literally true what Billy Sunday says, that, "God is blind, deaf and dumb to every one who doesn't come to him for salvation and mercy through faith in Jesus Christ?"

Yes, some of us are healed; we can remember the very day and hour in which we were healed, and we still feel the healing power of Christ and the witness of the Holy Spirit.

It is very important to know that we are healed.

## LET US GIVE THANKS.

DR. L. R. AKERS, PRESIDENT OF ASBURY COLLEGE.



RATITUDE has been called the memory of the heart. A heart without gratitude is like a grate filled with fuel but unlighted, a cold and dead thing. A cardinal sin of our modern life is ingratitude. The golden gate of speech too often is barred and bolted to the angel of praise. But in this Thanksgiving season, in particular, it should be vocal with music of gratitude and praise.

Memorial Day, Independence Day, Washington's Birthday, and Armistice Day inspire us to patriotism and devotion to our country, but Thanksgiving Day calls not for the praise of national heroes but for profound gratitude to Him who is the giver of every good and perfect gift. Next to Christmas, this day should be the most joyful of all the 365 days of the year. It is supremely a family day, a day dedicated to home, home memories, and home ties; a day when father and mother and all the children can sit around a common board; a day for the reunion of families from the oldest grandfather to the youngest toddler. Yet withal the most honored one should be the Unseen Guest. No chair may be set for Him, but there should be prepared a Throne Room in the soul in which he may reign supreme.

Thanksgiving that does not translate itself into *thanksgiving* makes a mere mockery out of one of our great and hallowed days. Ingratitude is the twin sister of selfishness. Let us have nothing to do with this pair of odious twins. There are three common forms of ingratitude. The first we may designate as thoughtless *thanklessness*, an illustration of which is seen in the example of the ten lepers cleansed by the Great Physician and only one returning to thank him for the new life of health and vigor. The second phase is that of *denial*, revealed in the instance of Simon Peter who, after months of finest fellowship, failed to acknowledge his Lord and Master. The other and basest form is that of *treachery* and is manifest in the instance of Judas Iscariot. The danger of ingratitude is that it is not a difficult thing for one who has fallen into the first form to run the gamut of all the phases of this despicable sin.

Let us recognize continually the beneficent hand of God in all of our blessings. With Maltie Babcock shall we say:

*"Back of the leaf is the snowy flour,  
And back of the flour is the mill,  
And back of the mill is the sheaf and the shower,  
And the sun and the Father's will."*

What a heritage is ours, we self-satisfied Americans, as we luxuriate amid the bountiful abundance of our temporal blessings. But our heritage is blood-bought, for, from the pine-clad hills of Maine to the sunny orange groves of California stretches a mighty empire almost every square foot of which has been sanctified by the red blood of our heroic

forbears. Mighty men were those Pilgrim Fathers, through whose daring and faith we now enjoy our Canaan land of blessings. Men of iron were they with dauntless souls, overcoming almost insuperable obstacles, because, as one has well said, they landed first on their knees, then on the aborigines.

*"Amidst the storm they sang  
And the stars heard, and the sea,  
And the sounding aisles of the dim wood rang  
To the anthem of the free."*

*"And the ocean eagle soared  
From his nest by the white wave's foam,  
And the rocking pines of the forest roared—  
This was their welcome home."*

## BE YE THANKFUL!

MRS. H. C. MORRISON.



HROUGH the manifold mercies of our heavenly Father we are spared to see another Thanksgiving Day. During the past twelve months many have gone to try the realities of the unknown world, prepared for a better world, while those who rejected God's offers of mercy are reaping the harvest of their sowing.

The daily press recently carried an announcement that the Atheistic Society was going to appoint a "Blame-giving Day" in opposition to our annual Thanksgiving Day which is ordained by the President of our nation. This group was represented by its head, Mr. Smith, who wrote to President Hoover requesting him not to proclaim a National Thanksgiving Day, in view of the fact that America, as a nation, did not have any cause for gratitude.

### OUR HYMN OF PRAISE!

Great God of nations, now to Thee  
Our hymn of gratitude we raise;  
With humble heart and bending knee  
We offer Thee our song of praise.

Thy name we bless, Almighty God,  
For all the kindness Thou hast shown  
To this fair land the pilgrims trod,  
This land we fondly call our own.

Here freedom spreads her banner wide  
And casts her soft and hallowed ray;  
Here Thou our fathers' steps didst guide  
In safety through their dangerous way.

We praise Thee that the gospel's light  
Through all our land its radiance sheds,  
Dispels the shades of error's night,  
And heavenly blessings round us spreads.

Great God, preserve us in Thy fear;  
In danger still our guardian be;  
O spread Thy truth's bright precepts here;  
Let all the people worship Thee.

—Alfred T. Woodhull.

We could not expect our President to do other than he did—pay no attention to such a request, but he did as our Presidents have done for years, proclaimed a Thanksgiving Day on which our people should attend the house of worship and render unto God their praise for his countless mercies that have followed them through the past year.

It is true, we have had a year of hardship and much to test us, but it is not the first time we have been called upon to pass through a period of depression, but we always came out and soon forgot our "lean year." During such times, we should not give ourselves to grumbling, but carry a spirit of thanksgiving for the good we enjoy, and the calamities we have been saved from. Think of what other nations are suffering—China, Japan with their conflicts, Europe with her times of sure-enough depression, accentuated by her enormous drink drainage, Russia with her suffering and revolution, Mexico with her turmoil and spiritual darkness—and many others who are putting up a hard fight for existence.

If the blessings which our heavenly Father has showered upon those of the Atheistic Society should be withdrawn, they would not be living to flaunt this insult in his face by appointing a day in which they would blame God for the seeming ills of the past year. It seems that they believe there is a God or they would not go to the trouble to appoint a "Blame-giving Day" in which their program shall consist in censuring God for present conditions. It were a wonder they would dare such a thing! They evidently do not recognize God's power, and the fact that he holds their lives in his hand. But justice is not meted out to evildoers on the spot, otherwise we might expect some terrible results of such procedure.

The Psalmist said, "Let everything that hath breath praise the Lord." That includes you and me, and may it be our inward inclination to "Praise God from whom all blessings flow," and make this a real day of thanksgiving to him who has allowed us to live in the land of the free and the home of the brave. Let us count our blessings, name them one by one, and it will surprise us what the Lord has done. May the coming year, not only have one Thanksgiving Day, but may all the days be filled with gratitude to our heavenly Father for his unspeakable mercies and never-failing love.

## Righteousness Exalteth A Nation.

REV. W. EDMUND SMITH.

America! Immortalized by Pilgrim's faith  
And Patriot's glorious deed:

Chosen of God in paths of peace to lead

The nations of the earth,

Drop not thy banners to a lower creed

But lift them high to God who gave thee birth.

Selfishness, pride, and greed bid for thy soul:  
In home, and church, and business mart and state

These seek control,  
To dig thy grave mid nations crumbling back to dust;

Who put their trust in arm of flesh,  
And crushed the soul in worshipping at pleasure's shrines.

Lost vision of the higher and divine,  
Their tombs are marked along the shores of time,

And testify that God doth never sleep;

That as a nation sows so shall it reap.

And shall America sow to the flesh

And quite forget,

That reverence, faith, and love are regnant yet,

Though oft despised,

By those who in their passion and their pride  
Are on their way to moral suicide?

Who boast of freedom;

Cry "In self we trust!"

Nor feel the chains of arrogance and lust.

America! give not thyself to proud and frivolous mood:

Sell not thy heritage, the price of blood

That gave thee double liberty.

Washington and Lincoln taught thee to be free,

But high and over all our Christ must be.

He brought to birth; can make the nation whole;

His freedom is the freedom of the soul.

What if thou gain the world

And lose thy soul,

For lack of virtue, grace and self-control!

The conquering Greeks drained their full cups in glee;

Their emperor died a drunken debauchee.

Wealth, learning, power may all intoxicate;

Leave righteousness to die without the gate.  
"Wild tongues" and foolish pride, O Lord,  
forgive:

In faith renewed America shall live.

Order your Christmas cards and books early so as to avoid the rush.



## THE THANKS-GIVING DAY AMERICA NEEDS.

(Continued from page 3)

rupted. Its government had become tyrannical. The masses were wronged and abused. And then one day the Red Terror swept suddenly down. Lincoln would have called it a Divine judgment. And is there not inevitably a judgment upon corrupted sanctities, neglected ideals and the failure of brotherhood?

Awake, America! Back to your knees, to your faith, to your spiritual ideals! The God who sent food ships to your starving Pilgrims in 1621, succor to your exhausted patriots in 1778, and freedom and peace to all your people in 1865; the God who gave you Washington to be the rock of your independence and beginnings, and Lincoln to be the brooding spirit of your blood-wrought unity,—this holy God still rules the ages. The future is yours if you walk in his ways. He has for you a higher glory than yet your flag has known. But if you become perverse, if you turn aside, if you become proud, if you forget righteousness, brotherhood, mercy and truth, he will judge you. He will cast you off, and your beauty, too, like that of the nations before you, will become only a memory. Awake, America; before it is too late! Back to your knees, to your faith, to your spiritual ideals!—*Christian Faith and Life.*

### Making Thanksgiving Day Real.

THOMAS CLARK HENDERSON.



**T**HANKSGIVING Day is an opportunity and not a mere duty. It is a day for the soul more than the body. The popular way of celebrating this day is with the emphasis on the physical to

the neglect of the spiritual. I am offering some suggestions for the observing of this day which may aid in making it an event rich in rewards to the soul.

First. Plan for the day long in advance of its coming. Have a list of your personal blessings well in mind for pondering on that day. Fill your mind with the idea of gratitude. Lay by a bit of money for use in helping more needy ones to enjoy that day. List those who are unfortunate among your acquaintances so that if possible you may give some cause for thanksgiving on that day. Arrange your work, if possible, so that you will be perfectly free to give that day to God and the comforting and helping of others.

Second. Begin the day with early private prayers. Blend much praise with your praying. If you have not formed the habit of arising early for private prayer and Bible reading, then I urge you to try it on this coming Thanksgiving Day. Find a place of solitude, where you will not be interrupted, and there in God's presence give voice to your sense of indebtedness to God and his kind providences.

Third. Make the morning meal an occasion for uniting the whole family in the spirit and thought of the day. Let the morning meal be concluded by the singing of some hymn of gratitude, the reading of some praiseful portion of God's Word, and the whole family kneeling in thankful prayer.

Fourth. Share with your neighbors in heeding the call of the President of our nation by meeting in some church or hall for a community service of thoughtful worship and praise. Every member of the family should be privileged to share this service.

Fifth. Beside giving something to organizations which dispense charity publicly on this day, make your own home table the scene of a happy gathering of not only your own family, but in addition have some one share the noon meal with you—someone who may not have such a feast if you do not give

it to him. Do not delegate all your charity to some impersonal organization, but get the thrill of actually indulging in it for the benefit of some less fortunate friend or relative. There are hosts of children who will never forget such a delightful and Christian thing as any of us might do for them in giving them the freedom of our homes and the romance of a grand Thanksgiving Day dinner. Be sure to make the dinner time cheerful and not like the gift of a professional dispenser of charity. The more the merrier, so do not exclude from such an event your own relatives and loved ones. Exclusiveness and pride must not have any place in our gatherings on this grand day.

### THE SECRET OF GRATITUDE.

By Rev. Edmund Smith.

Thanksgiving is a state of heart  
In which love is the major part.  
All discord quelled, the soul in tune  
To all the will of the Triune.  
And music swells in notes of praise  
To him that measures out our days.

Thanks unto God, his name we bless  
His power and love and holiness.  
Creator of the rolling spheres,  
Who feels no strain of countless years.  
The eternal "I Am" is his name,  
From Everlasting he's the same.

Give thanks to him, his name applaud—  
The high and Everlasting God!  
So great in might and majesty,  
His love doth fill immensity.  
The bird, the bee, the springing flower,  
The tempest wild and gentle shower,  
The forest grand and harvest plain  
His loving Providence proclaim.

But sometimes where these most abound  
A meagre gratitude is found.  
Grace is the mainspring of the frame  
That magnifies Jehovah's name,  
And puts above all creature good  
The saving power of Jesus' blood.  
The empty fold, the barren field,  
The withered vine with scanty yield,  
Inspired no plaint in prophet's voice;  
Still in the Lord he would rejoice.

When troubles press the weary soul  
And sorrow's billows heavy roll:  
Even under the afflicting rod  
That soul has gratitude to God.  
He praises him for bitter food  
Who worketh all things for our good.

In fruitful years, in time of drouth  
Let praises still be in our mouth.  
In sickness, weariness and pain  
Give praise for all the soul may gain.  
An evil beast barred Samson's way:  
The strong man did the lion slay.  
Weeks after he that way came round  
And honey in the carcass found.

In trials that would our souls distress  
Is sweetness and no bitterness.  
Lead turns to gold with lustrous shine  
By wondrous alchemy divine.

If we will learn this secret well  
The earth shall blossom where we dwell.  
In desert place a fount will spring:  
In darkest hours our hearts will sing.  
Our faith shall soon be lost in sight:  
Hope find its end in "Mansions Bright."  
Our days of praise for aye shall be  
Throughout a vast Eternity.

Sixth. I strongly urge that, instead of spending the afternoon hours in participating in or observing mere physical contests and games, you sanctify the hours by writing grateful letters to loved ones and friends, or in visiting those who would appreciate a friendly and happy chat and a season of prayer with you.

Seventh. Let the end of the day find you physically tired, but spiritually exultant and worshipful in the quiet of your own home with your own family.

### Encouraging News!

Published in November, 1931, Edition of The Methodist Layman. Article by Atticus Webb. In part as follows. (Verified by Minutes).

The Masonic Lodge has been most worthily energetic in clearing out such membership from their lodges. On October 22, 1924, the Grand Lodge of the State of Kentucky, adopted the following resolutions:

"Resolved, That any man who obtains, by purchase or otherwise, intoxicating liquors or narcotic drugs from an illegal vendor of the same, or in violation of the laws of the United States, is hereby declared to be ineligible to be received into a Masonic Lodge of Kentucky; and any Kentucky Lodge knowingly electing such a person shall forfeit its charter.

"Resolved, That the Grand Lodge of Kentucky hereby declares it to be a Masonic offense for any Mason within its jurisdiction to purchase or possess intoxicating liquors, or narcotic drugs, except in accordance with the laws of the United States of America. Any and all Masons offending shall be proceeded against by his Lodge."

"The Grand Lodge of the State of Oklahoma, in its seventeenth annual communication to its membership adopted practically the same rule."

### Your Opportunity

to share in one of the most wonderful "hard-time" purchases it has been our privilege to make. The book is the "Beautiful Story of the Bible," in simple language, containing nearly three hundred stories from the Holy Book. It is a fascinating, inspiring and instructive historical narrative of the Old and New Testament times, including the lives of the prophets, of the rulers and the beautiful story of Jesus and his disciples. The book is designed as a course of instruction for the fifty-two weeks in the year, or for daily reading followed by a series of questions which simplify the stories and emphasize their important truths. Durable cloth binding.

There are about 200 illustrations in the book many of them full page in colors. There are 468 pages of double-column, intensely interesting reading matter, besides the fifty-two sets of questions. While we are writing this notice, a distinguished author and minister comes into our office, picks up the book and remarks that it is the finest child's story book that he knows of.

If you want to furnish your own child with one of the best Bible story books to be had, now is the time; if you want to furnish a relative or neighbor's child, now is the time; if you want one for your own use to help you in simplifying and teaching a spiritual Sunday school lesson, now is the time; if you are looking for something inexpensive, and something that will bless, in the way of a birthday or Christmas gift, now is the time.

When this remainder of the edition is exhausted, the book will not be reprinted. It was published to sell at \$2.00, but the circumstances under which we bought these copies enable us to sell them out at \$1.00 per copy, postpaid. Don't let this opportunity pass, but send The Pentecostal Publishing Company \$1.00 worth of stamps, a money order, or currency right away, and get your copy.

### All Came to An End.

Those who suffer under the present depression should read the following:

There was a business depression in 1857 lasting 12 months.

There was a business depression in 1869 lasting 8 months.

There was a business depression in 1873 lasting 30 months.

There was a business depression in 1884 lasting 22 months.

There was a business depression in 1887 lasting 10 months.

There was a business depression in 1893 lasting 25 months.

There was a business depression in 1903 lasting 25 months.

There was a business depression in 1907 lasting nearly 12 months.

There was a business depression in 1914 lasting 8 months.

There was a business depression in 1921-22 lasting 14 months.

All of them came to an end except this one. It will, too.—*Chicago Daily News.*

### Mrs. H. C. Morrison,

our Office Editor, will be glad to help you by going to our book store and selecting just the Christmas gift or gifts that will be suitable for the person or persons you may name. Give the age and state how many, also about what you want to pay. Address Mrs. H. C. Morrison, Box 592, Louisville, Ky.

Have you sent that 25c subscription?



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

## SUMMER CAMPAIGN.

The summer campaign in Northern Maine ended with the Riverside camp. This camp is owned and directed by the Reformed Baptist Church, which is a straight-out holiness church, thoroughly Wesleyan in its presentation of the doctrine. I have never been with a people more zealous for this great truth than the Reformed Baptists. I was told that the camp was larger in attendance and results this year than for many years. The Lord was graciously with us and many souls were blessed in pardoning mercy and sanctifying grace.

The meeting at Fort Fairfield, Maine, which took up the month of July, was one of those meetings which make history. The last Sunday night saw the largest crowd of the series and more people at the altar, and all who came were blessed. One man past eighty, and his wife, not much younger, found the Lord that night. I haven't been in a meeting in years where there were more men and women "up in years" who sought and found the Lord, than there. A prominent Methodist woman, who has lived in Fort Fairfield almost a life-time, told me that the town had never been so stirred as during this meeting. The tent was filled night after night, and many times overflowed "far and wide," and yet there was the most perfect order. The hush of God seemed to be on the people. This meeting, one of a summer's campaign, was sponsored by some Christian laymen of that section, along with some preachers, lay and otherwise, who threw themselves enthusiastically, soul and body, into the services. Thank God for such faithful men as Revs. E. E. Crabtree, Fred Wright, Lee A. Good and some other preachers whose names I cannot recall just at the moment. And there were Brother and Sister Hutchins, the Kinneys, the Andrews, and, O my, others too numerous to mention, who helped make the campaign the glorious success it was. The pastor of the Fort Fairfield Reformed Baptist Church, gave us hearty endorsement and support. I have never, in all my ministry, been associated with more honorable laymen and preachers. There was no whining about finances, nor did I see a "poor mouth" among the supporters—they just simply raised the money and met their obligations like men! They didn't "weep on the shoulders" of the evangelist and singer, and say, "Alas, brethren, we would do this and thus if times were not so out of joint and etc.," no, indeed, they just went ahead and did it! I never saw money raised easier. When the tent came down every obligation of the campaign had been met and everybody was happy. If that is a "Yankee Trick" I heartily endorse it, and wish it might become a raging contagion.

At the close of the campaign an organization was effected through which other campaigns will be carried on during the summer months. There are multitudes of people in this country who need salvation, and can be reached if somebody will go to them with God's message, and will die in their sins unless somebody does go, and something ought to be done about it. Why should not Christian laymen, everywhere, as these laymen in northern Maine, make it possible for God's Word to be sounded in the ears of the people of their town or community. And that doesn't mean running in opposition to the churches, but giving the people whom the church does not reach a "chance." Are there places in your town, city or community which could be secured for meetings? Why not look around, find out, and start something! I know evangelists who will gladly accept invitations to these places, and will gladly join in the risks involved—financial and otherwise. Speaking for myself, my address is Wilmore, Ky. Selah!

I had the pleasure of being one of the preachers at God's Bible School, Cincinnati, Ohio, at the opening of the school term. The convention lasted ten days, and they were days of power and blessing. Rev. Charles Stalker, Columbus, Ohio, was my collaborator, and a mighty preacher he is. We had blessed fellowship. This school, under the wise guidance of Rev. M. G. Standley and wife, is accomplishing great things for God. The enrollment this year is the largest in the history of the school.

The meeting at Milton, Ky., with Rev. S. L. Moore, was fair. The crowds were large, and the last Sunday night reminded one of "Ye Olden Days" when people made it a business of going to church. The people just simply "overflowed" into the yard, and had to stay there. We needed another week. Ten days are not enough for a meeting to get the best results; three to six weeks are better.

Truly yours,

Jordan W. Carter, Wilmore, Ky.

## SOME REMARKABLE CAMP MEETINGS.

Rev. Allie Irick.

To the great and good Pentecostal Herald:

It has been on my heart and mind for some weeks to furnish The Herald readers a brief, but comprehensive report of some of the great and outstanding camp meetings of this past summer which came under my personal, immediate observation. Truly the year of 1931 has been without question one of the greatest soul-winning years for more than a decade. The consensus opinion of pastors and evangelists is that this year has eclipsed any other year for many years in attendance, interest and success in salvation work in all the great camps and centers of holy evangelism all over the states.

In our thirty-five years of evangelism up and down the lands, and around the world, this year has

been our best. Praise the Lord. The camps at Phoenix, Ariz., and Portales, New Mexico, were times of salvation and general uplift to church and community. Then came Tilden, Ill., camp, a young camp, but one of gracious power and widespread interest and support. Many pastors of various churches and denominations were present and gave glad assistance to the camp. Many souls found God in pardon and cleansing in these gracious gatherings.

Next, we went to Eldorado Camp, with that prince of writers, great preacher, noble pastor and congenial Christian gentleman, Rev. C. F. Wimberly, and Prof. Harry Blackburn to lead the host in song. This proved to be a very great and fruitful camp. We had many pastors, evangelists and workers from different churches, who were refreshed and went away glad in the Lord. This was the best camp in over twenty years, so said the officials and campers. The crowds were great and appreciative and the results were gratifying to all.

The Southern California District Camp of Church of the Nazarene, was one of the outstanding camps of our life. The crowds were immense, the interest thrilling and the fruitfulness inspiring to pastors, churches and the cause of Christian Holiness. Uncle Buddie Robinson was my co-worker in this camp. How he did preach and cry and shout! Prof. John Mandtler was our successful song leader. We had many hundreds of preachers, pastors, workers and noble saints from many towns, churches and various denominations present at this feast of fat things. Some services were beyond human description for joy, power, altar scenes and holy pandemonium. In one service over one hundred found God. We met many dear saints and noble preachers at this camp from all parts of the nation whom we had met in other days.

The next, and perhaps the greatest camp yet, was at Denver, Colo., which is the Nazarene State Camp. This was held in a mammoth tent with a city of white tents all around, only four miles west of Denver on the Golden Highway. Uncle Buddie and Rev. C. B. Fuggett and Prof. Mandtler were my happy, joyful, congenial companions in the preaching and singing of the glorious gospel of Jesus Christ. This camp went beyond all expectation for crowds, salvation work, supplying of every need and preaching of scriptural holiness.

In all these camps and among all these hosts of holy, happy people we find the noble footprints of Dr. H. C. Morrison, the blessed influence of The Pentecostal Herald and the powerful chain of power and holy ministry of Asbury College. Long may each live to proclaim and promote the glad story of full and free salvation over the earth.

I am making out my slate for winter and next spring, and for camps for 1932. Any pastor, church or camp desiring our service kindly communicate with us at Box 918, Bethany, Okla.

## AN OLD-TIME REVIVAL.

According to the oldest saints in the city, the greatest revival in the history of Corbin, Ky., came to a close Oct. 18th. This was a union Methodist tent meeting. Rev. B. O. Beck, Rev. Burdin, Rev. Johnson, Rev. E. L. Griffy, Rev. Hamilton and many other preachers were in attendance at these meetings. Rev. C. M. Mourer and Rev. J. V. Siberal were in charge of the music and they can't be excelled. Old grudges were settled; sisters who hadn't spoken for years were reconciled. One step-mother saved in the meeting traveled over two hundred miles to be reconciled to her step-son. Restitutions were made by many. One man had to make restitution to two Jews who were business men. He told them he met another Jew at the tent meeting and he told him to confess and right things with them. When they asked him who, he told them, Jesus of Nazareth. One man drove a number of miles and confessed to stealing chickens from a Baptist preacher, and paid for them. Many gave up their tobacco, cigarettes and snuff. The entire city was stirred; over one hundred souls were wonderfully saved or sanctified. Many united with the different Methodist churches, some joined the Baptist and some the Presbyterian churches. I will be glad to help any of the brethren, as my entire time will be given to revival work. Address me 304 S. Main Street, Somerset, Ky. C. L. Wireman.

## JAPAN MISSIONARY SOCIETY.

Greeting to you in the precious name of Jesus Christ. Mrs. J. K. Aita had been sick from last summer, and about three months ago she was operated on for cancer. From that time she became worse and on the 21st of last month went to be with her Lord. While we feel keenly the separation, we rejoice that her departure was joyful, and we believe she had an abundant entrance into the kingdom of heaven. She spoke very much in her last days of the second coming of Jesus, to cheer our hearts with the thought that at that time she would see us again. We shall be separated for a short time, to be united when our Lord returns.

The funeral service was July 24th, afternoon from 2 to 4 o'clock, and many came to pay their last tribute to my faithful wife and good and faithful servant of our Lord Jesus Christ. But we sorrow not, even as others which have no hope. Please read 1 Thess, chapter 4, verses 13 to 18, and comfort one another with these words.

A short time before my wife's departure, she asked me to read at her funeral service, these two passages: Revelation, chapter 2, verse 10, last part:

"Be thou faithful unto death, and I will give thee a crown of life." The other is 1 Cor., chapter 7, verse 29, first part: "But this I say, brethren, the time is short." She also asked that we sing three songs, "O that will be glory," "There'll be no dark Valley," and "We'll work till Jesus comes."

The doctor told me that she might die on Friday night, so our family gathered together and she gave us goodbye. But God permitted her to live until Monday night. Before that time many of our workers and members gathered at her bedside and she faithfully preached to them and prayed with them.

On Sunday afternoon at 4 o'clock we had the Lord's Supper with my faithful wife. About fifty of our Christians gathered together and after that she preached a powerful sermon in her weakness. Her voice was very low, but many tears fell when she took each one by the hand and prayed for them. There was praise and shouting and tears and sorrow and joy mingled together. She led in the song, "In the New Jerusalem." Then she asked us, "Please sing together, 'We'll work till Jesus comes,' and 'I am redeemed.'"

In her sermon she said that the pain in her body was very great, but the pain of lost souls was greater. She said you must preach more earnestly and with a burning heart. On Monday afternoon she had great pain, and I said, "You have great pain in your body, but how is it with your soul?" Immediately she said, "My soul is victory! victory!" almost with a shout. Monday evening she repeated many times, almost shouting, "Jesus! I'm ready to go to heaven."

I beg you will excuse my negligence. It was my intention to write to you before this, but because I have been so very busy, I could not do so. The reason I have not written is because of my wife's long sickness. Another reason is the growth of our work has given me so much more work.

Now we have ten fields in Japan. I must have the control of many young workers. Also I am preaching for un-Christians and Christians. I am editor of the Gospel monthly magazine and paper. I am teaching in the Bible School of Japan Missionary Society, with an enrollment of twenty-six students, and we thank the Lord that they all are going to be workers of J. M. S. We are thankful for many young workers and that the work is growing and in such good condition. I believe that good came as the result of your prayers and your helping with money.

We have seven gospel meetings every week, one holiness meeting, four Sunday services, eight children's meetings. Our fields are real battle grounds, but hundreds of souls have there surrendered to Christ.

We are making Mrs. Aita's memorial offering for special missionary work. May the Lord richly bless you.

Your brother in Christ,  
J. K. Aita, Tokyo, Japan.

## HOLLOW ROCK CAMP MEETING.

The fifty-eighth Annual Hollow Rock Interdenominational camp meeting is now history. Hollow Rock is situated between two large hills, back several miles from the Ohio River, and about six miles from Toronto, Ohio. It is said by many evangelists to be one of the most picturesque camps in the country. The camp is well prepared to care for a very large crowd of people, with its three large dormitories. It has two never-failing springs of pure water, is well lighted, having their own electric light plant. There are almost one hundred cottages, and a large tabernacle seating about two thousand people. The Hollow Rock road is now an improved road and easy of access.

Our workers were Revs. Pettitcor, Sweeten, and Andrew Johnson. Prof. James Campbell led the music very acceptably. Our workers for next year are Revs. Heslop and Shelhamer; the singers, Kenneth and Eunice Wells, and Janie Bradford, young people's worker. Hollow Rock is a historic camp, over one hundred years old, probably the oldest in the world. We invite all who read this account to come visit us.

T. P. Hamilton.

## GREEN COVE SPRINGS, FLORIDA.

We left Green Cove Spring, Fla., July 12, bound for White Haven, Pa. My first meeting was at Tower City, Pa., in a tent. People came for fifty miles to the meeting. These Pennsylvania Dutch know how to pray through to God. I hastened to Easton, Pa. We organized a class of forty members; Sunday school went up to 118. We went to Lebanon, where we found an old vacant church. The third Sunday I organized a church of twenty-five members, a Sunday school of 159 and a young people's society of twenty members. It is great to see how those Dutch people are rallying to the call of the gospel. I met C. W. Ruth, the first time in fourteen years. I could not help but say, "Oh, what a change!" I was sanctified under his preaching forty-five years ago at Philadelphia.

I will start for Green Cove Springs, Fla., Nov. 16. Will hold several meetings on my way down. Preaching holiness always brings a revival. Amen!

A. D. Buck.

## Shall Prohibition Go?

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### OUR CONTRIBUTORS.

Rev. Paul S. Rees. Rev. L. R. Akers, D.D., LL.D.  
Rev. Percy F. Asher. Rev. O. G. Mingledorff, D.D.  
Rev. W. S. Bowden. Rev. Geo. Whitefield Simon-  
son, D.D.  
Rev. T. C. Henderson. Rev. Richard W. Lewis, D.D.  
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Rev. C. F. Wimberly, D.D. Rev. E. E. Shelhamer.  
Rev. Andrew Johnson, D.D. Rev. E. E. Shelhamer.  
Commissioner S. L. Brengle, D. D.

(Continued from page 1)

automobile is not a remarkable invention. It has led to the construction of good roads, easy and rapid travel. Many people have taken advantage of these facts who were somewhat shut up in their home community and have toured the country, visited historic places, and have doubtless enlarged their intellectual and social life; but the subject under consideration is, the spiritual life of the people, that life of deepest and highest meaning which makes largest contribution to the building of character, and putting into the national life those elements that make for genuine progress and assurance of peace and prosperity, which secure the well being of all the people of our great nation.

The question which we now raise, Has the automobile proven an economic asset? Has it been a financial benefit to the people at large? It certainly has not. It has been the means of the accumulation of vast fortunes for the few. It has furnished employment at living wages for a large number of people; at the same time, is it not a fact, or at least quite probable, that it has impoverished millions of people, and had much to do with the present nation-wide depression.

It is well known that the automobile has made multi-millionaires of a few men. At the same time, hundreds of thousands of people in these United States have mortgaged their homes, in many instances their household furniture, in order to purchase automobiles. It seems that the car gliding swiftly over smooth roads creates a sort of reckless disposition to spend money freely. A man with a mortgaged home for a fine automobile pulls up to a filling station and hands out his money as if he were a rich banker, or receiving an immense income from a skyscraper which he owns without any mortgage attachments.

Mother Earth furnishes us with our living; our food and clothing come from her generous bosom. We clothe ourselves with the wool, the cotton, the linen, the silks, in fact, everything we wear is given to us by generous hand of Mother Earth. The cereals, the nuts, the fruits, the vegetables and the animals upon which we subsist all come from Mother Earth. If the earth fails because of drouth or other reasons, to yield her increase, there is suffering, famine, death; when the earth pours forth her abundance want disappears and there is health and happiness.

The farmer, the tiller of the soil, that element of society that brings forth out of the earth the fundamental supplies of human life, forms the most important factor in human society. When the farmer prospers all trades and business prosper. When the farmer fails all branches of business, in the nature of things, must suffer. If rain ceases to fall the spring cannot run, the streams cease to flow, river beds are dry; the boats of traffic are tied up, weeds grow between the cross-ties of the railroad, and commerce comes to a standstill; gaunt want is abroad in the land, unrest, revolution, blood and fire. The farmer is to the whole of our commercial life what rain is to the springs and streams that make the rivers that carry the commerce.

In the present depression the farmer is the great sufferer. His problems, it seems, cannot be solved. He cannot sow his seed or plow his furrows with hope; his products accumulate upon his hands; the earth brings forth abundantly, but he finds no market for his surplus, the result is, he has no money to deposit in his town bank, and the bank closes. He has nothing with which to purchase products of the factory and the factory closes. Merchants make assignment, bankruptcy spreads on every hand and millions of idle workers are searching in vain for a job, after which they become hungry, their families are suffering, they become desperate; finding nothing to eat, and no employment for their willing hands, they become thirsty for blood; the tools of toil refusing to yield them a competency, they seize upon the implements of destruction. The implements of destruction can never produce an abundant supply for the needs of men, they can never bring peace and plenty and contentment.

Is there no remedy for the present depressed condition in these United States? Yes, there is a remedy, but the people will never consent for its application. Suppose some friendly genii at the setting of the sun should wave a magic wand over the nation that would destroy every gasoline propelled vehicle of travel, or road and farm machinery; suppose this same genii at the rising of the sun could wave this same magic wand over the nation and bring into existence fifty millions of good strong horses, what a transformation that would be! One splendid result—the people would stay at home for a while and get acquainted with each other. At once harness makers would be compelled to employ two millions of men to make harness for these horses; those building and keeping roads in order would need to employ a million men to take the place of road machinery; the wagon, buggy and carriage factories would call for three or four millions of men to build vehicles.

These fifty millions of horses would eat a hundred millions of bushels of corn in less than a month; within one week, after they appeared on the scene, wheat would shoot up to \$1.50 and \$2.00 per bushel. All farm products—corn, wheat, oats, hay—and everything that grows upon the farm would be valuable; the millions of the capitalists would begin to flow back to farm populations, the town bank would be prosperous, the thrifty farmers would flock to the stores to supply their needs, the factories would be compelled to put on a full force of laborers and work day and night to supply the demands of prosperous people. There would be a call for farm labor at good wages; there would not be an idle man in the nation who was willing to work. It would become necessary for Congress to widen the doors of emigration that the demand for labor in this country could be supplied. The demand for horses would be urgent; the half of this fifty million horses would produce colts. Figure out \$50.00 per head for twenty-five million colts every year, for ten years, and then on and on, and you will find hundreds of millions of dollars flowing into the pockets of the farmer. There will be no need for a farm board of a government bank taking mortgages on farms.

We understand that there are two sides to every proposition. Some one can easily argue that doing away with the automobile would put a vast number out of employment, but we can safely answer that would be a trifle compared to the tremendous demand that would accrue from labor, should horse power be substituted for gasoline power. Some one may insist that cattle, sheep, chickens and hogs can consume the products of the farm, but the fact is, they do not do so. The farmer hauls his products to town, sells what he can for almost nothing, often for less than it costs to produce same, and returns home heartsick with the products of his labor for which he finds no market.

Of course, we understand that the genii with the wonder-working wand will not appear; and the automobile, with its reckless drivers, will continue its history of rapid movement, leaving its thirty thousand dead every twelve months in its trail, with its two hundred thousand cripples, many of them for life. A relentless war will continue to be waged against humanity. We have not written this chapter with any thought that it will bring the changes suggested, but people are constantly asking with befuddled brains and mystified looks, What's the matter with the country? What has brought about present conditions? The thoughts expressed here will be at least, a partial answer to this question which is being asked by distressed millions of American people.

We have no doubt the labor-saving machinery will increase; through its inventions and use the few will become immensely wealthy, while the masses, who support themselves by the labor of their hands, will become dangerously poor. Will the reader please to note and ponder the word *dangerously*.

Would it not be better for the nation, commercially, morally and socially, for twenty millions of laboring people to own their own cottages and receive a living wage, than that twenty selfish men should be billionnaires, while millions of idle, homeless men with suffering families stand in lank hunger listening to the revolutionary speeches of communists? Progress along lines of invention can achieve and pass the limit of economic safety. Our scientific age can break down human civilization with its own weight.

In the following chapter—The Menace of the Millionaires—we shall call attention to the fact that the urgent problem of this nation is, not how shall we make more millionaires, but how shall we secure employment for the millions of people who labor for their daily bread, so they can live with a good degree of comfort, and the peace and prosperity of the nation be secure.

## If Christ Should Come to Jerusalem

CHAPTER III.



HE Bible student should observe that there are two very distinct groups of prophecies concerning Christ's coming into the world. One of these groups foretells his first coming in humiliation, sorrow and suffering to die for the redemption of the people. The other group is pointing to his second coming in glory and power to reign over his redeemed people.

In the prophecy of Micah we read: "But thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Note that the prophet is speaking of the pre-existent Christ "that is to be ruler in Israel." It was by this prophecy of Micah that the priests and scribes called together by King Herod at the coming of the Wise Men following the star, identified Bethlehem as the divinely-appointed place for the birth of the



Christ, Redeemer and Ruler. Herod "demanded of them where Christ should be born." And they said unto him, "In Bethlehem, of Judea: for thus it is written by the prophet. And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come forth a Governor that shall RULE my people Israel." It was the promise of the rulership of Christ that "troubled" Herod. It is now troubling some ecclesiastical rulers. The first part of Micah's prophecy has been fulfilled—he was born in Bethlehem; the second part will be fulfilled—he will rule in Israel.

Nothing seemed to so enrage the enemies of Christ as his assertion that he would return in glory to this world. It was when Jesus at his mock trial admitted that he was the Son of God, saying, "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," that the high priest rent his clothes. Certain high church officials continue to rend the air, and their brethren, if they dare mention the coming of Christ.

We shall give the reader a sample of the two groups of prophecies we have mentioned. The one with reference to his first, and the other with reference to his second coming. In the 53rd chapter of Isaiah, we read:

Who hath believed our report? and to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisements of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The reader will see at once, that this is a wonderful description of Christ's coming the first time to suffer and to save. Isaiah depicts his humble person, his rejection by the Jews, his patient suffering with transgressors, the two thieves, his burial in it all, and then a glimpse of the glorious victory when "He shall see of the travail of his soul and shall be satisfied."

We shall now give the reader from the same prophet, a picture of Christ's reign, Isaiah 11:1-10.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Read from Isaiah 32:1, 2 again:

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a shadow of a great rock in a weary land."

How different the tone and revelation of this prophecy from the 53rd chapter so remarkably fulfilled at the first coming of our Lord. The second will be fulfilled when our Lord comes to RULE in Israel, and over all the earth. Isaiah breaks forth again and again in a pean of praise as he catches glimpses of the grace and glory of the reign of Christ. Read the 19th chapter, verses 23, 24, 25: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

We note that these countries once wasted and desolated with war with each other, are now not only living in peace among themselves, but in the love and praise of the Lord. There is a triumphant song in Isaiah 35:1, 2, 8, 9, 10: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom like the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

It is quite safe to say that Isaiah, Jeremiah, and Ezekiel in their prophetic visions foresaw the restoration of Israel and the glorious reign of a King that, according to their description, can be none other than Christ our Lord. We read in Jeremiah, 23rd chapter from the fifth to the close of the sixth verse: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth. And in his day Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be

called, THE LORD OUR RIGHTEOUSNESS."

The King spoken of is, without doubt or question, the Babe that was to be born in Bethlehem, who was to RULE in Israel. There should be no difficulty in identifying this Babe of Bethlehem, this RULER in Israel, from the King just spoken of by Jeremiah, "The Lord our righteousness." Let men say what they will, and let Satan oppose with all of his power, but let the children of the Lord rejoice in the fact that the Christ who came in humiliation and suffering to die for our redemption, will come again to reign in glory over his redeemed people. "Blessed and holy is he that hath part in the first resurrection, on whom the second death hath no power."

When Jesus came the first time, John the Baptist, that rugged wilderness preacher, came before him to prepare the way for his coming. Is it not probable that what is called the Holiness Movement, a great spiritual awakening that has been touching the nations of the earth, is a sort of second John the Baptist warning and admonishing the people to be arrayed in the white robes of righteousness, that holiness that will enable them to meet their coming Redeemer and King with joy. Let those who love his appearing keep their wedding garments unspotted, the oil of holiness in their vessels, with their lamps, wait with patience and labor with holy zeal, nothing doubting. Jesus promised that he would come back to earth. He will keep his promise. He cannot fail.

(Continued)

## Gifts For All.

Of all times, the coming Christmas should be one when money is most carefully and wisely expended. You want to remember your friends with something that will bless and abide. I am writing to tell you about one of the most beautiful New Testaments we have ever handled in our book-store. It is splendid print, good paper, illustrated in colored pictures, lovely brown leather binding, flexible, self-pronouncing, and is put up in a nice case ready for presentation. This Testament sells regularly for 75 cents, but we are offering it to you for the small sum of 60 cents, postpaid, or if you wish them by the dozen for your Sunday school class or friends, we will let you have them for 50 cents each, or \$6.00 per dozen. Where could you get twelve handsome, appropriate gifts for so small amount. If you wish to see one, order one for 60 cents, and if pleased, order the remaining eleven for \$5.40. I am sure you will be pleased to the fullest. To be sure you get the right Testament, mention the fact that Mrs. Morrison recommended it, or cut out this notice and send it with order.

Yours to please,

MRS. H. C. MORRISON.

## Christmas Presents

bought now, will keep, and if you want to make a handsome gift—one that will last and do good, we do not know of a better one to suggest than "Beautiful Story of the Bible." It is a beautifully bound book, published to sell at \$2.95, and has every appearance of a high-priced book. We offer the copies we have, the remainder of the edition, at \$1.00 each. Don't let this opportunity pass.

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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.

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## OUR BOYS AND GIRLS

### AM I THANKFUL?

"I wonder if I'm thankful for the blessings that God sends,  
Am I thankful for my health, my home and loving friends?  
Am I thankful for the food I eat, and raiment that I wear?  
Am I thankful for the joys of life and happiness I share?  
Am I thankful for the work I find that weekdays must be done?  
Am I thankful for the hope that's mine for honors to be won?  
If I am not, oh, grant, dear Lord, that in Thy holy way  
Thou wilt impart into my soul a real Thanksgiving Day!  
Oh, teach me how to show my thanks for all which Thou dost give,  
That I may in the future years a thankful spirit live." —Sel.

### THANKSGIVING.

I've been countin' up my blessin's.  
I've been summin' up my woes  
But I aint got the conclusion some would naturally suppose:  
Why, I quit a-countin' troubles fore I had half a score,  
While the more I count my blessin's, I keep a findin' more and more.  
There's been things that wasn't exactly as I thought they'd ought to be,  
An' I've often growled at Providence for not a-pettin' me!  
But I hadn't stopped to reckon what the old time had been—  
How much o' good and blessin' had been thickly crowded in  
For there's been a gift o' sunshine after every shower of tears,  
An' I found a load o' laughter scattered all along the years.  
If the thorns have pricked me sometimes, I've good reason to suppose  
Love has hid 'em often from me, 'neath the rapture of the rose!  
So I'm goin' to still be thankful fer the sunshine and the rain,  
Fer the joy that's made me happy; fer the purgin' done by pain;  
Fer the love o' little children; fer the friends that have been true;  
Fer the Guidin' Hand that's led me every threatenin' danger through!

—Lewis A. Tubbs.

Dear Aunt Bettie: Will you let a lonesome Kentucky girl join your happy band of boys and girls? I like very much to read *The Pentecostal Herald*. I love to go to church. I have blue eyes, brown natural curly hair that reaches my shoulders. I weigh one hundred and ten pounds, five feet and two inches tall. I have a medium complexion. My age is between eighteen and twenty-four years. To the one that guesses my middle name I will send a picture of myself. It begins with W, ends with G and has nine letters in it. Please everybody write to me and I will answer. I would like very much to see this in print. Erma W. Ross.  
Rt. 1, Box 40, Flemingsburg, Ky.

Dear Aunt Bettie: I have been reading letters from the cousins for sometime and enjoy it very much. I have received great inspirations from them which helped me in living a Christian life. I am glad to know that so many young people, and especially of my own age are standing four-square for the gospel of the Lord Jesus. For sometime I have been wondering if you would accept an orphan for a cousin. I have only seen one letter from Lincoln. I know it is a small town, but I see no reason why it shouldn't shine as much as any other place, so I am trying to polish it up a tiny wee bit if you will only help me to do so by rescuing my letter from Mr. W. B. I suppose you are wondering what sort of a person is doing all of this spluttering so I will endeavor to tell you a bit about myself. I, for one out of a hundred, have long nut brown hair, dark brown eyes, am five feet five, and weigh one hundred and fifteen pounds. I am seventeen years of age, was born in the month of brides. Who

can guess what month is my birth month? And I have one of the longest days of the year to celebrate my birthday. I have been teaching in the M. P. S. S. for nearly two years. I first had charge of the kindergarten but am now teaching the primary boys. I will finish Lincoln high school this year and think I have enough education to tell anyone about my home town, and the state of North Carolina who would be willing to cheer up a sad and forlorn orphan by writing to Ruth Johnson.  
Box 202, Lincoln, N. C.

P. S. Don't forget I'll be expecting to hear from you whether boy or girl.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I am twenty years old, been out of school for six years. The one who will guess my middle name I will write to them. It begins with L and ends with E, and has six letters in it. I have blue eyes, golden hair, fair complexion, am five feet, six inches in height, weight 120 pounds. My birthday is March 3. Have I a twin? My hobbies are taking snapshots, writing, reading, hiking. I have never been guilty of using rouge and lipstick. I go to Sunday school quite often. My teacher is Mrs. Vivian Hurst. I have a father, mother, brother and two sisters. I hope to get letters from all of you. All who will send snapshots I will be glad to exchange with them. I am hoping to see this letter in print soon, and if anyone can't guess my middle name write and I will tell you anyway. Andrey L. Ross.  
Rt. 1, Box 40, Flemingsburg, Ky.

Dear Aunt Bettie: I am sending my first letter although I am a regular subscriber to *The Pentecostal Herald*. I am a graduate male nurse thirty-six years of age and hope to receive letters from nurses of both sexes who lead Christian lives and desire to serve the Lord.

Sincerely yours,  
Harold L. Stallard.  
1333 S. First St. Louisville, Ky.

Dear Aunt Bettie: Will you let a Nevada girl join your happy band of boys and girls? I am eleven years old and am in the sixth grade. I have blond hair and blue eyes. My birthday is August 28. Have I a twin? Please write to me. I like to go to Sunday school when I can. I have two brothers in high school. I hope Mr. W. B. won't get this letter, for I want to see it in print.

Dorothy Hardie.  
Smith, Nevada.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band of boys and girls? I live with my grandparents and they have taken *The Pentecostal Herald* for nearly a year, and I surely enjoy every page of it, especially page ten. I have never tried my luck in seeing my letter in print, but I hope to this time. I am nineteen years old, will be twenty Jan. 7, 1932. I have black hair, dark brown eyes and a fair complexion. I am five feet, four and one-half inches tall, weigh 111 pounds. I graduated from high school this past May and I get mighty lonely staying home. Mescal Smith, I guess your first name to be George. Edward Gregg, I too, am without a mother and can sympathize with you. I wish to gain friends through *The Herald*, both boys and girls, so write me, girls and boys. My middle name begins with M and ends in T. Can anyone guess it? It has eight letters in it. I will look forward each day for a letter from a pen pal and hoping I'll see this better in print. I'll close.  
Emily M. Kennedy.  
Gilbert, La.

P. S. I will try to answer all letters received.

Dear Aunt Bettie: I desire to have a chat with you and the dear cousins. Husband and I had the wonderful privilege of being in dear Asbury. Thank God for the foundation that was laid there in our Christian expe-

rience. We are in a little mountain village near Ashland and feel that God surely sent us here. Husband is teacher in the new high school here and also pastors a small Nazarene Church near here. We have just closed a meeting with Rev. Sharpe of Nashville as evangelist. Three souls saved. I watch page ten closely and especially make it a point to write to all saints. I do love to write and to get letters. All who desire to please write me. This is a strong whiskey place and it has been my privilege to organize a Woman's Christian Temperance Union here. We have thirteen wide-awake members and seven honorary members. Pray for us that we will do God's work here. I am President of the Union and love the work. I took the Youth's Roll Call leaves to school and twenty-two out of the twenty-eight high school pupils signed the pledge. I feel so happy over it. I am distributing tracts and papers by the thousands. The Russells have sowed this place down with the literature so why not spread full salvation tracts the same way?  
Mrs. Paul E. Nelson.  
Carter, Ky.

Dear Aunt Bettie: Will you let a little Pennsylvania girl join your happy band of girls and boys? Marian Hardy, I guess your middle name to be Louise. Dee Jones, I guess your name to be Mary. Ina Zell, I guess your name to be Emma or Etta. Am I right for any of them? Who can guess my first name? It begins with D and ends with S, and has five letters in it. I will write to all who guess it. I have an own Aunt Bettie who is sick. I am seven years old and am in the fourth grade. I hope Mr. W. B. is asleep when this letter arrives.  
D. Marie Lewis.  
Ulysses, Pa.

Dear Aunt Bettie: May I come in for just a minute? Yes, I knew you would let me. I am fifteen years old and a sophomore in high school. Won't someone near my own age please write to me? I have traveled quite a lot and am sure that if any one cares to write to me I'll answer their letter right away. I live in a small town but oh, we do have such good times. We live near a lake which is nine miles long and varies in width. In the winter we skate, play hockey and go sliding, while in the summer we fish, swim, go canoe riding and lots and lots of other things. I know this letter is short but I'm saving my paper to answer those letters I'm expecting to get. Just one more favor please, Aunt Bettie, print this for me as I want to hear from lots of boys and girls. Come on, one and all, write to  
Helen Harwood.  
Millersport, Ohio.

Dear Aunt Bettie: After reading some good letters I feel it is my duty to write. This is my first letter to *The Herald* and I hope to see it in print. I am twelve years of age; my birthday is April 5. I am a few inches over four feet, and have light, wavy hair, fair complexion, and in the sixth grade. My teacher is Mr. Lloyd Stallens; I like him fine. How many boys and girls can say they have never been at a theater, dance or card parties? I have not been to any of them. Who can guess my middle name? It begins with M and ends with D; it has four letters in it. Well, I had better give some one else room. Cousins, let the letters fly to  
Ina M. Gray.  
Carrollton, Ga.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? I live near the President's camp in Madison county. I am a girl fourteen years old and I sure do enjoy reading the letters on page ten. I have blonde hair, fair complexion and blue eyes. I belong to the Methodist Church. I have a little sister that can't hear nor see. We are eight in the family. I go to the Hoover school, and it is a wonderful school. My teacher is Miss Christine Vust. I like her fine. I am in the sixth grade at school. I will answer all letters I receive. My middle name is Virginia. With much love to all the boys and girls and Aunt Bettie.  
Della V. Meadows.  
Syria, Va.

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Dear Aunt Bettie: Will you let a California girl join your happy band of boys and girls? This is my first letter to *The Herald*. We take *The Herald* and I enjoy reading page ten very much. I was fourteen Jan. 12. I am a Freshman in high school. I have black curly hair and black eyes. I weigh one hundred and twenty pounds and am five feet, six inches tall. Who can guess my name? It begins with D and ends with S, and has five letters in it. I go to the Church of God. The pastor's name is Bro. Hook. He is a good preacher. I would like to get letters from any of the cousins and will answer any that I receive. I would like to see this letter in print so I hope Mr. W. B. doesn't get it.  
D. Mae Holland.  
403 S. Filbert St. Exeter, Calif.

Dear Aunt Bettie: May a little Kentucky girl join your happy band of boys and girls? I am fourteen years of age, five feet and three inches tall, weigh one hundred and eight pounds, have red hair, blue eyes, fair complexion, and in the sixth grade. I go to Duddy School and like my teacher fine. I am not a Christian but hope to be some day. My father is a General Baptist minister, and is away now, in a revival meeting. My middle name begins with E and ends with D, and has three letters in it. Anyone who guesses it I will write them. I hope to see this letter in print as it is my first one. Now cousins, let the letters fly to  
Laura E. Miller.  
Rt. 1, Scottsville, Ky.

Dear Aunt Bettie: We are living in a time when more than ever we need to heed the admonition of the gospel: "Be careful for nothing; but in everything by prayer and supplication let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus." (Phil. 4:6-7). Only be concerned with how you spell peace. Does peace to you mean ease? If you spell it rightly, it means—

p—pure  
e—eternal  
a—atonement (at-one-ing)  
c—Christ  
e—everpresent.

Spell it otherwise, it means,—  
p—pitiful  
e—empty  
a—arid  
s—selfish  
e—existence.

Think it over. And may the grace of our Lord Jesus Christ be with you all.  
Elizabeth Spickler.  
Velva, N. D.

Dear Aunt Bettie: This is my first time to write to you, because we haven't been taking *The Pentecostal Herald* long. If Mr. W. B. is out cutting grass, I will write again. I am a little girl eleven years of age. My birthday is Feb. 25th. I wonder if I have a twin? I have dark eyes and hair and I weigh one hundred and one pounds. I want some of you pals to toss a little ink over my way; if you haven't got ink use a pencil—and I will gladly answer your letter. See if you can guess my first name? It begins with an E and ends with an R; it has seven letters.

E. Marie Brown.  
Cleveland, Ala.



## FALLEN ASLEEP

### BAIRD.

Benjamin Wilson Baird was born April 21, 1860; departed this life at Porterdale, Ga., Oct. 9, 1931, aged seventy-one years, five months, and fourteen days. He had been ill for more than a year. He was saved in early youth and wholly sanctified at the age of twenty-one in which blessed estate he lived until his death. His life was a glorious witness to full salvation. He indeed lived the way of the Master—a life of sacrifice, love, and service.

Surviving him is a devoted wife, nine children and a host of relatives and friends. It is not for them to weep as those without hope, for a life like his can never die; he lives on in the memory of all who knew him, and awaits their arrival in the land where death never enters. He has gone to be forever with the One he loved and served with a perfect heart.

A nephew,  
Howard B. Simms.

### LEE.

Mr. T. J. Lee, of Sulligent, Ala., was taken seriously ill about August 10th, and was unconscious the most of the time until Aug. 27, when he quietly passed to his final reward, to be with Jesus and his loved ones who had preceded him. He was patient, agreeable and talked about going home while he was sick. All of his children were at his bedside, except the writer.

He was born April 6, 1856; died Aug. 27, 1931. He was a very active old man and worked his farm and made a good living for his family. He did not believe in going in debt, and when he passed away he owed no man a cent, but had enough saved up to put him and mother away nicely.

He was converted early in life and joined the Methodist Church, South, and was a loyal member always helpful in church expenses. He loved the Lord and his cause, although he was not given to loud praying or much speaking but would express his religious feelings by smiling and the free flowing of tears.

He was a steward for many years, a teacher in the Sunday school at Wesley Chapel, where he held his membership when his children were small.

He was married at the age of twenty to Miss Nancy Ann Whittle; to this union were born six children, three boys and three girls. They tried to bring them up in the way they should go and from childhood the family always read the Bible at night and had prayers, all praying around.

He leaves to mourn our loss a precious wife and mother that is eighty years old this 10th day of November, 1931. She has lived a blessed Christian life, and her children can call her a blessed saint of God. She has moved a little ways to spend her remaining days with her only brother, Alex Gilbert, as her children are all scattered so far from her home.

Our loved ones are passing over one by one. Let us be faithful to our Lord and meet them in the sweet by and by.

The funeral services were conducted at Wesley Chapel, and his remains were laid to rest in the cemetery to await the resurrection of the just. No one can fill the vacancy left in the home or church, but the separation can only draw us closer to him who doeth all things well. May the peace of God and the fellowship of his children always be ours.

A daughter,  
Mrs. Valeria Lee Hammond.  
Rt. 1, Ringling, Okla.

## REQUESTS FOR PRAYER.

Prayer is asked for a man and his wife that they may be filled with the Holy Spirit.

A reader asks prayer that she may live a Christian, and that her home may be blessed of the Lord.

A woman asks prayer that she and her husband may be sanctified.

Pray for a ministerial student who is having a hard time, spiritually. Pray for his wife who is in the insane asylum, that God may heal her.

A. C. T.: "Pray for the salvation of a certain man; also that my boys may be saved and live Christian lives."

I. B.: "Pray for a dear friend to be healed of bladder trouble; also that my hearing may be restored. Remember a friend who wants to more fully realize God's presence in her heart."

Prayer is requested for a revival in Whitney, Neb. This is an earnest request.

B. E. S.: "Ask The Herald readers to pray that I may be restored to health, and back into the Lord's fold."

Pray that there may be a revival in Pleasant Valley Church, O.

Mrs. H. E. W.: "Pray that I may be reclaimed, for my father to be saved, and for my husband that he may find employment."

Mrs. C. H. S.: "Please pray for the forgiveness of my sin. And that I may be saved."

## HE CARETH FOR THEE.

Arise my friend, though on thy path  
A shadow lies,  
Though all the world looks dark to thy  
Now blinded eyes.

Arise and in thy sorrow pray  
And light will shine  
Into thy sad and weary heart,  
Aye, even thine.

The way looks dark tonight—thine  
eyes  
No stars can see.

But pray and wait, poor weeping soul,  
He cares for thee.

Though slander's vulture in thy heart  
Has fixed her beak,  
O wait awhile, my friend, be calm,  
Thy God will speak,

His promises are true and sure,  
They cannot fail.  
Light out of darkness He will bring,  
Truth will prevail.

Though scorned, forsaken by the  
world,  
Still joyful be.

Thy Savior is a changeless Friend,  
He cares for thee.

He was despised, and scorned, con-  
demned,  
Misjudged, unheard,  
And yet amid the rabble throng  
He spoke no word,

Meekly He wore His robe of shame,  
His mocking crown.  
He prayed for them as from His brow  
The blood dropped down.

Oh, think of His forgiving love,  
His mercy see,  
And let thy faith be firm in Him,  
He cares for thee.

Art thou in poverty, my friend,  
Art thou oppressed.  
Oh, fly to Him—He promises  
To give thee rest.

The silver and the gold are His;  
The cattle stand  
Upon the thousand, thousand hills  
Owned by His hand.

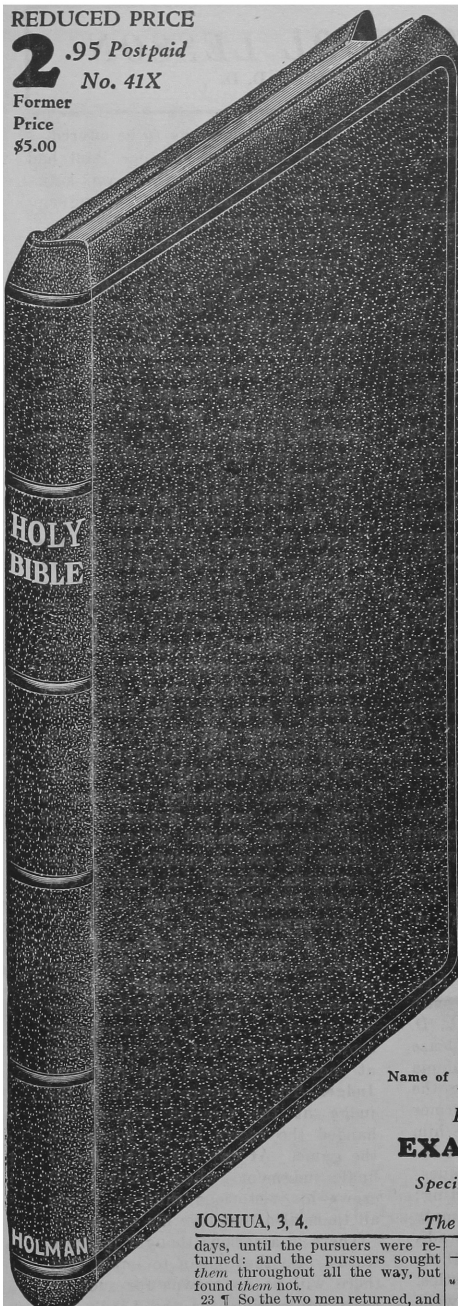
He hears thy cry, His watchful eye  
Thy wants doth see.  
Oh, go and tell Him of thy need,  
He cares for thee.

Matilda Edwards.

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JOSHUA, 3, 4.

days, until the pursuers were re-  
turned: and the pursuers sought  
them throughout all the way, but  
found them not.  
23 ¶ So the two men returned, and  
descended from the mountain, and

The people come to Jordan, and pass over.

B. C. 1461.  
CHAP. 2.  
v. 14, 23, 31.  
ch. 3, 4.  
v. 14, 24.  
7 met.  
the Hivites, and the Perizzites,  
and the Girgashites, and the Am-  
orites, and the Jebusites.  
11 Behold, the ark of the covenant  
of the Lord of all the earth passeth  
over before you into Jordan.

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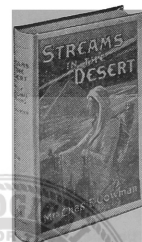
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# SUNDAY SCHOOL LESSON

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

Lesson X.—December 6, 1931.

Subject.—Rome and Beyond. 2 Timothy 4:6-18.

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith. 2 Timothy 4:7.

Time.—About A. D. 66.

Place.—Rome.

Introduction.—After Paul had been in prison in Rome for some two years, he was finally brought to trial before Nero, and was acquitted and released. Roman courts were slow. The heathen cared little for the welfare of an accused prisoner. Our American courts seem to have swung too far in the opposite direction. We are forgetting the safety of the State in an overweening sentimentalism for the criminal. It took Roman courts four years to try Paul; and then they found nothing against him.

Paul was acquitted in the spring of A. D. 63. It is strange that we have such a full account of his life and work almost up to the time of this acquittal, but almost nothing from that time till the day of his death by martyrdom some five years later, for he was beheaded in the summer of A. D. 68. (I am relying on the figures of Conybeare and Howson.)

Those must have been great years in the apostle's life. After wearing a prisoner's chain for four weary years freedom was sweet. But there was no playtime for Paul. He had preached the gospel throughout all his prison days, and had won many souls for his Lord—some in Caesar's household; and now that he was free, he threw himself into the work with renewed energy and zeal. In A. D. 63, immediately after his release from prison, he went to Macedonia and on into Asia Minor visiting the churches he had established in former years. It was a glad time for him and his beloved brethren in Christ Jesus. Of course, you may put a question mark after all I am now writing; and I shall not object. I am simply following the light of the best tradition we have, with here and there some little light from Paul's epistles. It is generally supposed that he went to Spain in A. D. 64 (and this rests upon fairly good authority), and that he remained there till the summer of A. D. 66, when he returned to Asia Minor. We date two of his epistles A. D. 67: 1 Timothy written from Macedonia in the summer, and Titus written from Ephesus in the autumn. If our conclusions are correct, he spent the winter of A. D. 67-68 in Nicopolis. In the spring of A. D. 68 we find him again a prisoner in Rome, at which time he writes his last epistle to Timothy, from which we get today's lesson.

## Comments on the Lesson.

It would be a good thing for every minister of the gospel to read carefully and frequently the first five verses of this fourth chapter of 1 Timothy. Here we have Paul's last charge to his beloved son in the gospel. How closely his words fit these modern times, when congregations have "itching ears," and call for men who will preach to suit their lusts. People rush by thousands to hear some sensationalist who happens to "tickle their fancy," while some powerful bishop who preaches the eternal verities of God's Book preaches to a few hundred on Sunday morning.

6. I am now ready to be offered.—We do not know whether Paul had been sentenced to death, or was satisfied that he would be. The language used here rather indicates the former, and that he was awaiting the hour of execution. The Greek word used here for offered signifies to be offered up as a sacrifice. The time of my departure is at hand.—Paul's word for departure is almost poetic. It is nautical. "The time of my sailing is at hand"—I am about to cut loose the ropes that bind me to these earthly shores. If you have ever gone to sea, you will feel the force of the word.

7. I have fought a good fight.—But Paul is more definite: I have fought the good fight. Paul is here referring, as he often did, to the Grecian games. Dr. A. Clarke translates the passage, "I have wrestled that good wrestling, which is quite literal. I have finished my course.—I have finished my running, or race—a reference to another one of the Greek games. I have kept the faith.—You will remember that Paul states somewhere that one "is not crowned, except he strive lawfully." The Grecian games were conducted according to rigid rules; and a contestant could not win the chaplet of evergreens, unless he obeyed strictly. So Paul represents himself as having contended lawfully for his crown of righteousness.

8. A crown of righteousness.—Note the contrast between this crown and the withering chaplet of evergreens with which the Grecian victor was crowned. This is an everlasting crown: that was but for a few days at most. The Lord, the righteous Judge.—The reference here is to the judge at the Grecian games who handed the crown to the winner in the game. At any day.—The day of final judgment when Christ will crown his victorious children. Unto all them also that love his appearing.—There is a serious thought in those words. Do they mean to imply that there will be no crowns for such as have no longing for the Lord's return? If they do not mean that, what do they mean? It is blessed to know that there will be no pets in that day.

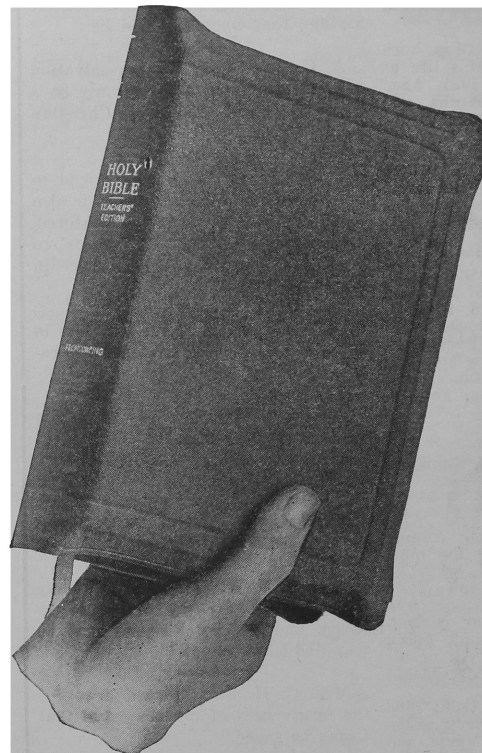
9. Do thy diligence.—Make all effort to get here as quickly as you can.

10. Demas hath forsaken me.—There is a note of unutterable sadness here. Just at the critical time when Demas should have stood by the apostle, he departs for Thessalonica, because he loves this present world more than he loves God. Crescens and Titus were away on important work for the Lord's people; and there is no criticism of them. It is a mean, cowardly thing to forsake a good man in the hour of dire need.

11. Only Luke is with me.—In one place Paul calls him the "beloved physician." Perhaps the world has never seen truer friends than Paul and his travelling doctor. We shall never know how much we owe Dr. Luke for his care of the great apostle. Take Mark, and bring him with thee.—These are blessed words. There was a time when Paul lost confidence in Mark, and did not wish him to go on that second missionary journey. But he found out later that he had misjudged the young man, and

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Specimen of Type

## JUDGES, 16

And they answered, To his son are we come up, as he hath done to us.

11 Then three thousand Jū'dah<sup>2</sup> went to the top of E'tam, and said to Sām'soi est thou not that the Phi

now says that "he is profitable to me for the ministry." Paul had good sense to get over a prejudice; but some men are "sans gumption" in this regard.

13. The cloak...bring with thee.—Roman jails were not built for comfort; and the old coat was needed. Parchments.—Skins prepared for writing. Just why Paul was in a hurry to secure these things when he had but a short time in which to live has called forth some conjecture. Some have supposed, Dr. Clarke among them, that he wished to commit them into the hands of some trustworthy person for safe keeping after his departure.

14. Alexander the coppersmith did me much evil.—This verse is a puzzle. It does not seem in harmony with Paul's usual temper. It sounds a bit off when he prays: "The Lord reward him according to his works." However, the best Greek Mss. come to the rescue by giving us the future tense of the verb reward, making the sentence declarative instead of imperative: "The Lord will reward him according to his works." That is far better.

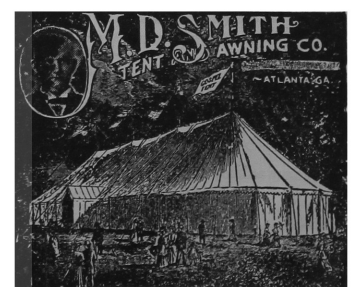
15. Of whom be thou ware also.—That is rather an ancient form of expression; but the meaning is clear. It is never safe to trust a treacherous man. He may do thee much harm.

16. At my first answer.—Answer here stands for the Greek word apology, from which we get our word apology. Just before Paul was arrested the second time Nero had burned down the city of Rome, and had charged it up against the Christians. So great was the hatred against them, that, had the apostle tried to hire an attorney to plead his case, it is doubtful if he could have secured one. He stood alone in the Roman court and made his own defense. He says: "No man stood

with me, but all men forsook me." Where was Luke? Surely he had not forsaken Paul in such an hour.

17. The Lord stood with me, and strengthened me.—"I am with you always, even unto the end of the world." By me the preaching might be fully known, and that all the Gentiles might hear.—What an hour that was for preaching the gospel. The courthouse mob would tear him to pieces; but he stood with consummate courage and preached Christ unto them, the only hope of salvation. I was delivered out of the mouth of the lion.—He was not torn in pieces on the spot, but allowed a few days' respite before the axe would fall. We do not know whether Paul was making use of an every day proverb, or referring to Helius Casarinus prefect of the city, who was possibly the trial judge. Nero was in Greece at that time; but he had given this official power of life and death in his absence.

18. The Lord shall deliver me from every evil work.—Paul does not mean that his life is going to be spared; he knew the time had come when he must die. The next words in the verse explain his meaning: "And will preserve me unto his heavenly kingdom." He ends the thought with a shout of joy: "To whom be glory for ever and ever.. Amen."





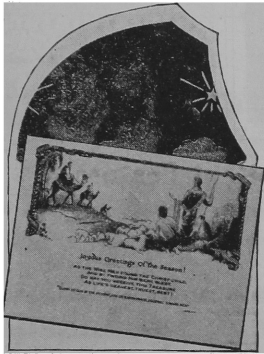
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"His name shall be called wonderful!"—  
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No. 1506

As the Wise-men found the Christ-child,  
and by finding him were blest;  
So may you receive this treasure as life's  
dearest, truest, best!

"Glory to God in the highest, and on  
earth peace, good will toward men."—  
Luke 2:14.

An unusual shepherd scene in soft col-  
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A glad and peaceful Christmastide, with all  
its memories sweet;  
May hope and love and joy be yours, with  
kindly friends to greet;  
The echo of the angels' song, the star's  
clear, guiding light,  
The Christ-child in your heart and home,  
to make this Yuletide bright.

"We will be glad in His salvation."—  
Isa. 25:9.

A lovely French parchment folder with  
bronzed metal seal on front. Size 4 $\frac{1}{2}$ x5 $\frac{1}{2}$   
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"God bless your heart with cheer today;  
God bless your home with peace always;  
God bless your life and all you do  
With happiness the whole year through!"

"The Lord bless thee and keep thee!"—  
Num. 6:24.

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shining from above,  
The angels' choirs are singing of a Father's  
wondrous love;  
And all the gladness blessings which the  
Saviour came to bring,  
May these be yours abundantly and make  
your glad heart sing!

"When they saw the Star, they rejoiced  
with exceeding great joy."—Matt. 2:10.

A wonderfully beautiful card because of  
the light blue "Mother of Pearl" panel.  
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"For God so loved the world, that He  
gave His only begotten Son, that whosoever  
believeth in Him should not perish, but  
have everlasting life."—John 3:16.

A rich looking card, size 6 $\frac{1}{2}$ x4 $\frac{3}{4}$  inches.  
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May the Star that showed where Jesus lay;  
With gladness light your heart today!"

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Matt. 2:10.

A plain but attractive light green card  
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### No. 1004—MAY REAL OLD-FASHIONED JOYS BE YOURS FOR CHRISTMAS AND THE COMING YEAR

"May your life's ship with flowing sails,  
Breast wind and sea and tide—  
With Him whose goodness never fails,  
As Pilot and as Guide!"

"The Lord bless thee and keep thee."—  
Num. 6:24.

This inspiring message is under a nov-  
elty folded panel at top of card which has  
a beautiful ship scene. Size 6x4 when  
closed. **Price 10 cents**

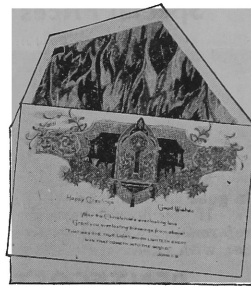
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"The happiest, merriest Christmas day,  
I'm wishing you in the heartiest way!"

"I bring you tidings of great joy."—  
Luke 2:10.

In many beautiful colors this quaint vil-  
lage scene is very attractive. Gold, bevel-  
ed edges. Litho tissue lining carries same  
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No. 1008

"May the Christ-child's everlasting love  
Grant you, everlasting blessings from  
above!"

"That was the true light, which lighteth  
every man that cometh into the world."—  
John 1:9.

A very artistic number. Poinsettia, hol-  
ly, and candles in dainty colors. Size  
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"May the joy that sped the wise men on  
their way;  
Fill all your heart with peace and hap-  
piness today!"

"Lo, the star went before them."—Matt.  
2:9.

A rich looking card with light blue  
"Mother of Pearl" panel. White card with  
dainty black and gold decorations. Size  
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### No. 1003—GREETINGS AT CHRISTMAS

"This wish holds a bit of Christmas peace,  
And a bit of its love and cheer;  
With a prayer that these blessings may  
not cease,  
But last through the whole New Year."

"Thou shalt call His name Jesus, for He  
shall save His people from their sins."—  
Matt. 1:21.

Here's really a 15c value. Cathedral de-  
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ers of love convey the happiest hours and  
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Have gladness for you in every word!"

"Unto you is born this day . . . a Sav-  
ior."—Luke 2:11.

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"May Christmas blessings, one and all,  
Around your happy fireside fall!"

"Glory to God in the highest, on earth  
peace."—Luke 2:14.

A four-horse stage coach amidst snow-  
laden evergreens. Size 4x5 inches.  
**Price 5 cents**

### No. 503—MAY CHRISTMAS BLESSINGS CHEER YOU!

"From heart to heart, a wish to say;  
God bless with joy your Christmas Day!"  
"Mine eyes have seen thy Salvation."—  
Luke 2:30.

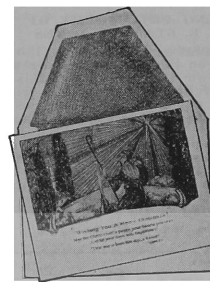
A "tasty" card with colored poinsettia,  
holly, and candle. Size 5x4 inches.  
**Price 5 cents**

### No. 502—JOYOUS CHRISTMAS DAYS!

"May a wonderful Savior all His blessings  
extend,  
For a real merry Christmas to a wonder-  
ful friend!"

"Emmanuel—God with us."—Matt. 1:23.  
Dainty and artistic is this card. Christ-  
mas holly and candle. Size 4x5 inches.  
**Price 5 cents**

### No. 506—WISHING YOU A MERRY CHRISTMAS



No. 506

"May the Christ-child's peace your heart  
possess  
And fill your days with happiness!"

"Unto you is born this day . . . a Sav-  
ior."—Luke 2:11.

A striking shepherd scene with radiant  
star rays in gold. Size 5x4 inches.  
**Price 5 cents**

### No. 510—SEASON'S GREETINGS

"May your heart and home be warm with  
cheer;  
At Christmas time and through the year."

"And the Word was made flesh and dwelt  
among us."—John 1:14.

A blue card with design and text en-  
graved in white. Size 5x4 inches.  
**Price 5 cents**

### No. 501—WISHING YOU A MERRY CHRISTMAS!

"May Christmas treasures of peace and  
cheer,  
Spread happiness over your whole New  
Year!"

"Glory to God in the highest."—Luke  
2:14.

A little village tucked away in mountains  
and evergreens. Black, red, and silver col-  
ors used. Size 5x4 inches. **Price 5 cents**

### No. 504—CHRISTMAS GREETINGS

"Wishing for you the choicest gifts the  
merry Yule can bring;  
The echo of its holy song within your  
heart to ring;  
The radiance of its guiding star to smile  
upon your way.

The presence of the Babe Divine to bless  
your Christmas day."

"The grace of God that bringeth salva-  
tion hath appeared."—Titus 2:11.

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Size 5x4 inches. **Price only 5 cents**

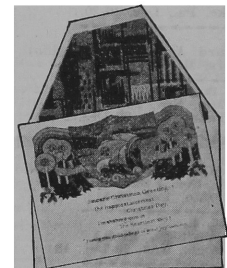
### No. 508—A MERRY CHRISTMAS AND HAPPY NEW YEAR

"God bless your Christmastide with cheer,  
And all your days throughout the year!"

"His name shall be called Wonderful."—  
Isa. 9:6.

Neat plain black engraved camels. Size  
5x4 inches. **Price 5 cents**

### No. 507—SINCERE CHRISTMAS GREETINGS!



No. 507

"The happiest, merriest Christmas Day,  
I'm wishing you in the heartiest way!"

"I bring you good tidings of great joy."—  
Luke 2:10.

Beautifully colored ship with candles,  
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**Price 5 cents**

### No. 511—WITH ALL GOOD WISHES FOR LASTING CHRISTMAS CHEER!

"The birthday of the Prince of Peace  
brings gladness to the world today;  
May its Heavenly gifts increase, and  
earthly sorrows chase away."

"His name shall be called the Prince of  
Peace."—Isa. 9:6.

Four joyous young carolers done in gold,  
red, blue, and black. Size 6 $\frac{1}{2}$ x3 $\frac{3}{4}$  inches.  
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### No. 505—MAY THE SEASON'S JOYS BE YOURS!

"Hark, the herald angels, sing again today!  
Blessed are their tidings, glad in every  
way!

May their glorious message give you glad-  
ness, too—  
"Glory in the Highest, Christ is born for  
you!"

"The glory of the Lord shone round  
about them."—Luke 2:9.

A large card, size 6 $\frac{1}{2}$ x3 $\frac{3}{4}$ . A colorful  
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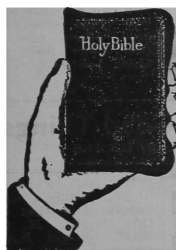
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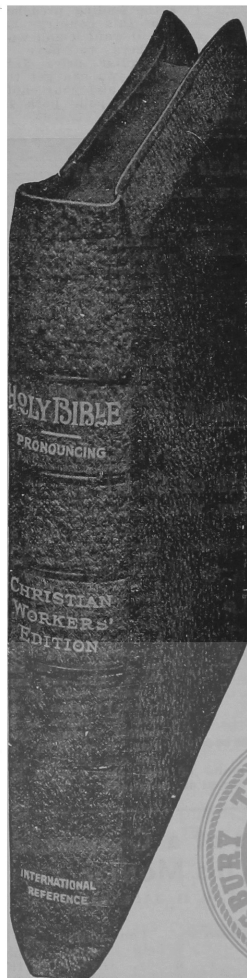
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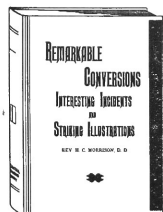
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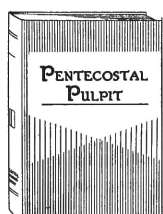
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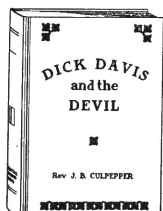
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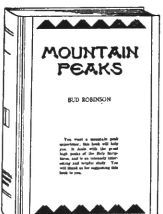
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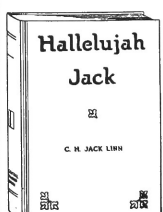
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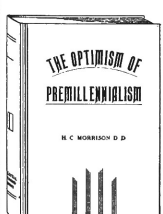
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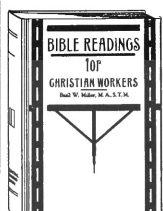
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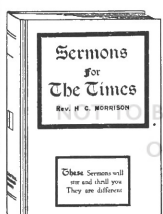
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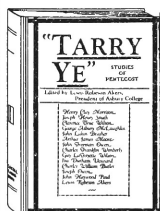
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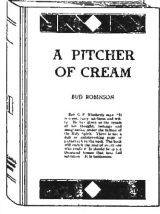
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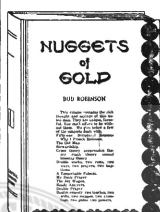
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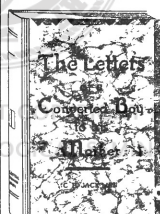
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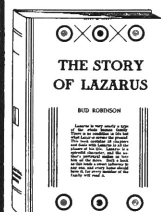
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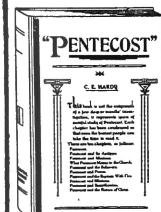
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