

PENTECOSTAL HERALD

AND WAY OF FAITH

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

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THINK ON THESE THINGS

By The Editor

THERE is a vast difference between consecration and surrender. The sinner surrenders in seeking Jesus. He is in rebellion against the God of heaven, and must throw up his arms of insurrection before he can find mercy.

Consecration is not the act of a sinner in rebellion; it is the act of a believer living in peace with the divine Master; of one who comes in the spirit of adoration and love and lays his all upon the altar. Surrender will bring pardon to the sinner; consecration and trust will bring cleansing to the believer.

It must be understood that consecration which brings entire sanctification to the believer is very complete. It takes soul, body, family, possessions—*everything*. No part of the price must be kept back. The outburst of the hungry heart is:

"But drops of grief can ne'er repay
The debt of love I owe;
Here Lord, I give myself to thee;
'Tis all that I can do."

We are in danger that we consecrate ourselves to the Lord—an act down at the altar—trust for the blessing, get it, then in the frailty and weakness of our humanity lose sight of the fact that we have placed our all on the altar, go on claiming the blessing of the Lord, at the same time keep for ourselves that which we consecrated, while the cause of God suffers. The poor are neglected, earnest young people who desire to enter upon the service of the Lord grow up uneducated, hosts of heathen plod their way in darkness unevangelized, the work of the Lord languishes, and his cause and kingdom suffer because we have withheld that which we have consecrated.

It will be well for those of us professing full salvation—which of course, means entire consecration—to search our hearts with great carefulness to find out whether we are living up to our vows. It would be a great thing if thousands and millions of dollars in possession of those who claim to be entirely consecrated and wholly sanctified, could be used for the upbuilding of our institutions of learning, for the education of young people who are eager to enter upon the service of the Lord for the promotion of the kingdom of God among the benighted multitudes in heathen lands.

We are not undertaking to dictate, nor are we suggesting that any of our beloved brethren and sisters are untrue or disloyal; but we have had opportunity to see the great need of helping forward the work of God in building up the schools, educating young men, and sending forth missionaries to the ends of the earth. May God stir us up, and give us a great awakening, that we may pay into his coffers the vast sums of money that are being

reserved for the proverbial "rainy day." Let us think on these things seriously, and discuss the matter with our own souls in genuine candor. Are we living up to our consecration? Is it a practical consecration? Do we use our means for the glory of God and the advancement of the great cause of full salvation in the world as we should? Do we pray and thoughtfully meditate with reference to where and how we shall use the means that we consecrated to God down at the altar when we were seeking full salvation? Let us be careful that we do not use the money we consecrated to the Lord for the hindrance of his work in the world. It requires the same spirit of consecration to keep our all on the altar that it took to place it there. Let us think on these things!

Doors of Hope May Become Doors of Despair.



A friend of mine sends in an article, clipped from the Federal Council Bulletin. It was written by Professor A. J. William Myers. He is a professor of Religious Education in Hartford School. He tells us that an open door of hope has been found for country churches, and goes on to tell how a number of country churches have united and have special union meetings, I should say gatherings, for various entertainments and instruction. He tells us that each minister in this union may have a specialty which can make a fine contribution to the interest and help of all. He goes on to say: "For example, one is a specialist in dramatics. His church presents a drama at a union meeting, and then other churches take up dramatics under his general direction." He also tells us that they have moving pictures, and that they meet together on Sunday evenings for discussion, with refreshments.

I do not find in the article any reference to worship, anything said about God, the Father, Son, or Holy Spirit. Prayer is not mentioned. There is nothing said of sin or salvation or of any sort of meeting for the conversion of souls or the building of Christian character. You no doubt can get a group of preachers and a company of young people, with a few middle-aged and old folk scattered among them, and have a jolly time with a sort of Sunday picnic, theatricals, and moving pictures. But is this really a "door of hope?" May it not turn out to be a door of despair? May it not be the feeding of the body and the appeal to and entertainment of one's carnal nature, rather than leading to repentance and to saving faith in Christ?

We are quite sure that there is something about the Gospel when properly preached by one who is anointed with the Holy Spirit, so that he has the spirit of our Redeemer and Master, that will draw country people to a

neglected church, lead to conviction, to regeneration, to a devout and consecrated life, that will press on for an experience of perfect love and genuine usefulness.

We can conceive of nothing more unfortunate for a country community, that has been somewhat neglected in the culture and development of its religious life, than that some attractive young fellow fresh from the university, where he has been taught that his ancestors were apes, and a theological seminary, where he has been taught that the days of revivals are past, should come into said community with dramas, moving pictures, Sunday evening feasts in the church, with a crowd of rollicking youngsters who know no more about Christ than a group of heathen, and haven't one-tenth of the seriousness that characterizes a thoughtful Hindu in the worship of his idol.

The drift away from the Scriptures and the religion of Christ is becoming a current which is sweeping away spiritual foundations and turning into a Niagara Falls that pour a mass of humanity into eternity, who have scarcely heard and paid no attention to that emphatic statement of our Lord, "Ye must be born again." It is to be feared that many of these doors of hope will turn out to be exits into darkness and despair.

Ignoring Bible Truth.

Those Christians who ignore the teachings of the prophets, Christ and the apostles, with reference to the end of the present age and the coming of our Lord to set up a kingdom of peace and righteousness on earth, are having a hard time to figure out the problems of the future, and arrange in some way, to bring a kingdom of social justice and peace among men without the King.

They are actually looking to Russia with some degree of hope that bloody, blasphemous Sovietism will bring the kingdom of heaven on earth. They seem to think that Communism, that has cast away the Bible, broken up the family, imbruted womanhood and made blasphemers out of children, will somehow bring an answer to the Lord's prayer, "Thy kingdom come, thy will be done in earth as the angels do it in heaven."

It is remarkable what fearful errors good men can fall into when they make up their minds that Jesus will not, and shall not, come back into this world and set up a kingdom of universal peace, love and brotherhood among men. So sure are many men, among them a host of preachers, that men will be able to solve all of the world's problems and make a perfect adjustment of economic, social and labor conditions, that they take it almost as a personal insult to say anything to them about the coming of the Lord.

It is quite the fashion in certain circles to look with disgust, and treat with contempt, those who cling tenaciously to the blessed hope of the Lord's appearing. And yet, we

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PAST AND PRESENT

Rev. G. W. Ridout, Corresponding Editor

I.



One of the great southern Bishops, an orator whose tongue was touched with the sacred fire, uttered the following words concerning the crash and panic of his days—over 60 years ago:

"But a little while ago, the rabid lust of gold luxuriated in the abundance of its treasures, taxed winds and waves and forests to minister to its craving; climbed mountains, crossed seas, visited islands, reaped, gleaned, and garnered; pulled down its old barns and built greater; ate the lambs of the flock, lay down upon beds of ivory, invented instruments of music, like David, and, in the extravagance of its folly and the carnival of its delight, polluted the vessels of the sanctuary with the wine of its intoxication; but now stripped, bereaved, forlorn, it mourns in stupid grief, or raves in wild insanity, the barrenness of its fields, the spoliations of its commerce, and the bankruptcy of all its resources; and even the futurity of its hopes is shrouded in cheerless, palpable gloom. Over society at large degeneracy has gone like a wave of ruin. Law is weak in its strongest arms; morality is prostrate; politics, disjoined from patriotism, has become a mere strife of tongues."

One thing will be noticed by readers of history, that, in other panics and depressions there has been a widespread religious awakening; churches have been filled with serious-minded people and the mourners' bench crowded with sinners seeking God. Today, the people seem to be looking to Washington to save them—to Congress instead of Heaven.

Again the Prophet's words ring out. Amos 4:6-12: "Prepare to meet thy God, O Israel."

II.

Spurgeon said: "Teaching men morals is as though I had a clock that would not go and I turned round one of the cog wheels; but faith takes the key and winds up the mainspring and the whole thing runs on readily."

Dr. A. J. Gordon has written: "By no process of evolution, however prolonged, can the natural man be developed into the spiritual man; by no process of degeneration can the spiritual man deteriorate into the natural man. These two are from a totally different stock and origin; the one from beneath the other is from above. . . . That God has created all men does not constitute them his sons in the evangelical sense of that word. The sonship on which the New Testament dwells so constantly is based absolutely and solely on the experience of the New Birth, while the doctrine of universal sonship rests either upon a denial or a daring assumption—the denial of the universal fall of man through sin or the assumption of the universal regeneration of man through the Spirit. In each case the teaching belongs to 'another gospel,' the recompense of whose preaching is not a beatitude but an anathema. Milton probably gives the true genesis of this doctrine in these words, which he puts into the mouth of Satan:

"The son of God I also am or was;
And if I was, I am; relation stands;
All men are sons of God."

III.

Dr. A. J. Gordon, the eminent Baptist preacher, author, and evangelical leader in his book on "The Ministry of the Spirit,"

writes: "If we regard the doctrine of sinless perfection as a heresy we regard contentment with sinful imperfection as a greater heresy and we gravely fear that many Christians make the apostle's words, 'If we say we have no sin we deceive ourselves,' the unconscious justification for a low standard of Christian living. It were almost better for one to overstate the possibilities of sanctification in his eager grasp after holiness than to understate them in his complacent satisfaction with a traditional unholiness. Certainly it is not an edifying spectacle to see a Christian worldling throwing stones at a Christian perfectionist."

Wise words and wisely admonitory. To contend for a sinning religion is certainly to underrate the provisions of grace and the merits of the Atonement.

"But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power."

IV.

Wonderful are the providences of God.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

When in Africa I had read considerable about Bishop Crowther, the first African Negro Bishop. In his life and career 1 Cor. 1:27, 28, finds a striking illustration. In the long ago when slavery prevailed in Africa he was quite a little boy and was sold as a slave; he was such a poor specimen that he was bought for a roll of tobacco, put on board a slave ship and set out for America. The slave ship was captured by the British who took the slaves to Freetown, in Sierra Leone, and set them at liberty. The little boy was taken in hand by missionaries; he confessed Christ and became a good Christian, then became a preacher and was finally chosen by the Church of England as the first Bishop of Nigeria. He was consecrated in Westminster Abbey, London, went back to Africa and spent his life and ministry among his own people.

"He wants not friends that hath Thy love,
And may converse and walk with Thee,
And with Thy saints here and above,
With whom for ever I must be.

"In the communion of the saints
Is wisdom, safety and delight;
And, when my heart declines and faints,
It's raised by their heat and light!"

V.

The saints of God have sometimes been called mystics. Personally, I prefer the word "Saint." Psalm 16:3. "As for the saints in whom is my delight." They assure us that the supreme possibility of the Christian life is the Vision of God. Such a saint was Sadhu Sundar Singh, of whom Andrews writes:

"One who had met and heard the Sadhu says: 'It was not so much his sermon; it was rather the Sadhu himself who attracted us as he brought Christ's living presence with him. Whenever I look at him, as he speaks from the pulpit, I never have the least difficulty in knowing that he has seen Christ. He is one who *knows*: one who *sees* Christ face to face.' Now, after seeing and hearing him, I *know* that everything is possible. Today I have seen what man can become like, if he truly lives in Christ."

An English writer on this subject says: "The Christian Church has been renewed

again and again by the fresh contacts of its mystics with God. 'I desire,' said the great Ruysbroeck, 'to be by the grace of God a life-giving member of Holy Church'; and no words could express more perfectly what the office of the mystics ought to be. Their work within the religious family is to supply, and keep on supplying, the life-giving consciousness of God and his presence in and with man. We might indeed call them the eyes of the Body of Christ. They maintain that awe-struck outlook towards the Infinite, and that warmly loving sense of God's indwelling grace, without which all religious institutions quickly become mechanical and cold. . . . As artists and musicians, able to see and hear created beauty to which average eyes and ears are closed, interpret and express some of it for us in their works and so give us a new vision of the world; so the great mystics, who are geniuses in the sphere of religion, show to us the uncreated beauty of spiritual realities which we cannot find alone, and form a great body of witness to humanity's experience of God."

VI.

God's saints can sing with Faber:

"I love thee so, I know not how
My transports to control,
Thy love is like a burning fire,
Within my very soul!"

"For Thou art to me all in all,
My honor and my wealth,
My soul's desire, my body's strength,
My soul's eternal health.

"Burn, burn, O love within my heart;
Burn fiercely night and day,
Till all the dross of earthly love
Is burned and burned away!"

Holiness and victory! I think Jesse Lee had it when he wrote in his diary in the winter of 1790: "I set out and my soul was transported with joy; the snow falling, wind blowing, prayer ascending, for the increasing grace descending, heaven smiling and love abounding." I think Payson had it when he said upon his sick bed, "I rejoice! I triumph! and this happiness will endure as long as God himself, for it consists in admiring and adoring him! I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me to a great fountain. It seems as if all the fountains of Heaven were opened and all its fullness and happiness, and I trust no small portion of its benevolence, is come down into my heart."

John Wesley was once asked to give his personal experience in one of the conferences. He did it in the language of his brother's hymn:

"Jesus confirm my heart's desire
To work, and speak, and think for Thee;
Still let me guard the sacred fire,
And still stir up Thy gift in me.

"Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete."

A Good Example.

Mississippi recently voted as to whether they would remain a Prohibition state or not. One of the towns, Mount Carmel by name, is an all-Negro town. They voted 32 to one against state control of liquor; 33 to one against county sale of liquor and 33 to one against selling beer in the county. They certainly demonstrated good moral sense.

GOD'S GREAT SOUL WINNERS

Basil W. Miller, S.T.D.

JOHN INSKIP, FATHER OF THE HOLINESS CAMP MEETING.



HE birth of Methodism came about through the spiritual awakening of the Wesleys and Whitefield. These men organized bands of lay workers who traveled England and America with the sole purpose of winning converts to Christ. Waves of revivals alternately swept America with periods of spiritual decline. Methodism in its early glory was evangelistic. By the middle of the last century, the Wesleyan doctrine of holiness had passed into decay. It was then that God's hand reached down and found a lad, whose heart was attuned to him, that he might be the leader of a new movement for the conversion of sinners and the sanctification of believers. This man was John Inskip, circuit rider, son of thunder, father of the modern holiness camp meeting.

IN THE BACKWOODS.

John was born in Huntinden, England, Aug. 10, 1816, when Peter Cartwright, fiery Methodist pioneer, was laboring in the wilds of America, and Jacob Knapp was about ready to begin his evangelistic work. Four years later the family moved to America. Fourteen children were born to the family, and those early American years stamped themselves indelibly upon his tender mind. It was not John's privilege to be blessed with Christian parents. His father was skeptical and the children could not attend the Sunday school.

When sixteen he decided to seek salvation, in spite of his father's protests. On April 1, 1832, after the preacher had spoken, during the "second meeting" John went to the mourners' bench, and within an hour's time he had found the Lord as his Redeemer. A lightness broke in upon his soul. That night he joined the Methodist Church, though he knew that it meant to be despised by his friends and possibly hated by his father.

He at once began to exhort sinners to flee from the wrath to come, and God gave him souls for his efforts. One of his early converts was a saddle maker, who was brightly regenerated, and shouted in the old-fashioned Methodist manner. Sinners and skeptics passed by, but the rejoicings held them. He requested his father to permit him to hold meetings in the blacksmith shop on the farm. Within a short while eighty persons were converted, and a Methodist Church was organized.

CIRCUIT RIDER.

Early John was impressed with a divine call to preach and he did not draw back from this task. He spent a short while at Dickinson College. In 1835 he was licensed to preach and was appointed one of the three preachers who traveled a large circuit in Chester county, Pa. With saddlebags, a strong horse, and a stout heart he started out to win others to Christ. From the first he determined to be a revival preacher, and to be known as one who was able to "fill the mourners' bench with penitents."

From place to place on the circuit the revival spread, souls prayed through, and the saints rejoiced. His second circuit proved to be a difficult one, but blessed with many seekers. These circuit rider years continued until 1841 when he was appointed to a church in Philadelphia. In these early years when he would be forced to face the storms of winter, and ride through the pouring rain, God was testing the mettle in John. These were times when the Master was preparing him for the more strenuous labors of later days.

FAMOUS NEW YORK PREACHER.

Various churches of more or less importance were held by Inskip in the west until

he was called to New York City on September 25, 1852. It was here that God prepared him for his work in reviving the forgotten holiness camp meetings. From the beginning in the city he was a soul winner. His first sermons saw the altar filled with seekers. In his diary we note that Sunday after Sunday he had the pleasure of seeing souls seek the Lord and unite with the church. His was not a barren pastorate. When invited to speak at other churches he always won decisions for his Master. It was while in New York under the leadership of Dr. and Mrs. Phoebe Palmer that Inskip began to devote his time to holiness meetings. He had received the blessing of sanctification as taught by Wesley and denied by many of the preachers then holding forth in New York City. A fire had been set blazing in his soul which could not be put out by the mockery of his ministerial friends.

In his pastorates from then on Inskip had many seekers after a pure heart. He established a holiness meeting in his own church. Night after night a revival rolled on in these meetings, and he refers to the large number who came into the "enjoyment of pardon, and of a pure heart." His services were in great demand, and he was beloved of his brethren. For he was elected president of the preachers' meeting, and here he was enabled to tell the ministers of his complete deliverance from indwelling sin.

HOLINESS CAMP MEETINGS.

In 1867 a number of preachers in connection with Inskip were led of the Lord to revive the holiness camp meetings, which had been of such power in the earlier years of Methodism. A number of the brethren met and discussed the necessity of such meetings. On June 13 a meeting was held in Philadelphia for the purpose of laying plans for a series of camp meetings which should foster the doctrine of holiness. The first of these meetings was to be held at Vineland, N. J., and it began on July 17. The name selected for this movement was "The National Camp Meeting for the Promotion of Christian Holiness." The thought in the minds of the organizers was that of conducting revivals for the explicit purpose of leading those who had been converted into the deeper experience of entire sanctification.

From the very start of the first camp great congregations were in attendance. Each service saw many seekers after pardon or purity. It is said that the seekers became so numerous that the mourners' bench would not accommodate them, and the entire front enclosure of the camp became a place of prayer.

These camp meetings had been a marked feature of early evangelism among the Methodists, but they had passed into such decay that seldom were they conducted. Back in the days of Cartwright, Asbury and Boehm hundreds were swept into the kingdom during such protracted meetings. The last named evangelist notes that at one meeting on his Dover Circuit eleven hundred were converted and six hundred were sanctified, and nearby at a later time thirteen hundred were converted and nine hundred professed the Wesleyan experience of sanctification.

The soul burden of Inskip was that these soul winning meetings might be re-enacted once more. During the life of our hero fifty-two great camp meetings were conducted, and in forty-eight of these he was one of the preachers. Ofttimes thousands would gather for the services. At the Manheim, Pa., meeting twenty-five thousand were present, including three hundred preachers. After a sermon on "Hindrances to Holiness" preached by John Thompson, Inskip arose and exhorted the congregation to seek this blessing. Two thousand bowed at the altar. The divine

manifestations of God were everywhere to be felt. Sinners stood awe-struck, penitents prayed and saints rejoiced.

The Round Lake Camp in 1869 drew as high as twenty thousand people and proved a veritable Pentecost. From all over the States people were present, and in returning home they spread the fire. The movement began to take on national proportions. Everywhere hundreds sought the Lord, and ministers not a few date their sanctification to these meetings. At the sixth national convention held at Des Plaines, Ill., it is estimated that at least a thousand were sanctified.

Across the continent and into California Inskip went. Such descriptions as these mark his diary of the unusual power of God in his western meetings, "All were melted into tears and sobs, and murmurs of praise and glory. Truly the day of Pentecost had come." In one year Inskip held about six hundred public services, and had more than seven hundred preachers and three thousand members profess that they had been sanctified wholly.

SERVICES AROUND THE WORLD.

After much prayer in 1880 Inskip, along with W. Macdonald and J. A. Wood, decided to make an evangelistic tour around the world. In England many people were brought into the experience of holiness under Inskip's preaching. Within a few months' time not less than three thousand souls had been converted or sanctified. In India the same blessed results were witnessed. Church after church was swept with a tidal wave of seeking a clean heart. In Australia in some eighty meetings about three thousand seekers bowed at the altar for conversion or sanctification.

These exhausting labors proved too taxing upon his strength, and he gradually began to wane. But wherever he could go he was always ready to preach the doctrines of regeneration and sanctification. His last sermon was on sanctification from the text, "God hath from the beginning chosen us to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). He spoke for two hours on the glories of this experience. Three days later he dropped, paralyzed. On March 7, 1884, this warrior shouted Victory! Triumph! Triumph! quietly he slipped out of this world to join the innumerable hosts of the redeemed.

THE BLAZING FIRE.

The fire had been kindled. The holiness camp meetings had been revived. God's servant had served his mission. Others arose to take up his standards. Across the states these meetings broke out. Bishops and Synods and Conferences and Elders were unable to stop them. The shouts of thousands of new-born souls arose from tents and brush arbors year after year from that time until the present. Hundreds of decadent churches have taken up the cry of "Holiness unto the Lord," and live again. Evangelists by the scores proclaim the doctrine heralded by Inskip. New denominations have been born with this one slogan, and their churches dot the land by the hundreds.

WHENCE HIS MIGHTY POWER?

The life of Inskip as a soul winner and a leader of others in the experience of sanctification finds its power in a complete dedication of self to God's service. He was a man of destiny, marked for one age, and was willing to be God's instrument. He had clearly obtained this experience, and throughout his preaching career he walked in its beauty and light. His was a "heart religion" as Wesley expressed it. He had experienced a change; spoke from his inner life. He dwelt in the atmosphere of Pentecost.

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THE HERALD PULPIT

JESUS ONLY

Rev. E. Hampton Barnett.

"They saw no man any more, save Jesus only with themselves."—Mark 9:8.



WHEN Jesus completed his Galilean ministry he turned his eyes toward Mt. Hermon, towering 11,000 feet overlooking the surrounding country, a giant fortress standing against the rising sun. A gripping adventure captured him, with a call to the outposts of human endeavor. He wanted to be with God, and reveal the loving heart of his Father to the world.

He selected from his disciples Peter, James, and John to make the adventure with him. It was a hard climb for the Galilean fishermen who were not accustomed to such hazardous heights above the clouds. They had probably heard thrilling stories of the far-flung mountain tops that overshadowed their native land; but they had not dared to make the trip beyond the foot-hills near to the sea.

At the foot of the mountain he left nine of his disciples, who were worn and weary, and scarred with the battles of his rejected ministry. They dared to watch at the foot of the mountain, while their Master sought the higher plains. In spirit they climbed with him, for they watched him vanish into the shadows of the evening.

Somewhere beneath the snow-line, where the clear and sparkling brook babbled the secrets of the melting snow of many centuries, the four travelers paused to refresh themselves, before they pursued their journey to the frozen bosom of Hermon which had bared its breast to the storms of the centuries. The evening grew pale, the moon rode out on the Orion and began its journey across the Pleiades, while it shed its soft silver light on the four travelers who were patiently climbing to that far height where the feet of man were never seen. Into the white, crystaled, crusted snow of centuries they pursued their way with one purpose in the mind of the Master—*prayer*.

From the cooling breezes on the mountain they could see the last evidences of the dying day as the shepherds in the plains gathered their flocks together for the night, and the candles flickered and went out. All northern Galilee was wrapped in silence and peaceful dreams, while the four men, inseparable, loving friends, sought the quiet hours of prayer together. All is silent now on the mountain. The stars in glory play their games of hide and seek.

See them bury their knees in the crusted snow. Time rushes on. The disciples begin to grow sleepy! Great spirits of the Christian adventure in the new kingdom, now removed to the crest of Mt. Hermon! Asleep! They bow their heads in the snow, and their weary bodies quiver for a moment of rest! They are cold, their knees are goring deeper and deeper in the snow. But the Master, who knows no limit of toil, hardships, and privations, is erect from his knees. His face is turned toward the deep mirrored heaven as he prays the benedictions of God upon a lost world.

A soft, south wind, coming out of the direction of Old Jerusalem passes over them, and rushes toward the crest of the mountain. It is followed by a warm wave that rolls over them turning the crystal snow black for a moment, and leaving it in drops to race toward the foot-hills. The disciples at the foot

of the mountain are restless. They have a care for their friends far in the distant.

The moon begins to rock, wax and wane; the stars begin to grow dark, and appear as though coming near. The wind comes rushing over the disciples at the foot of the snow-line, and rolls on toward the crest of the mountain. The thunder begins to roll in the plains of Galilee, moaning as though strange forebodings were to follow. The wind grows more restless and ill at ease. Behold, the lightning flashes over the plains and crashes toward the crest of the mountain opening a chasm in the darkness that has settled over the place where they pray. It reveals the four men silhouetted against the snow. It is very dark. The mountain is in confusion. Chaos reigns! The lightning flashes again, and lo, the four men are still at prayer! The raiment of Jesus is whiter than the snow in which he kneels. He is more powerful than the storm! The mountain is only a background for him! Lo, his hallowed face has caught the glimpses of friends who are familiar to him. A triumphant smile, a glorious victory! A dark cloud appears. The chariots of the saints of other years! The whirlwind is back again with its passenger, Elijah. The cloud had passed by Moab, on the plains toward the south, and picked up the veteran of Sinai with his Tablets of the Law. What a company gathered there! They were talking of the decease of Jesus! They were heard by the three disciples in the circle. Then above it all could be heard: "This is my beloved Son; hear ye him."

The great were gathered at that far height. Moses, Elias, God, Jesus, Peter, James, and John. Nature was rejoicing with them in their glory. The celestial visitors mounted the clouds, took their flight back again, typifying the risen Lord, not many days hence. The cloud had typified his burial. These departed saints had brought him the victorious news of his triumph. The night grew clear again. The moon came from its hiding place, the storm became a calm. The peaceful stars in glory shone. The snow-capped mountain sparkled as one great diamond raised against the sky.

Out of the glory of the eventful hour the voice of the Galilean fisherman was heard in its blundering, human manner. "Master, it is good for us to be here; let us make three tabernacles: one for thee, and one for Moses, and one for Elias."

How unselfish this great human soul was! He asked nothing for himself. He wanted to help in the building of the tabernacles! He saw *Jesus only*. He was first in the tabernacles. He was first for companionship. Peter wanted to stay there with Jesus in these crested glories of the celestial mountain of God. O, to dwell in the "Secret places of the Most High!" should be the joy of the human soul. What a mighty pageant had passed before the eyes of the great group of the inner circle. Were they in a trance? Were they asleep? Were they dreaming? I do not fancy much dreaming, with the knees buried in the snow. They were awake. Gloriously awake. God had revealed the power of his Son to them. The prophets, the law, and the gospel all meet, typifying Sinai, Calvary, and his Ascension.

Out of the confusion and babbling of our modern life, we must look beyond the plains to that distant height where we can see *Jesus*

only. We must have him with us in our daily tasks. We must keep his raiment, which is the Church today, shining brighter than any "Fuller" could make it. We must not get the Church mixed up with our modern social system, but we must keep it alive for the salvation of the people. The Church of God must bury its knees on the bosom of our frozen world, crusted with the sins of many centuries, and bring a spiritual peace to the souls of our people who sleep in darkness and selfish indifference. God is willing to meet his people on the crest of any mountain, the altar of any church, the home, or anywhere that man is found. He will sweep the powers of sin from their strongholds with a terrific storm; or heal the hurts of the human soul with the gentle zephyrs of the morning.

Our fathers and mothers braved the privations and hardships of the pioneer days of this country, and gave to us such mighty churches their sons and daughters can hardly keep the heating plants going. The Holy Spirit must burn through our churches until the dross of our modern life is consumed by a mighty sweeping revival of religion. We must lift our heads above the darkness that overshadows us, and above the din and roar of our clamor, to seek power, wealth, fame, and ease. We must turn our hearts to "The hills from whence cometh our help," and see *Jesus only*.

Edmund P. Crowe, Dexter, Mo., died Sept. 17, at his home. He is a brother of Dr. J. M. Crowe, and C. R. Crowe, of the Louisville Conference. Bro. Crowe was editor of the Dexter Statesman twenty-five years, a Democratic paper, but he was always on the right side of all moral questions in his state and the nation. He leaves a widow and two noble sons, also a sister of Louisville, Ky., Mrs. Nathan Moore. He was a local preacher of M. E. Church, South, holding his membership in Dexter, Mo., Methodist Church. He was 67 years old, an A.B. graduate of Hartford, Ky., College.

Some Good, Suggestive Sermon Material

will be found in Fife's Sermons, Vols. I and II. These sermons might be considered a bit crude by some, as the author's style is similar to that of Sam Jones. His sermons are on definite sins, and this is a need of the hour. The ones on "The Unpardonable Sin," "The Judgment," "What Will You Do With Jesus?" "Amusements," are very good indeed, as are the others. One book contains 16 sermons and the other 13.

These volumes were published to sell at \$1.50 each, but we offer both of them postpaid, to turn them into cash at once, for \$1.10. The type is large—pleasing to the eye, and the books are attractively bound in cloth, stamped in gold. They are especially designed for ministers, but we sincerely believe that any one who reads them will derive great benefit. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Helpful Thoughts Birthday Book

has a beautiful Scripture verse for each day in the year, with a ruled page opposite each printed page, for birth dates and names of your friends. Bound in dark red cloth, stamped in gold. Fine to present to a Sunday school class. 25c a copy, or 12 copies for \$2.50.

PENTECOSTAL PUBLISHING COMPANY,

BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DuBOSE.

THE POOL OF BETHESDA.



HE pool of Bethesda is described by St. John in connection with the healing by Jesus of the man who had suffered with an infirmity of thirty and eight years.

This pool at Jerusalem has been an offense to the critics since the beginning of the period of higher criticism. Until within the past third of a century its site could not be identified, and its very existence was denied; while, of course, the story of the healing became a myth. Hastings' Bible Dictionary of 1909 dismisses the gospel account of the pool in a way of characteristic dubiousness. But the pool awaited its day.

St. John locates Bethesda near to the "Sheep Gate," itself a well identified portal of the eastern wall of Jerusalem, just north of the temple area. But as no such pool was found in the neighborhood, the asseveration was bold and confident that the evangelist, whom the critics held not to be St. John, was in absolute error. But within the period indicated above, the Latin monks attached to the Church of St. Anne, itself located in the neighborhood of the Sheep Gate, excavating in a sector just north of the temple area, discovered a stone vaulted pool, now at a considerable depth below the surface, due to accumulation of debris. This pool, in every important point, answers to the pool of St. John's narrative. Evidently, it was intended as a reservoir, and for the use of the attendants and servitors of the temple; but, being fed from an intermittent spring, probably the Virgin's Fountain, outside the city walls, it popularly came to be regarded as possessing healing power, especially at the time of the remitted tide. It thus became a resort for invalids.

It is not to be understood that the evangelist took responsibility for the truth of this popular belief, or that he put the words in the mouth of Jesus. St. John was thoroughly familiar with the topography of the Holy City, and knew the traditions linked with its shrines and places of note. He mentions the "troubling of the water" only as an often heard report. It had nothing to do with the miracle wrought by Jesus, and nothing to do with the critical objection to the story of the evangelist. The important fact is that before the excavation referred to above, which brought this pool to light, the critics denied the fact of the Master's miracle, and sought to discredit the author of the Fourth Gospel as being ignorant of the topography of the Jerusalem of the first Christian century. But now, that evidence is clear cut as to the faithfulness of the record, another judgment is assessed in favor of the Written Word, and against destructive criticism.

It is proper to say that some scholars have regarded the reference in St. John's gospel to this troubling of the water as a gloss, added in the monkish early ages; but there appears not to be sufficient proof to make this a serious point. Besides this, it would have been not an unnatural notice by the evangelist of this popular belief as an explanation of the presence of so large a number of people in the porches of the pool. It is easy to reconcile the perfect sincerity of the evangelist in relating the story with what we must know to have been his understanding of the popular belief concerning the seasonal moving of the water.

Of the existence of a pool in the quarter indicated by St. John, and, as above stated, in all important points, meeting the description of Bethesda, there can be no doubt, as the case has historically developed. In 1926, I descended the somewhat cluttered steps of stone, leading down to the level of the res-

ervoir which had but recently been brought to light by the excavator's spade. The impression of identity is so strong that one finds himself instinctively reconstructing the scene described in the gospel, when Jesus said to the man of a so long infirmity: "Rise, take up thy bed and walk." Up from these ancient porches one comes, murmuring: "The critics have been moved of a sad haste in their conclusions." And this becomes, more and more, a plainly destructive fact in the history of controversy. Professor Lohr of Konigsburg satirized the whole higher critical school, of which he had once been an adherent, for rushing to conclusions against historical statements of Scripture, when the accumulating data of archaeology were plainly pointing to critical defeat. Hastings' Dictionary criticized the Fourth Gospel on what it alleged was its author's ignorance of the topographical relations of Sychar, Jacob's well and Nablus, or "the city," as St. John terms it. The excavations at Shechem, twenty years later, confirmed the topography of the Fourth Gospel, and left its critics dangling by the forelock. The very ancient pool, uncovered near the Sheep Gate, came thirty years ago as a thunderbolt to the proponents of "assured" critical results.

Echoes From My World Tour of Evangelism.

(The annual missionary address, in condensed form, given at Camp Sychar, Aug. 15, 1934, by Miss Anna McGhie.)



ANY times in my long journey around the world I wondered in my heart how I could ever describe the awfulness of heathenism when I returned to America, but I found a verse of Scripture that seems to do it for me. It is Luke 10:30, "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead." This is a picture of all heathenism. Satan has robbed them of everything; he has literally stripped them of raiment and left them half dead. In tropical and semi-tropical climates they wear their Garden of Eden suit except a loin cloth about the waist. A boy is full dressed up to fourteen years if he has a small cap on the back of his head, and many cannot afford that. A girl up to six years of age wears only sunshine and purple air. Then she may have a string of beads and after that a skirt. Why spend money for clothes when they are starving for food. We know nothing of poverty in this country. When people are so poor they sell their little girls for fifteen cents in order that the parents may get a little rice to keep from starving, or when parents stamp out the life of little ones because they cannot stand the maddening cry for food when there is no food—that is poverty.

I was in Japan when the rice crop failed. The people prayed to their gods for rain and when it did not come, they began to offer sacrifices, and in one day they sacrificed 500 cats and dogs. Still the rain did not come so they said, "The gods are angry and we must sell our little girls." I went back to one of those villages three months later and not a girl could be seen on the streets. That is poverty. When the earthquake took place in north Japan over a year ago, whole villages were reduced to poverty. So they said we must sell our girls to save us from starving. They did and all the girls from 13 to 30 were sold to slavery or to vice dens.

They are half dead because of poverty and disease. In India 60,000,000 people have but one meal of rice a day. They are born hun-

gry and are going to their graves hungry. Thousands of families live on nothing but beans or millet. Never any variation of menu year in and year out. In Calcutta there are 80,000 coolies and only 10% of them have a shelter over their heads. Many are born, live and die on the streets. Agricultural implements are the same as they were 2000 years before Christ when Abraham was called out of the land of Ur, for where there is no knowledge of God there is no invention or discovery. A plow is a sharpened stick to scratch up the ground.

It is impossible to picture to you the vast human harvest fields of Japan, Korea, China, India and Africa. There is simply no end to the people and everywhere one looks, one can see the throngs of half-nude, suffering, brown bodies surging through the narrow lanes of the villages, with a gaunt look on their faces, looking for something to help. Imagine the blackest picture you can and it is not black enough. The people are not only living in darkness but in dense darkness. No one can ever see the suffering millions and be the same again. I can't. Something has gone out of my life and something has come in that sets my soul on fire for the dying millions. I thought I knew something about conditions in heathen lands for I have studied missions all my life, but no one can realize it until one sees it.

In China the common salutation is "Ping On." It is expressed daily by China's millions and means "Have you peace?" It is the outer expression of the inner longing of the soul. They are crying for peace, they are waiting for peace, and dying without peace. One million die every month and 1400 every hour without peace. China is as large as the United States, Alaska and the Philippines combined. If Jesus had begun to preach once a day in the villages of China, he would be there yet; for it would take him 2800 years to preach just once a day in all the villages of China.

The darkest page of China's history was when Europe forced the opium traffic upon them. The heathen Emperor held out in stubborn resistance to the last and when forced to yield said, "Though men for gain and sensuality will force the flow of their deadly poison upon us, nothing will induce me to take a revenue from a vice that brings ruin and wretchedness to my people." That is a higher standard than Christian America displays before the world in her acceptance of revenue from the liquor traffic and other vices. God says, "Shall I not visit for these things? Shall not my soul be avenged for these things?" Poor China is a confused, bewildered, divided nation. Japan pressing in by war on one side, Soviet Russia pressing in by peaceful penetration on the other side with her Bolshevism. The contest between Atheism and Christianity is on and it depends on America whether China will be Communitistic or Christian.

In all these lands there is a universal belief in evil spirits. They believe evil spirits are everywhere seeking to destroy them. In this belief they are not so far wrong for Satan with his great train of fallen angels is busy among the peoples of earth all the time. In these lands where they have no knowledge of divine protection, they are demon controlled and devil possessed. They never pray to the good spirits for they believe they will not hurt them; so they pray to the evil spirits. In Korea they erect huge devil posts in front of their villages so all the people can worship the devil. They come together and worship these hideous images. Idolatry is devilry. But I would rather combat the devil there where he works openly than here where he conceals himself under the guise of modernism and other isms.

One night a devil-possessed woman disturbed my meeting. I sat down by her and

(Continued on page 9)

ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

Address of Deets Pickett, an Alumnus of Asbury College, Before the Annual Session of the Michigan Conference of the Methodist Episcopal Church.

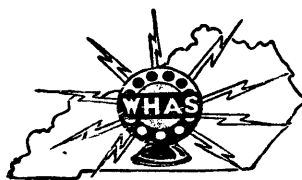


HE only definite and certain thing about the present liquor situation is this: It is going to be changed, changed radically, and perhaps changed sooner than people think. What this change will be I do not attempt to predict but it will serve the cause of temperance rather than the interest of the liquor trade. No one claims that the status quo has served the cause of temperance. By "status quo" we mean, as the colored preacher said, "The mess we is now in." We mean what is commonly known as "repeal."

The people, or rather the few of them who condescended to vote on the matter at all, voted for repeal because they were promised that it would promote "temperance." It has not done so; it is generally known that it has not done so. Only the interest in the overshadowing recovery issue is holding back the wrath of the people whose sons and daughters are being enticed to drunkenness, whose wives and children are menaced in the streets by drinking drivers. As soon as the people in general see the close and vital connection between the liquor issue and the recovery program, as soon as they realize that the capital which is tied up in the manufacture of drink is paying an astonishingly small proportion of its receipts to labor and to the producers of raw material, as soon as they know that what is spent at the liquor store is definitely a burden upon the dealer in drygoods and groceries, there will be action.

We were promised that if we repealed the prohibition law, there would be fewer drunks, no saloons, more respect for law, less delinquency, poverty, crime, less drinking by young people, fewer accidents in industry and on the highways, less racketeering, and a billion dollars in taxes to relieve the burden of the average citizen. Every one of these promises has failed of fulfillment. We have been cozened and bejaped, not to say gulled and swindled. Returns from 192 American cities show an increase of 31.68% in arrests for drunkenness in the first three months of 1934 over the corresponding months of 1933. There was a substantial increase as soon as beer was legalized. Saloons are open, frequently in defiance of law, in every section of the country. We have the same old corruption of city politics, the same old alliance between the brewers and the distillers and the grafters, the same old common front with vice and gambling. We see the saloon with a new arrogance marching into our residence districts from which it was excluded a generation ago planting itself by our churches and schools. If major racketeering is less, which is doubtful, it is due to the blazing guns of the courageous special agents of the Department of Justice, men who are attempting to prohibit racketeering and who are definitely handicapped in their work by the legal weapons which were broken by prohibition repeal.

And the bootlegger was to go! You can find him in the nearest alley. I have been told on the best authority in the United States that the bootleggers in Chicago are selling four times as much drink as the legitimate dealers. "And," said one high government official, "it is better liquor, too." Mr.



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Joseph Choate, Jr., head of the Federal Alcohol Control Administration, with commendable candor warns the American people that the bootleggers are selling as much liquor as the licensed producers and distributors. I can tell him why. It is because the average man considers the bootlegger and the licensed dealer to be in the same category, both conducting a racket, both anti-social and lawless. The average man who buys liquor from a bootlegger knows he is dealing with public enemy number one, but having made up his mind that his appetite is stronger than his devotion to the public good he doesn't care whether his liquor dealer is licensed or not. More respect for law! Respect for law is not encouraged by the surrender of law to criminals, by the alliance of law with such a traffic as the traffic in drink.

The toll of delinquency, poverty, and crime, due to this miserable trade, rises weekly. It is a sight to make the gods weep to see poor, tattered men and women enter saloons to spend relief money given them by the taxpayers for food and clothing. It is a sight to make us all weep to see the liquor trade busily appealing to the young people of the country to begin the habit of drinking alcoholic liquors, fighting to break down the sales resistance built up by a decade of prohibition, feeding the children alcohol-filled candy, displaying for sale tiny bottles filled with whiskey, decorating their advertisements with beautiful girls.

As I have gone over this country I have found one phase of this matter outstanding in the thinking of every father. Americans are appalled by the mounting toll of automobile accidents. The average man is wondering how long it will be before his wife and his children will be buried beneath a shattered wreck because some saloonkeeper had a license to sell liquor to a man who perhaps was a good citizen until alcohol made him as dangerous to the public as a wild beast from the jungle.

"Oh," someone says, "think of the taxes." Yes, think of the taxes which were to come into the treasury! The revenue promise is being redeemed at 10c on the dollar, not nearly enough to pay the cost of drink-caused automobile accidents alone. And now it is proposed to reduce this tax, to lay upon citizens employed in other industries a greater share of the cost of caring for the consequences of drink, all in an effort to "complete" the bootlegger out of business. What is the matter

with Uncle Sam anyway? It used to be that he met public enemies toe to toe and fought the thing out; now he enters into the same business as the criminals and attempts to undersell them. It isn't a lower tax on liquor we need or any more favors to the liquor trade; it is a little two-fisted manhood. I am watching with great interest the plans which are being made by the treasury department to use force against the bootlegger. I am in favor of using force against him. I don't believe we will ever get anywhere by slapping him on the wrist or saying "Naughty, naughty," or trying to undersell the man who is relieved of all taxes and regulations as to hours, relieved of all the restraints of law except the provision that he *shall not sell*. This whole tragic failure is due to the non-recognition of certain fundamental principles. I want to outline them very briefly.

First, alcohol is a habit-forming drug. It is absurd to talk about the temperate use of a drug which is habit-forming. No one ever began the consumption of liquors with the idea of being intemperate in their use, and yet it is estimated that one man out of three who begins to drink will become an alcohol addict. The simple truth is that the temperate use, by the very nature of the commodity, tends to become intemperate use, and that intemperate use tends to become habitual. We can only change that by changing the chemistry of alcohol. This fundamental principle and the other fundamental principles to which I shall call attention are not simply matters of personal interest or concern, they actually affect the common life of the whole country. When violated they reach out into society and disturb its functioning in a way which profoundly concerns us all.

The second fundamental principle is this: Alcohol has an affinity for the brain, suspending the higher functions first, in inverse order of their development in the individual and the race. It is therefore an enemy to civilization and a friend of the jungle. It is a counter-evolutionary force. It interferes with the adaptation of man to the modern environment and it will destroy civilization unless civilization destroys it.

The third principle is closely related to the second: alcohol directly affects the central nervous system and interferes with the automatic responses which become evermore important with the increasing complexities of life and the development of the machine age. Two bottles of beer will not make a man drunk but they will make him an unsafe automobile driver. Ten times as many accidents are caused by drinking as are caused by drunkenness. Have you caught the significance of the increased violence in the strikes which have plagued the country since repeal? We went through years of bitter depression having strikes but little blood shed in connection with them. Then we got beer, a temperance drink, and whiskey which is fast being advertised as a temperance beverage also. The constantly growing belligerency of the strikers and of the men who resist the strikers is due in part at least to the traffic in drink.

The fourth fundamental principle is this: that alcohol is alcohol no matter whether you get it in whiskey, beer, wine or cider. Perhaps the greater dilution in beer slows up absorption to a certain extent but it will be absolute folly for us to ignore the fact that there is a tremendous deal of beer drunkenness in the country today. In the recent investigation we made of arrests for drunken-

ness throughout the country we were disconcerted by the increases in dry territory and while there is more than one explanation for this, it is at least partly accounted for by the fact that too many of these dry states are permitting the sale of beer on the assumption that it will not make people drunk. I am distinctly sorry to recognize the fact that beer is not a temperance drink; I wish that it were. I wish the sale of beer might be a possible basis for compromise but all the facts point to its socially dangerous character.

The fifth fundamental principle is that consumption of liquor is always in proportion to the facilities for its display, trade promotion and distribution, and that the consequences of drink are in direct proportion to the amount consumed. Anything which reduces the consumption of drink is a temperance measure; anything which increases it is an anti-social and anti-temperance policy.

Underlying these fundamentals is one great outstanding fundamental which lies at the very heart of every consideration. It is this: *the interest of the liquor trade and of the nation are incompatible.* Whatever is done in co-operation with the liquor trade and to increase its prosperity is a direct blow at the people. When we found our governmental policies upon that fundamental truth we will be getting somewhere and not before.

Now what are we going to do about this? A proper program divides itself naturally into two sections: the first, political; the second, social. The church is told to "educate." But the government is so much mightier than we and its policies so much more significant that we cannot proceed with a social program without consideration of the government's program. For instance, what avails it if we educate to the limit of our available funds if the government is going to allow the liquor trade to proceed unmolested with a great campaign of education for intemperance. That is what liquor advertising is, that and nothing else. There can be no justification for trade promotion of the sale of a habit-forming drug. It is one thing to permit the satisfaction of an existing demand; it is quite another to permit the creation of demand. So the first item in our public program should be "No Liquor Advertising."

The second suggestion we should make the government is this: cut the profit on drink, not the taxes. The profit motive is at the bottom of half of the mischief. Take the profit out of the sale of drink and you will take the fun out of it for the liquor industry.

The third suggestion should be: really protect the dry states. The 21st Amendment promised it. We expect it.

I wish that the United States Government and the various states would use some of the public receipts from the liquor trade to warn the people against alcohol. This is being done in Sweden, in Russia, and in England, and it might well be done here. The truth is that the two systems we now have, license and state control, are not being used up to the limits of their own possibilities for temperance. In England the public houses cannot open until eleven o'clock in the morning and they must close at eleven o'clock at night and there is a compulsory two hours closing in the afternoon. In that country the educational authorities have published notable public documents telling the truth about alcohol. In Sweden temperance lecturers are subsidized by the state. In Russia there are signs over the liquor shops, "Vodka sold here but we advise you not to drink it." That is in sharp contrast to the situation in the United States.

Let us hold every inch of dry territory in county and state until we get assurances that some other system will be more successful in curbing the consumption of liquor in the interest of temperance. In our educational movement against drink we might proceed

along the following lines: Investigate the results of repeal; study every liquor system in the nation; point out the weaknesses and fallacies in federal and state policies; get all the facts and compare them critically. See that the facts get to the people. I want to pay a tribute to the press in this connection. We may have had some just complaints as to our treatment before prohibition was repealed; now, in general, the press is giving the people all of the facts as they come to light. We must win the public to a conviction that the liquor traffic will not be controlled and must eventually be prohibited before we will ever see prohibition in this country again. Produce well-rounded educational material adapted to each age group and reach them through our churches, particularly promoting study classes for adults and adolescents in every church.

I want to make a plea here that we unite for remedial action with good citizens who do not believe in prohibition. We have never questioned the honesty of opinion of millions of people who are opposed to that policy. It is not necessary for us to give up our own fundamental convictions in order to go along with them as far as we believe we can go in the interests of temperance. Most of them are as dissatisfied with the present situation as we are. Let us then join hands in behalf of every policy on which we can agree and having done so, proceed further in regard to those matters concerning which common agreement is not possible. Despite all of the charges made against us we are not fanatics. We realize the difference between the moral validity of a policy and its political validity. We know that Rome was not built in a day. But we do know that it was built by builders who never stopped building until it was built.

This country is being menaced by an attack upon morals all along the line. Gambling is being legalized in many states. It is even proposed that we have public lotteries. Segregated districts for the toleration of vice are being established in some cities. I want to serve a warning now that Protestant Christianity in this country has not lost its conscience, that the men who think it has been hamstrung deceive themselves. The commercialized debauchery of America will meet the Christian Church in opposition at every point. We are going to pass down to our children the precious heritage handed to us by our forefathers and pass it down undefiled. In every important American community there is a church at the crossroads. Faithful bands of women in ten thousand towns and cities meet monthly to consider the moral interest of the country. God is still in his Heaven and we follow his leadership in utter confidence of final victory.

BUD ROBINSON'S LETTER.



have just sent in a Chat on a lovely trip to Michigan and told you about coming back to Chicago and joining Brother Chalfant for a two-weeks' trip through northern Wisconsin.

Our first stop was at Rockford, Ill. Here our beloved J. J. Gough is pastor. Brother Gough and his little family are among the most beautiful people of the nation. We had one great service with them and enjoyed it to the limit. Saturday morning we were up pretty early and drove to Janesville, Wis. This is a new work and Brother Stephen Blodgett is the fine young pastor. He was in a tent meeting and our beloved elect Sister Humble, District W.M.S. President, with a fine band of workers, was there in a short convention. We had a very beautiful service and the tent was well filled on Saturday morning.

In Richmond Center we have a splendid

church and parsonage, and a fine congregation. Eleven years ago Brother Chalfant and I went up to Richland Center and spent the night. The Lord has blessed them with fine rains; the corn, wheat and oats are simply wonderful, and great herds of fine, fat, dairy cattle. Also, they have a great potato crop, and it looks like a kind of paradise like the Garden of Eden.

We drove to LaCrosse, where we have a small work in a little hall, but two of the most self-sacrificing young people that I have ever met. Rev. Jerry Hatcher is the fine pastor. He married Miss Myrtle Sherman, and we have never had a finer Christian worker in our connection. Jerry Hatcher is from Tennessee, not far from where I was born, and of course he could not be a failure.

On Sunday afternoon we drove to Durand where we had service at three o'clock. Here Rev. H. A. Knapp is our good pastor, and he has built up a beautiful work in Durand. We had a good church, but it was not large enough, and receiving a kind invitation from the Methodist pastor, our service was held in the First Methodist Church. We had the Methodist Church full, a fine crowd and a splendid service.

On Monday morning we were up early, and with Brother Stevens and Brother Larrabee, the good father of our pastor at Richland Center, we made a run into Menominee and got license to fish in Wisconsin. We drove up to a beautiful lake; all hands of us brought back twenty of the big, fine crappie. They were perfectly beautiful and lovely. Old Bud, Brother Stevens, Brother Larrabee and Brother Frederick Chalfant, Doc Chalfant's oldest boy—we four men—caught ten, while Doc Chalfant's little Morris landed ten big ones by himself. He was the luckiest chap I ever fished with in my life. He is the wonder of the age! We drove back to the home of Brother Stevens, and our party and Brother Larrabee had one of the greatest fish dinners I ever sat down to. We cooked only about one-fourth of the fish we caught and left the rest of them for the two families.

After the great dinner of hot fish, right off the griddle, we jumped into our car and turned on the gas and made a run to Clam Falls. Brother A. J. Doke is our fine pastor. He lives on a farm about a mile from the city and he has some fine people.

At Ashland, Wis., Sister Anna Branch is our splendid pastor and she and her good husband have done a wonderful work in Ashland. Ashland is located on the banks of Lake Superior. This is said to be one of the largest lakes of its kind in the world. It is over two hundred miles wide, and over four hundred miles long, and it has been a great lumber and coal shipping quarters. They have sent out millions of feet of lumber, and coal by the millions of tons. This lake is connected with the Great Lakes and they can send out lumber to Chicago and various places.

We had two days in Ashland. Here there was an evangelistic party; Little Bill Vagus, the Philippine boy, a tremendous preacher, and his co-laborers, young Brother and Sister Baker. They are twins and very good singers and workers. These three young people

(Continued on page 9)

GOD'S GREAT SOUL WINNERS.

(Continued from page 3)

He was a specialist in proclaiming this one doctrine, and he plead for decisions for sanctification as the earlier Wesleyan preachers had done. He held up the standard which his church had allowed to fall into decay. He was God's servant in bringing back to the world that movement which had given birth to the power of Methodism, and has led thousands into the kingdom. Hence he lived as a man of destiny.

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OUR CONTRIBUTORS

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(Continued from page 1)

have the following words of our Lord himself:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:24-28.

Our Lord does not even mention Marxism or Russia, Moscow or the Soviet reign of blood and blasphemy. For one, I believe that Jesus knew the plan of God, and taught the truth that he would come and set up a kingdom of peace and righteousness on earth. Amen!

Give the Colored People a Square Deal

In the last twenty-four months I have traveled much in the wonderful Southland. There is something in the sunshine and flowers of the South that has a great fascination for me. There is a courtesy and a kindness among the people which is interesting and delightful. My attention has been especially called to the colored people, their progress and development, their better appearance, the effect of education upon them. There are thousands of intelligent, self-respecting, industrious, and trustworthy colored people all over the Southland.

You cannot find finer service anywhere than the colored men who travel upon the trains will give you. They not only give you careful service, but they give it with a grace and kindness that shortens the route and makes the trip more restful and pleasant. I rarely take a night trip on the train that I do not talk with the colored man in the sleeper on the subject of religion. "Down South" a very large per cent of the colored population are Baptist and many of the porters on the train are devout Christian men, and it is

quite proper that I add the word, "gentlemen." Their courtesy and kindness are remarkable.

In any southern city on warm days, especially in the afternoon, you will see great numbers of colored women out with the white folks' children, carrying them in their arms, leading the little tots along, or pushing the buggy and taking great pains to shade the little face from the sun rays. If you don't think that these women would give their very lives for these little ones entrusted to their keeping you undertake to take one of these little fellows away from them. They would fight you like a tigress. They dearly love the little ones entrusted to their care.

There are so many negroes, men and women, in the Southland who are perfectly trustworthy; in the hotels, in the stores, in the banks, around the offices, the red caps at the depots, out on the farms, in the factories, at work in the railroad shops, and in every place that calls for labor and trustworthiness, you will find them by the thousands.

This host of good, devout, trustworthy people ought to lift the race into a realm of appreciation that would give the white man a spirit and attitude of patience toward the colored derelict or criminal. It ought to produce in all people of our own race a disposition to give all colored people, good and bad, a "square deal." In all the relations of life the colored man should have a fair chance and equal justice. He ought to be able to go into the courthouse when occasion arises with a feeling that his rights are secure, that he will be dealt with justly, that his color has nothing to do in balancing the scales of justice.

The good colored people of the South, who have come up a rugged road, ought to shame the whole spirit of the mob out of our white people. The man who in his babyhood was attended and cared for by the tender affection of a "colored mammy" ought never to permit himself to sympathize with or join a mob. The enforcement of law ought to be blind to color or prejudice of any kind, and those who take the laws in their own hands become criminals before God, and whatever may be done to shield and protect those who engage in the mob that takes away the life of a helpless victim without an opportunity to prove one's self innocent or to be proven guilty in a court of justice, are murderers. They may forget that by and by they will be reminded that there is another judgment, a day of final accounting, when we must all appear at the judgment seat of Christ.

Traveling in the South and looking on our colored people in their honest battle for bread, living at disadvantage in the less cleanly parts of the city, often in very poor homes, and yet maintaining their integrity and facing up toward better days, with the immense amount of the hardest labor they perform and the patience with which they perform it, my heart cries out within me for, not only "a square deal," but a generous spirit and a helping hand to our fellowbeings who are bound up in black, who carry beneath their dark skins many true and noble hearts. The pulpit and press of the South ought to speak out so plainly, the courts ought to deal so justly that the ruthless mobbing of any one, white or black, should only become a dark page of history, of which we should all feel ashamed. Let the colored people have "a square deal." They are at a disadvantage. They have had a long, rugged road to travel out of the darkness of ages, black with crime, idolatry and superstition, but millions of them have come out into the broad daylight of hope and happiness and are moving on with songs of praise toward heaven. For the sake of good colored people of the Southland let us have forbearance and patience toward the bad ones, remembering that there are no crimes in the long calendar of weakness and wickedness that have not been and are not being committed by white

people. If we are a superior race let us prove that superiority by kindness and helpfulness to those whom we may consider our inferiors.

The World Do Move.

Perhaps the celebrated colored preacher was mistaken when he asserted with emphasis, with clenched fist and uplifted eyes, "The sun do move." But there isn't a question but what this world of ours is getting ahead. I am not now thinking of the globe so much as I am thinking of the people on it.

I have a clipping informing me that the young people of the First Methodist Church in one of our southern cities have just given a most interesting entertainment in a leading Methodist Church, M. E. South. It was a play and the clipping says the performance was splendid. The song and dance number was very interesting. "The program included a short skit entitled, 'And the Lamp Went Out.'" If a skit is a skirt and the skirts were quite short it was perhaps fortunate that the lamp went out. We think it would be well if quite a bit of the church entertainments were given with the lights turned down very low.

In my conversation with ministers of the Gospel and serious people, both men and women, I find there is quite an uneasiness over young people. There is a feeling that they have gotten the bit in their teeth and are inclined to run away with the wagon of propriety, decency, and the things that make for the building of good character: the sacredness of the home, the purity of womanhood, and genuine Christian manhood. We cannot believe that church entertainments, with song and dance, are going to make any sort of contribution to spiritual life and the revival so much needed, but, anyhow, *the world do move.*

H. C. M.

H. C. Morrison's Slate.

Asbury College, September 17-October 4.
Memphis, Tenn., St. Paul's Church, Oct. 7-14.

Blackwell, Okla., Annual Conference M. E. Church, Oct. 17-21.

Annual Conference M. E. Church, South, Fresno, Calif., Oct. 25-28.

Back to Asbury College.

I earnestly ask the prayers of THE HERALD family for the blessing of the Lord upon my heart and body for these meetings.

Something New—To Most Of Us

On Tuesday night of last week we saw something new in the way of church procedure. Dr. H. C. Morrison was conducting a revival meeting at a great hall in Birmingham. There was, naturally no altar in the building, so the pastors sponsoring the meeting, had an altar made and placed in front of the platform where the preacher stood. It was one long, straight altar, running the length of the platform. It was placed there on Tuesday afternoon, and used for the first time Tuesday night.

Dr. Morrison thanked the pastors for placing it there, and said, "We want to dedicate the altar tonight. How many Methodist preachers are there in the building? Stand up." About twenty or twenty-five stood. "Now, you preachers come and kneel here at the altar," said the preacher, "and we shall dedicate it." The pastors came, kneeling at the outside of the altar, with Dr. Morrison on the inside. He prayed a prayer of dedication. Such a prayer we have not often heard. Then he asked all the preachers, and all of the people, to engage in a moment of silent prayer. He then closed the prayer, the pastors resuming their places in the congregation.

After a powerful, searching sermon, in which repentance was stressed, Dr. Morrison made his first altar call. He said, "We want

meekness, we want humility, we want liberty and freedom, we want a revival." Two persons came to the altar. Then followed a more general invitation, and the long altar was crowded, and a great meeting followed.

The altar ought to be restored in the Methodist Church; we mean its use ought to be restored. We still have the altar; we use it once a month or once a quarter for the purpose of the Lord's supper. Most of the rest of the time it is an ornament surrounding the pulpit. In many great churches, First Church, Birmingham, for example, it is being re-established as a place for the penitent to pray his or her way back to Jesus. It signifies meekness, a contrite spirit, an humble confession, and a desire to get back to God. It is an important part of a Methodist Church, and may prove an important phase of a Methodist experience.—*Alabama Christian Advocate*.

WORLD TOUR OF EVANGELISM.

(Continued from page 5)

prayed that Jesus would loose her and cast the demon out. I pleaded with her to say the name "Jesus," but she couldn't. Her voice was chained and her soul was in agony as she tried. I insisted that she repeat the name of Jesus. The conflict was fierce and finally with one great effort she whispered, "Jesus." Then I urged her to say it more loudly. Again she made a desperate effort and her voice was loosed and she spoke it clearly. At once she rose to her feet saying "I feel so good on the inside—I feel different. I will go home and see if I can get the devil shelf taken down, and maybe my people will worship the true God." She started off to her village many miles away.

It pleased God to give the light of entire sanctification to a number of choice missionaries in Japan, Korea, China and India. Many had never had the opportunity to hear this great and glorious doctrine. One Methodist missionary had been working faithfully for twenty-seven years. Her consecration was faultless, but she couldn't believe sanctification possible and was prejudiced against it. She invited me for a month's itinerary on her district. When many of her people received the grace of holiness, she was perplexed and convicted and finally breaking down, said, "I must have what my people are getting." Day after day she went down before God, dying to her former teaching and prejudices, and was gloriously sanctified. She is now going up and down the land like a flaming fire-brand telling the good news of full salvation. She writes me that she has done more in the past year than all the previous years together. It is no namby-pamby, milk and water, social gospel that is needed in heathen lands; they need a mighty, miracle-working Christ.

In one of the hospitals is a Spirit-filled doctor who never lets a patient leave without being saved. Two days out of every week he goes into the bazaars and villages to preach. One day a boy came to him saying, "My mother is very ill; she is desperately sick. She went to a witch doctor who told her to eat a snake a yard long, but it did not help her." The doctor asked if she cooked the snake first. "No, the witch doctor said to eat it raw." The doctor put the woman in his car to take her to the hospital where a stomach pump was available, but as she had never ridden in anything faster than an ox cart the rapid flight of the machine made her very sea-sick, which served the purpose of a stomach pump, and she was soon all right by the time she had ridden a few miles.

People believe that all sickness is from the devil and call it the honorable guest. Oh, the multitude of people covered with sores where the witch doctor had probed them with a long red-hot wire needle, believing a path must be made by which the evil spirits could escape. Often deadly infection results. Many

have round bare spots on their head caused by red-hot copper coins which were placed on the head in time of sickness and left to sizzle through to the bone to let the demons out.

All marriage relations are arbitrarily arranged by the parents. In China girls must be married by the time they are 15 years of age for protection. If not, they are considered property of anyone who comes along. No heathen girl wants to be married, for it means only a life of slavery, for her husband and mother-in-law treat her with brutal cruelty. Indeed no animal of brute creation will treat its mate as a heathen man treats his wife. In one province the girls have a secret agreement to commit suicide when they know they are betrothed. They dissolve the sulphur on the heads of matches and drink it, which is a slow and painful death, but they would rather suffer it than be married. One little wife told between sobs how she had been cruelly beaten by her husband, beaten on the face till blood streamed from her nose, and burned with his cigarette till her face was marred and scarred. Surely this is the fire of hell. When I looked on many blind women who had lost their sight through cruel abuse or who had wept themselves blind; when I gazed into their ashen faces with helpless, hopeless misery written over them, I said, "Oh Lord, wake us up in America until we are compelled to do something." I thank God unceasingly for the privilege of helping some of these suffering ones to find the healing touch of the nail-pierced Hand. Slavery in some form abounds everywhere.

(Continued)

A Message for Tired Ones.

MRS. H. C. MORRISON.



It is natural for us to think that the row we are hoeing has in it more stumps than that of any one else. This arises out of the fact that we have not hoed the other fellow's row; and by way of suggestion, I advise you not to make the change.

Satan often has the audacity to suggest to us that, because we are Christians we are deprived of much that the world holds that would contribute to our happiness, had we not chosen to follow in the narrow way. The following incident illustrates what I have in mind:

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to walk square, and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?"

With a thoughtful but glowing face, the blacksmith replied:

"Do you see this piece of steel? It is for the springs of a carriage. But it needs to be 'tempered.' In order to do this, I heat it red-hot, and then cool it with water. If I find it will take a 'temper,' I heat it again; then I hammer it, and bend it, and shape it, so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap-heap. Those scraps are worth less than one cent a pound; but this carriage spring is valuable."

He paused and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for the smile of God means heaven. But he wants us for service, just as I want this piece of steel. And he puts the 'temper' of Christ in us by testings and trials."

"Ever since I saw this I have been saying to him, 'Test me in any way you choose, Lord, only don't throw me on the scrap-heap.'"

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy."

BUD ROBINSON'S LETTER.

(Continued from page 7)

have had some great revivals up and down Wisconsin, and are now in a fine revival in Ashland.

We drove down to the home of Rev. Ira Meyers. His church is at Mercer, some twelve miles from his home. He gets his mail at Manitowish and lives on the banks of the lake and takes care of a great resort that was built a few years ago, but owing to the depression the big hotels have closed down. When we got to Brother Meyers' home we met my old friend, Brother Julius Miller, whom I first met in Chicago thirty years ago. On Sunday morning Brother Miller preached for Brother Meyers with Chalfant to boost, and they sent me back up to Ironwood to preach in the First Methodist Church for Brother Firth. I took dinner with him and his wife and two daughters. After dinner he took two of the brethren and old Bud and we drove down the highway to Mercer where I preached in the afternoon, also at night.

We had Monday and Tuesday night in Mattoon. At this time Brother Ralph Bauerle from Racine Central Church was in a splendid revival. We had everybody that could get into the house for the two nights and almost everybody that could stand around the walls.

Thursday morning we were up early and drove to Milwaukee where Rev. Ralph Rice is pastor. Our good Brother J. J. Gough from Rockford had closed a revival meeting with Brother Rice on Wednesday night, and he stayed over for our Thursday night service. We had the house packed until apparently no more could get in, and a great crowd stood at the door. It was my good fortune to spend the night in the home of Brother and Sister Sisson. They have only one daughter, who married a fine young man by the name of Schaffer, and Brother and Sister Schaffer live with Father and Mother Sisson.

We drove ninety miles, from Milwaukee to Chicago; through one of the most beautiful farming countries in the nation. We drove into the city about noon, stopped in a nice restaurant and had lunch and drove to the home of our good pastor, Rev. H. V. Miller.

We drove to the office of Dr. Edwin Burke and behold he was gone; but still we were not discouraged. We drove down to the home of our beloved Mother Anderson, where we found Brother and Sister Kauffman and the children, lately from Palestine. Sister Naomi was very tired and so they secured Sister Elizabeth Niedermeier who was kind enough to let old Bud dictate to her while she pounded the keys of a typewriter.

In perfect love,
UNCLE BUDDIE.

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The third edition of "Is the World Growing Better; or Is the World Growing Worse?" is off the press. This book has had a remarkable sale, and attracted much favorable comment. It contains many startling facts the people should know. Send \$1.00 to Pentecostal Publishing Co., Louisville, Ky., and get this book.

Whatever you do, or do not do, don't fail to keep THE HERALD coming up the pathway to your door the coming year. Two cents a week for fifty weeks.

OUR BOYS AND GIRLS

MOTHER.

One of the most beautiful word combinations that I have ever seen in print is to be found in the title of Dr. Talmage's book—"Mother, Home and Heaven." If I were to choose from these three words the one that is dearest and sweetest to every human heart, I think I would choose the first, Mother. However, there is little to say that hasn't been said; there is little to read that hasn't been read; there is little to hear that hasn't been heard about that wonderful name Mother. Mother is the great word of the language, the universal word. It is one among the first we take upon our innocent lips in childhood. It was one among the last Christ spoke when dying upon the cross. The glory of woman is not her hair, her beautiful form, her fine features, but motherhood.

It has been said that "The hand that rocks the cradle rules the world." It is equally true that "she who rules the cradle rocks the world." In her other hand she needs the scepter of prayer to rule wisely and well. The mothers of our land play a greater part in the affairs of our nation than many of us have dreamed. We hear the expression, "The man behind the gun." We mean by this a man who stands for things and does things. But there is another expression which should be placed alongside with this: The man behind the gun, and the mother behind the man. Sometimes it is more the mother behind the man, than the man behind the gun. There are not many great men without great mothers. Many times could the crown of honor be rightly placed on many an uncrowned queen among our American Motherhood if she had a coronation day. Samuel Dewey perhaps never said a truer, nobler thing than when he said that "the battle of Manila was fought and won many years before at his mother's knee." Here is a little verse I learned in childhood but it is just as true today.

"The bravest battle that was ever fought,

Shall I tell you where and when?
You will find it not on history's page,
For it was fought by the mothers
of men."

The word mother is linked in our memory to the word home. "What is home without a mother?"

"The men of earth build houses,
Halls and chambers, roofs and domes,
But the women of earth, God knows,
The women build the homes.

"Houses are built of brick and stone,
Of sills and posts and piers,
But a home is built of loving deeds,
That last one thousand years."

In the background of every home there is a mother. But we have come out of the past; the present is different. What is the modern home? Certainly the modern home is not a harem shut away from the life around it. The modern home is a link in the chain of modern society and is exposed to every peril and problem which confronts society. It is surrounded by the food doper, the peddler of poisonous drugs, the bootlegger, the reckless automobile driver, and by organized vice. Yes, the home is different now. Yesterday, mother made Thomas's suit and Sallie's dress from flax gathered, cured, carded, spun, woven, designed, cut and fashioned all within a loud shout of the kitchen stoop. Today, perhaps, a consumptive fighting for bread and breath in a crowded sweat shop of a distant city bending close her poor, diseased eyes, with bleeding fingers, hastily stitched together the little dress your baby wears.

Yesterday the children gathered in the great kitchen and played charades and romped under the orchard trees in "King William," or in the hours of

rare abandon danced to skip-to-melou. Today every child of the city is menaced by the dance hall, the low movie and a hundred other places of questionable, or worse than questionable, amusement. Yesterday we went to school on the hill, where the schoolhouse was red and the shutters green; where the rule was the "rule of three," and where no child was ever spoiled because Solomon's warning was not heeded. Today our children find on the road that leads to knowledge car tracks, automobiles, contagious diseases, and the whims of an ever changing educational system. Yesterday our mothers settled the child labor problem with a slipper behind the kitchen door; today it lies at the end of a long trail that leads by oyster beds and cotton mills, through factories and into deep mines. Yes, the home is the women's sphere, but not the home as it was; the home as it is. Today the four posts of the home are the four corners of the earth. Home the place where we are treated best and grumbled most.

Lamartine, the great thinker and writer, said, "A woman is the beginning of all great things." John Wesley would never have accomplished what he did, had it not been for his devout mother. Abraham Lincoln would never have been President of the United States had he not treasured the example in his own bosom of a great and good mother, for he said, "All that I am and ever expect to be, I owe to my godly mother."

It is well for us to review some of the precious memories of mother. A mother's profoundest joy is when all of her children are at home and each one living at his best. Who will question the influence of the endless deeds of unselfish love that make part of the every day life of mother. The source of a mother's power is her love. No love on earth like a mother's love. It reaches to the heights of heaven and to the depths of hell.

"Live how she may, or where she will,
A mother is a mother still, the holiest thing alive."

Let us never betray our mother's love; one who will is not worthy the name they bear.

Today mother needs the wisdom of Solomon and the patience of Job to guide the erring feet of children into paths of righteousness—which alone are paths of peace. One is reminded of the prophetic words that have been ascribed to David Livingston,

"Ah, little knew my mother,
On the day she cradled me,
Of the lands that I should wander o'er,
And the death that I should see."

Linked with a mother's wisdom is a mother's prayer. Only the light of eternity shall reveal unto us what our mother's prayers have done for us. Where would we have been had it not been for our mother's prayers. You would not take the world for their blessing upon your life. We can never get away from their influence. A story is told of President Garfield. One night when he came home he was surprised to find a light burning in his mother's room. He crept quietly to her door; as he looked in he saw her kneeling by her bed. As he listened he heard her say, "O God, keep my Jimmy from learning to drink." Years passed, and when he had become not only Garfield, the preacher in the church, Garfield the President of Hiram College, Lieutenant Garfield, General Garfield, Congressman Garfield, Senator Garfield, but President Garfield he stood before a chapel full of young college men and told the story; then stretching out his right arm he said, "Young gentlemen, I would rather have had this arm cut off than to have had my mother's prayers unanswered."

Strong men have always testified in the moment of their glory and power that chiefly their mothers were

responsible for their triumph. On birthdays and anniversaries we take mother's picture off the shelf, unwrap her cellophane covering, dust it off and make her a queen for a day. Then we gently place it back on the shelf and await another opportunity to show the world how much we think of her. But mother is worth more than this. She is the one living link between you and God. It was through her that you came to this planet, and in the mystery of your birth lie all the hopes and dreams of the ages. She is the most important cog in the human machine. Like the stone which the builders rejected, but finally became the chief cornerstone, and in your later days you will realize her greatness and wish you had her with you to show her how much you appreciate her. Though her years may not be three-score and ten, yet her step is feeble, her form bent and her brow cut deep with the furrows of time. She has toiled but hers are not the scars of labor. They are too deep and too sharp. Time kills slowly and labor is gentle. The pale cheeks tell of faded hopes, and the hollow eye of a hungry heart. Time goes on. One day crepe is hung on the front door, for the death angel has come and kissed her spirit away. There is great sorrow. She was so young. The doctor says "heart trouble." Yes, heart trouble. She died of a broken heart.

If you are away from home and mother, as many of you might be, write her a letter and tell her how much you love her. Nothing would cheer her more. Too many mothers have an experience like this:

The mail man comes, the mail man goes;

The postman passes by, and some one only can suppose

And wait and wonder why,
Today no letter and tonight a silence hard to bear;

We wonder if they cannot write, or simply do not care.

Let us strew mother's path with more roses and less thorns. Tears and regrets cannot atone for neglect, while she bears the burden we should help to carry.

"If I were hanged on the highest hill,
Mother o' mine, O, Mother o' mine,
I know whose love would follow me still—

Mother o' mine, Mother o' mine."

W. H. Allen.

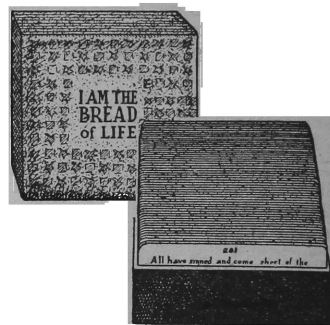
Rt. 1, Nicholasville, Ky.

Dear Aunt Bettie: Will you please let a Vermont girl join your band of happy boys and girls? I am twelve years old, five feet tall and weigh 92½ pounds. The color of my hair is dark brown, and I have blue eyes, and am in the sixth grade. Have I a twin? If so, would like to hear from her. I would be glad to receive letters from any boy or girl, and will try and answer them. My parents take this paper and we like it very much. I like page ten. This is my first letter and I would like very much to see it printed.

Marjorie Abbott.
Springfield, Vt., Rt. 1.

Dear Aunt Bettie: May I have some room to give the Lord a word of praise and to give some one my unfeigned thanks for sending me The Herald when I couldn't subscribe for it myself. It has been wonderful food to my hungry soul. My greatest desire is to live for the Lord. I'm nineteen years old; do not care for worldly things such as dancing, card parties and movies. My heart is too full of love for Jesus to have any room for such things. I'm a lover of nature. Dear friends "what but the hand of God could give such wonderful and beautiful things that nature has?" I like to paint pictures and compose poetry, but brush and words fail me when I try to express the beauties of nature. If my letter is not too long here is a poem I composed which I would like to have printed, though it contains such a few things of God's wonderful gift to man.

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Pass the box around at the beginning of a meal, let each person take out a card, then let each in turn read the verses. There is a verse on each side of the card or slice which teaches an important truth.

Also good to pass around in your Sunday school class, and explain how important it is to feed on the Word and grow and be strong spiritually. In the home when friends and neighbors are gathered together, pass around the Bread Box. Much more profitable than a cup of coffee or tea. Keep one in your bedroom. Eat a slice for your meditation while dressing and going about your daily duties.

The slices have gilt top, rounded corners, like a loaf of bread, and are put up in a neat little box.

Price 50 cents; 3 for \$1.00.

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The End of the Day.

All alone in the twilight,
I watch the falling dew,
As Jesus sweetly points out these things
I now behold in view.

Out in the west Heavens glow
With the very last steps of day,
And graciously I watch the Savior's hand,
As He tucks the sun away.

Now in the rosy west I see
A fowl hovering the sky,
And home to his nest and nestlings,
I know he is sure to fly.

The lily, rose, and clover
Bend low a weary head,
Seems as though they too are praying
Before they go to bed.

The sheep on yon hill are grazing,
No earthly shepherd do I see,
Yea, the Shepherd above is guarding them
As He guardeth you and me.

Now with the weary world at rest,
And my prayers of thanks I've said,
A chapter from my Blessed Book,
Then I'll turn to my trundle bed.

And my prayer for the morrow, Lord,
shall be
That I may love and live nearer Thee.

Now if I fail Lord, be my guide,
Then shall peace and joy in my heart abide.
Nellie V. Ague.

Dear Aunt Bettie: Will you and the cousins please move over and let me in on page ten? This is my third letter and I hope to see it in print. I was nineteen Dec. 23. Have I a twin? If so, please write to me. I have fair complexion, am five feet, three and one-half inches tall, weigh 118 pounds, have brown hair and eyes. I go to the Nazarene Church. I will close now, hoping to hear from the girls and boys around my age. I will try to answer all letters I receive.
Fannie Barnes.

2115 Lakeside Drive, Louisville, Ky.

FALLEN ASLEEP.

STRANGE.
The Rev. J. S. Strange was born Dec. 8, 1859; was called home Aug. 14, 1934, aged 74 years. He was a retired minister of the Holston Conference, having membership with Trinity M. E. Church, at Knoxville, Tenn., at the time of his death. He was united in marriage Sept. 20, 1885, to Miss Julia Lewis. Of this union were born four children, two sons and two daughters. Besides these he leaves a widow and a number of relatives and friends. He will be missed by all who knew him. His remains were laid to rest in Highland Park Memorial Cemetery, Chattanooga, Tenn., there to await the Resurrection Morn.
Written by a friend,
Mrs. C. B. Lee.
Fountain City, Tenn.

VENTRESS.
James Frederic Ventress was born at Clayton, Ala., July 20, 1858; departed this life Aug. 16, 1934, at the home of Mrs. John R. Ventress, his sister-in-law at Clayton. He was the last of a large family of brothers and sisters to answer roll call. Mr. Ventress was happily married to Miss Rebecca Warren, Dec. 18, 1889. To this union were born no children, therefore he lived rather a lonely life, after his wife's death which occurred August 3, 1927. Though deprived of the pleasure of parenthood, he was a great lover of children, especially small children, and enjoyed humoring and petting them, and for this fine trait, he was amply rewarded in their return of affection for him. We have seen the little ones cling to his neck, while he would clasp them in his arms and pat them, so expressive of his warm, tender heart. Mr. Ventress was a plain, unassuming citizen, cheerful in spirit, uncomplaining in adversity, and uncompromising in character. He was never very strong, physically, but lived an active life up almost to the end of his more than three score and sixteen years, spending practically his entire life on the farm from whence came a large portion of noted personages filling responsible positions of life both of church and state.
Dr. H. C. Morrison, himself a great preacher, educator and writer, says, "a boy on the farm with his feet in the furrows and his mind among the stars is in a good place for a foundation of character building." Mr. Ventress was a great admirer of Dr. Morrison and "revealed" so to speak, in *The Pentecostal Herald*. He was a Methodist in a manner born, but more, he had a strong and abiding faith in Christ for the redemption of his soul, and as he drew near the end of life he delighted much in talking on things spiritual.
He had been in rapidly failing health for some time though not constantly confined to his home. Just a short time before his going, expressing an apprehension that the end might be nearer than supposed, he said, "But it will be all right. I am living every day so that I will be ready when called." He survived scarcely one month afterwards. He was an ardent prohibitionist. He was a neighborly neighbor, and counted his friends by his acquaintances.
Funeral services were held from the residence of Mrs. Ventress conducted by the Rev. F. M. Atchison, pastor of the local Methodist Church who read the burial services of the church, after which he made some beautiful remarks about a life hid with Christ in God. The minister was assisted by an efficient choir of female voices, who sang beautifully, "The Unclouded Day," "How Firm a Foundation," and "Asleep in Jesus." We shall expect to meet "Jimmie," as he was affectionately called by his family, in the mansions above. The casket that contained his remains, adorned with beautiful flowers, was conveyed to the local cemetery, silently and tenderly lowered into the bosom of "Mother" earth by the side of his long departed wife, to await the resurrection morning.
Mrs. John R. Ventress.

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The prayer life of Jesus teaches us what our prayer life shall be. In this booklet, the author, N. H. Rønning, has sketched the prayer scenes of Jesus, and with a word or two has suggested rather than stated the lesson to be derived. Size 4x6. Green leatherette binding, 25c.

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A precious little gift book to Sunday school classes, especially the older boys and girls. Contains daily meditations and prayers for morning and evening for one month. The meditations are brief and simple. The cover of the book has a picture of Christ in Prayer, in beautiful colors. Bound in flexible leatherette, 25c.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky.

BOOK REVIEWS

"The Exposure of Millennial Dawnism, the Preacher's Imperative Duty." By the Rev. M. P. Hunt. Published by The Pentecostal Publishing Co., Louisville. 25 cents.

Reviewed by Hugh McKee.

Jehovah's Witnesses, as they are popularly known under the leadership of one, "Judge" Rutherford, are the objects of a vigorous and forceful attack in a sixty-two page pamphlet by Rev. M. P. Hunt, pastor of the Eighteenth St. Baptist Church, Louisville, in what he calls the "Exposure of Millennial Dawnism," a severe criticism of an alleged "heretical sect."

Pastor Hunt points out that adherents of Rutherfordism are being led by a former attorney for the late C. T. Russell, founder of The International Bible Students' Association, and author of "Millennial Dawn." Asserting that the present movement sponsored by Mr. Rutherford is a direct outgrowth of Russellism, the Louisville pastor endeavors to show by comparison of the Scriptures the errors of Russell and Rutherford.

Calling upon all ministers of the Gospel to join in what he terms "the Preacher's Imperative Duty," the Rev. Mr. Hunt says that "to fail to instruct and warn the many innocent

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THEN came to Jē'sus Phā'r-isees, which ru'sā-lēm, saying, 2 Why do thy disciple the tradition of the elde wash not their hands w

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ones is to be guilty in the sight of God."

The writer's criticism of the teachings of Judge Rutherford seem reasonable after one has thoughtfully weighed the Scriptural comparisons made in the pamphlet. To forthwith condemn these teachings without first giving audience to those charged with promulgating heresies would not be exactly fair. Some of the declarations of Rutherfordites, called to our attention in the pamphlet, certainly appear absurd, while others might be more thoughtfully considered by those who would exercise freedom of thought.

Rev. Mr. Hunt deserves the commendation of thinking Christians for having written an exposure of what he believes—and we do not doubt his sincerity—to be a menace to Christianity. His pamphlet should be read by all followers of Christ.

REQUESTS FOR PRAYER.

C. C. "Please to pray for a Herald reader to be healed of bronchial trouble and sore lungs."

Pray for the father of six little children who wants to be a Christian but cigarettes and other habits have

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a hold on him.

D. D.: "Please pray for a young girl, a reader of *The Herald*, who has been sick for nearly two years, and recently suffered a set back and had to return to the sanitarium again. Pray that if it's the Lord's will she may be healed and enter into full salvation."

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF

Lesson II.—October 14, 1934.

Subject.—The Christian and his Bible. Acts 8:26-39.

Golden Text.—O how love I thy law! It is my meditation all the day. Psalm 119:97.

Time.—A. D. 32.

Place.—On the road from Jerusalem to Gaza.

Introduction.—We hear much said today concerning the neglect of Christians in reading the Bible; but I am somewhat nonplussed by the thought; for a Christian must, and does, read his Bible, provided he can read at all. It is the unconverted church-member who fails to search the Scriptures. His name is legion. If such members would read their Bibles with care, revivals would break out all over the Church. Ignorance of the Book is appalling. Some little time ago while preaching to an audience of some three hundred I asked all who made it a regular practice to read the Bible daily to make it known by raising their hands. Two hands went up. As that was the Sabbath, I made an exception concerning the Sunday school lesson, and asked how many had read the Bible that day, it being an evening service. The two who had voted under the first call voted again; but they were all. I feel sure that that was an exceptionally bad case; but it is lamentably true that very few are regular readers of the sacred Text.

The need of this hour is a sweeping revival of salvation; but it must come in a normal way. Whooping excitement will do no good. Our people must get back to the Bible. I am aware of the fact that multitudes no longer believe the Book inspired of the Spirit of God, and that salvation for such souls is hopeless, unless they can be brought to a sound faith in its inspiration. Everything is hanging on this point. But if we can come back to a living knowledge of God's Truth, there still is hope for us. Christians can live the doubt out of sinners. It is ours to so live the Christ-life that the world will know that he is the Son of God and the Savior of lost men. I am sure that this is true; and yet I am just as fixed in my belief that it can come only through a whole-hearted, conscientious return to the study of the Bible on the part of church people.

Comments on the Lesson.

26. The angel of the Lord spake unto Philip.—I do not see why the should be used here. The Revised Version says "an angel." I have before me two Greek versions, neither of them using the. No particular angel is designated. The word angel means simply a messenger. John the Baptist is termed an angel. Whether this angel appeared in bodily form or not is not stated. The way that goeth down from Jerusalem unto Gaza.—There were two roads running down that direction. The one Philip was commanded to take ran through a desert country. Some Bible students have supposed that the Ethiopian was traveling this road for greater privacy, it being less frequented than the other which ran through more prosperous territory.

27. He arose and went.—Philip

was a man of obedience: when God spake he moved at once, and without question. That always means strength of character. The weak vacillate and hesitate. A man of Ethiopia.—Although there has been some difference of opinion as to what country is meant by the name Ethiopia, it seems to be pretty well settled that it is the same as the present Abyssinia. An eunuch of great authority.—He was treasurer of the country under Queen Candace. Scholars tell us that the word eunuch does not always mean a mutilated man, but may be used to designate some high officer of state. Had come to Jerusalem for to worship.—No one can tell us who this man was. The best we can do is to guess. He may have been a Jew; for they did sometimes rise to high positions in their adopted countries. Some think he was an Ethiopian proselyte to Judaism. Still others suppose there was royal blood in him, and that he was a descendant of King Solomon's illegitimate son by the Queen of Sheba; for it is supposed this woman carried back to her country the religion of the Jews. More guess than history, however. The eunuch was undoubtedly a devout worshipper of the true God. He was hungry for the truth of salvation.

28. Sitting in his chariot.—A man of much importance—had a servant to drive his horses while he sat at ease. Read Esaias (Greek for Isaiah) the prophet.—Through the migration of Jews to various regions surrounding the Mediterranean Sea the Old Testament had been carried into many nations, supposedly in the Greek, for this was the most generally understood language of that time. Most educated people understood Greek.

29. Then the Spirit said unto Philip.—The first order was that he take the road from Jerusalem to Gaza; and that came through an angel. The second command came directly from the Holy Spirit. It called for definite movement on Philip's part: "Go near, and join thyself to this chariot." The salvation of one seeking soul enlists all the saving power of God. God always meets a sincere soul.

30. Understandest thou what thou readest?—The question sounds almost insulting; but not so. The man knew nothing about salvation through Jesus Christ; and that was exactly what Isaiah was writing about.

31. How can I, except some man should guide me?—His humility was fine. So Philip received an invitation to sit with him in the chariot. Pretty good for a tired preacher.

32 and 33. Here we have a quotation from what is now the 53rd chapter of Isaiah; but at that time it had not been divided into chapters and verses. The 53rd chapter of this prophecy really begins at the 13th verse of the preceding chapter. Philip had a great text from which to preach. The passage portrays the injustice of the sanhedrin that condemned Jesus to death, and also his humiliation.

34. Of whom speaketh the prophet this?—He could read the Greek of the Septuagint, the translation of the Old Testament which he held in his hands;

but the meaning was absolutely hidden from him. It was impossible for him to know that Isaiah was speaking of the coming Christ. His question is a call for information.

35. Philip...began at the same scripture, and preached unto him Jesus.—Read carefully the 53rd of Isaiah. It reads like history; but it was written more than 700 years before it happened. No wonder that a Chinese who had not yet become a Christian should declare that the man who wrote that account had seen it with his own eyes. However, it is passing strange that men who call themselves Christians and claim great scholarship can see no sense in such a marvellous prophecy. Philip was far wiser; he preached Jesus from the chapter, and preached correctly. He found his baptism formula in the end of the 52nd chapter: "So shall he sprinkle many nations."

36. Behold, here is water; what doth hinder me to be baptized.—No one knows how much, or how little. Travellers have never found any water on that road, save a little spring that bursts out of the hillside, runs a short distance, and disappears in the ground. Some of the brethren have had no little trouble arranging a pool for baptism. I have no objection whatsoever; but my imagination breaks down before the pool fills. Every one to his own notion. One guess is as good as another. I don't know anything about it; but I know as much about it as any one else; and I have about quit guessing, seeing that I have made so many mistakes.

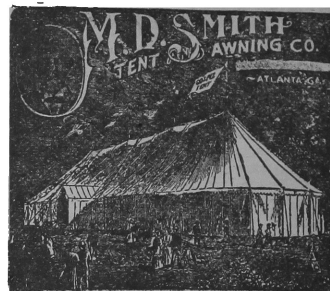
37. Although this verse contains a scriptural truth, it is an interpolation. The Revised Version omits it altogether. You will not find it in any of the oldest and best Greek testaments.

38. Commanded the chariot to stand still.—Told the driver to stop. His baptism was the initiatory rite into the Christian Church—not into some particular denomination, for there was none. You may put your own interpretation upon the mode of baptism. Personally, I do not believe that it amounts to anything of great importance. His conversion was clear, and that means everything.

39. The Spirit of the Lord caught away Philip.—I can't say how this was done. The Spirit may have led him away by strong impression; but the language seems to indicate that he carried Philip away by sheer force. Of course, that would have been easy for the Spirit to do. The blessed information we get from the passage is that the eunuch "went on his way rejoicing." He had seen a great Light that day.

METHODIST HOME NOTES.

As the weather begins to warn us that winter is close at hand, we are thinking of the donations of supplies for the table. We need everything but would be glad if some of you would specialize in potatoes and chickens. There just isn't anything in the way of "eats" except pumpkins and cushaws that we don't need. We are only too glad to have you come and bring your donation but we can get anything from the old Home, 812 South Fifth St., Louisville, or we will send the truck if there is enough to pay for the trip. If your church can't get up a load, can't you get some other to join you?



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We had 300 chickens nearly large enough to fry, stolen and the children are chicken hungry.

Last year we had to spend a much smaller amount than usual for food and clothing because many of you have been so loyal and worked so well for these children, so in spite of the fact that we are getting discouraging letters about crop failures, etc., in spite of the many predictions of the hardest times the Home has yet faced; and in spite of our need of new cows, I still believe so strong in you that I feel sure the supplies will come in abundantly. We must not turn away children because the Methodists of Kentucky are not able or willing to feed and clothe them. Write us as soon as you can so we can plan our trips with the truck.

We surely do thank you for all you have done, are doing and for what I know you are going to do.

Sincerely yours,

Mrs. Jessie Ray Williams.

Supt. and Treas.

PERSONALS.



Rev. H. S. Long, Rt. 1, Box 161 A., Jeffersonville, Ind., is open for revival meetings. Brother Long is of Primitive Methodist faith and teaches regeneration and sanctification of the soul.

Rev. J. H. McNease, 684—13th

Ave., New Brighton, Pa., is available for calls to hold revival meetings. He asks only for car fare and freewill offering.

Rev. A. D. Houghlin is assisting Rev. S. E. Adams at Tollesboro, Ky., in a meeting and the attendance is fine and prospects encouraging. The first break came when three young women prayed through at the altar.

Mrs. S. E. Steele: "The Adams County camp meeting closed Aug. 19. Rev. William Kelley was the engaged evangelist. He proved a real hero in the fight against sin. His messages were inspiring and under his ministry many were blessed. Brothers Watson and Clingerman and the Misses McMillan and Bowersmith proved a blessing. May God's richest blessing rest upon each of them."

An evangelistic campaign will be conducted in the Union Gospel Missionary Church, Marcus Hook, Pa., October 28 to November 11. Services will be held each evening at 7:30, Sundays at 3 P. M., and 7:30 P. M. Rev. Joseph Wooten is the pastor and will be assisted by Jack Donavan, evangelist.

You are cordially invited to the Twenty-ninth Anniversary celebration at The All-Prayer Foundlings' Home, 2305 Sycamore Ave., Louisville, Ky., Sunday, October 7th, 1934, at 3 P. M. Rev. C. H. Thomas, of The China Inland Mission, will be one of the speakers.—G. C. and Mrs. Cromer.

Taylor University has opened its halls to an increased student attendance this year. The very first college prayer meeting found a number of hearts at the altar seeking God definitely. God has been with the quartets and Gospel team workers during the summer in a great way. Scores of souls have been brought to Christ in these summer campaigns. Please pray that God may mightily pour out his Spirit in the coming revival which will be conducted by President Stuart and Dr. Cottingham.

"The Sixtieth Annual Convention of the National Woman's Christian Temperance Union will convene in the Euclid Avenue Baptist Church, Cleveland, O., Nov. 10-15, inclusive. In the official call for the Convention of 1894, Frances E. Willard wrote: 'The child of the Crusade comes of age in the third week of November, 1894, and is rallying its kinsmen, clan and comrades to the old home hearthstone, Cleveland, Ohio.' Now, with the experience of the years, but in the same spirit of prayer and of faith, we come again in the strength of him who has promised, 'The way of the wicked he turneth upside down.' The events of the year have tried the soul. We are 'perplexed, but not dismayed.' We will yet endure hardness as good soldiers firm in the faith that 'they shall fight against thee but they shall not prevail against thee for I am with thee, saith the Lord, to deliver thee.' We call for a full attendance of all ex-officio members of the convention and for the election and attendance if possible, of a full quota of delegates from every state W. C. T. U. No convention in the sixty years has faced more serious problems and, since

these are nation-wide, adequate representation from every state should assist in their solution."

The convention personnel, in addition to all state and national ex-officio members, will consist of delegates elected according to a strictly representative plan, based upon the total paid membership of the national organization, the Young People's Branch and the Loyal Temperance Legion in each state, territory, dependency, and the District of Columbia.

FIRST QUARTER, DANVILLE DISTRICT.

Gravel Switch, Oct. 7, 11 A. M.
Johnson Chapel, Oct. 7, 3 P. M.
Moreland at Junction, Oct. 7, 7 P. M.
Mackville at Antioch, Oct. 14, 11 A. M.
McKendree, Oct. 14, 7 P. M.
Corbin, Oct. 21, 11 A. M.
London, Oct. 21, 7 P. M.
East Burnstedt, Oct. 27, 11 A. M.
South Corbin, Oct. 28, 11 A. M.
Meadow Creek, Oct. 28, 3 P. M.
Preachersville, Nov. 4, 11 A. M.
Stanford, Nov. 4, 7 P. M.
Richmond, Nov. 11, 11 A. M.
Lancaster, Nov. 11, 7 P. M.
Burnside, Nov. 18, 11 A. M.
Pulaski, Nov. 18, 7 P. M.
Wilmore, Nov. 25, 11 A. M.
Harrodsburg, Nov. 25, 7 P. M.
Middlesboro, Dec. 2, 11 A. M.
Pineville, Dec. 2, 7 P. M.
Somerset, Dec. 9, 11 A. M.
Ferguson, Dec. 9, 7 P. M.
Lynch, Dec. 15, 11 A. M.
Yancy, Dec. 16, 3 P. M.
Marry Hellen, Dec. 16, 7 P. M.

W. L. Clark, P. E.

OAKLAND CITY, INDIANA.

The 39th Annual Interdenominational camp meeting of the Southern Indiana Holiness Association came to a close August 26. Rev. C. W. Ruth preached the closing sermon. The services in which he gave his Bible readings on holiness were enjoyed and appreciated by all.

Evangelist Sister Emma Irick was our other preacher. She brought some stirring and helpful messages through the camp. Prof. John E. Moore and wife were with us. He sang in the spirit and with much power; Mary Francis Emerson, a young preacher of Olivet College, had charge of the young people. Many found the Lord as their Savior and sanctifier. We were happy to have Olive Williams a home boy and field representative of Olivet College with us. He spoke in one of the night services and also led the 9:30 praise service next morning. He had with him the Trio from Olivet, Ill. They sang a number of songs which were enjoyed by all.

Large crowds attended and a number of people were saved or sanctified. All of the services were a great blessing. The camp meeting spirit is still on. A young man and his mother that were saved the last night of the camp also two girls saved during the camp, have been sanctified at the Nazarene Church of which Rev. Raymond Irwin is pastor. May the good work continue.

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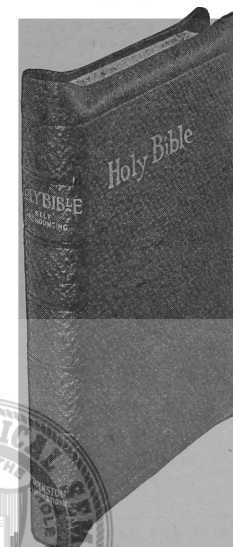
Asbury Theological Seminary offers a course of study leading to the Bachelor of Divinity degree for college graduates and a theological diploma course for undergraduates. Thoroughly Wesleyan in teachings. Emphasizes the two definite doctrinal experiences of regeneration and sanctification. Courses are offered in New Testament Language and Literature, Systematic Theology, Historical Theology, Practical Theology, and English Bible. Expenses: Tuition (B. D. course), \$50.00; (Diploma Course), \$50.00; Incidental fees, \$35.00; Room, light, heat, \$80.00; Board, \$107.00. Total expenses for the year approximately \$273.00 for the B. D. course; \$303.00 for the diploma course. Literary tuition, room rent, and incidental fees payable one-half (\$82.50, B. D. course) (\$87.50 Diploma course) at the opening of each semester. Board payable at the rate of \$3.00 a week, weekly in advance.

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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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California and Oregon, Oct. 11-Dec. 2.
Sheridan, Ind., Dec. 5-23.

ARTHUR, F. E.
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Allentown, Pa., Oct. 19-28.
Springtown, Pa., Oct. 30-Nov. 11.

BECK—A. S. AND R. S.
(1019 So. 4th Ave., Louisville, Ky.)

BERRY, J. A.
(Bradford, Ohio)
Brush Mountain, Pa., Oct. 7-28.
Altoona, Pa., Oct. 29-Nov. 18.

BIVENS, K. J.
(1474 Stelzer Rd., Columbus, O.)
Open dates.

BLACKBURN, HARRY WILLIAM.
(1506 S. Spring Ave., Sioux Falls, S. D.)

BRASHER, J. L.
(Attalla, Ala.)

BUDMAN, ALMA.
Williamsport, Pa., Oct. 14-Nov. 11.

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)
Columbus, Ohio, Nov. 18-Dec. 2.

BUSSEY, M. M.
(116 W. Ramona, Wilmar, Calif.)
Chino, Calif., Sept. 23-Oct. 4.
Riverside, Cal., Oct. 7-21.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Ponca City, Okla., Sept. 30-Oct. 13.

CARNES, B. G.
(200 E. Morrison St., Wilmore, Ky.)
Piedmont, Ala., Sept. 29-Oct. 14.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Lincoln, Neb., Nov. 4-18.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Belle Bridge, Pa., Oct. 14-28.

CROUSE, J. BYRON
(Greensboro, N. C.)
Everett, Mass., Sept. 30-Oct. 14.
Lowell, Mass., Oct. 21-Nov. 4.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Delmer, Ky., Sept. 16-Oct. 7.
Cedar Grove, W. Va., Nov. 4-25.

FAGAN, HARRY
(Carmichael, Pa.)
Open dates.

FLEMING, BONA
(2552 Hickworth St., Ashland, Ky.)
Atlanta, Ga., Sept. 30-Oct. 14.
West Chester, Pa., Oct. 15-28.
Monongahela, Pa., Oct. 29-Nov. 11.
Johnstown, Pa., Nov. 12-18.
Camden, N. J., Nov. 19-Dec. 2.

FUGETT, C. B.
(2613 Newman St., Ashland, Ky.)
Washington, D. C., Sept. 24-Oct. 7.
Reading, Pa., Oct. 8-21.
Decatur, Ill., Oct. 28-Nov. 11.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Grand Rapids, Mich., Sept. 30-Oct. 14.
Lowell, Mich., Oct. 15-28.
Saratoga Springs, N. Y., Oct. 29-Nov. 11.

GRAY, P. E.
(Montrose, Iowa)
Zoar, Iowa, Sept. 26-Oct. 14.
Sharon, Iowa, Oct. 17-Nov. 2.
Exline, Iowa, Nov. 4-Dec. 2.
Unionville, Mo., Dec. 4-20.

GRAVES, DOROTHY
(933 Windsor St., Reading, Pa.)
Binghamton, N. Y., Sept. 30-Oct. 14.
Conygham, Pa., Oct. 15-28.
Lakewood, N. Y., Nov. 3-25.

HAINES, MR. AND MRS. ROBERT.
(Song Evangelists, Rt. 6, Box 100A,
Wichita, Kan.)
Haysville, Kan., Oct. 1-15.
Derby, Kan., Oct. 16-Nov. 4.

HAMES, J. M.
Warren, Ind., Sept. 24-Oct. 14.
Napoleon, Ohio, Oct. 15-28.
Liberty Center, Ohio, Oct. 15-28.
Chillicothe, Ohio, Oct. 29-Nov. 18.
Pioneer, Ohio, Nov. 19-Dec. 2.

HESSON, G. C.
Pleasant Shade, Tenn., Oct. 3-17.
Granville, Tenn., Oct. 20-Nov. 4.
Sullivan's Bend, Tenn., Nov. 7-21.

HOOVER, L. S.
(Tionesta, Pa.)
Tionesta, Pa., Sept. 4-Oct. 1.

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Syracuse, N. Y., Sept. 27-Oct. 14.
Hagerstown, Ind., Oct. 15-28.
Rochester, N. Y., Nov. 4-18.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Centralla, Ill., Sept. 30-Oct. 14.
Joplin, Mo., Nov. 4-25.

KINSEY, MR. AND MRS. W. O.
(Singers and Young People's Workers,
Richmond, Ind., Rt. 3.)
Corbin, Ky., Nov. 4-25.

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave.,
Wilmore, Ky.)

LINCOLN, F.
(Gary, Ind.)
Houghton College, Ind., Sept. 25-Oct. 7.
Newark, N. J., Oct. 8-21.
New Brighton, Pa., Oct. 28-Nov. 11.

LINDSLEY, LEROY A.
(1019 Southern Ave., Muskegon, Mich.)

MCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
North Long Beach, Cal., Oct. 14-28.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Ponca City, Okla., Sept. 30-Oct. 14.

MINGLEDDORFF, O. C.
(Douglas, Ga.)
Everett, Mass., Sept. 30-Oct. 14.
Cambridge, Mass., Oct. 21-Nov. 4.

MOORE, J. H.
(Sta. "D", Columbus, Ohio)
Alliance, Ohio, Oct. 14-28.

MORROW, HARRY W.
(Manville, Illinois)
Dickinson, N. Dak., Oct. 7-21.

NICE, N. W.
(405 N. Millwood Ave., Wichita, Kan.)

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)

OVERLEY, E. R.
(P. O. Box 247, Louisville, Ky.)
Patton Creek (Pendleton, Ky.) Sept. 12-
October 12.
New Albany, Ind., Oct. 14-Nov. 4.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Hampton, S. C., Oct. 1-14.
Oddville, Ky., Oct. 22-Nov. 4.

POCOCK, R. H.
(133 Parkman Rd., N. W., Warren, O.)
Sharon, Pa., Sept. 19-Oct. 7.
Pittsburgh, Pa., Oct. 14-28.
Corry, Pa., Oct. 30-Nov. 11.

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

REID, J. V.
(2912 Meadowbrook Dr., Ft. Worth, Tex.)
El Campo, Tex., Sept. 23-Oct. 7.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Minneapolis, Minn., Oct. 14-28.
Brooklyn, N. Y., Nov. 2-11.
Lexington, Ky., Nov. 18-Dec. 2.

RIDOUT, G. W.
(Pentecostal Pub. Co., Louisville, Ky.)
Glen Gardner, N. J., Aug. 21-September.

ROOD, PERRY
(948 Anderson St., Bristol, Tenn.)
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Columbus, Ohio, Oct. 30-Nov. 11.
Erin, Tenn., Sept. 30-Oct. 21.
New Castle, Pa., Nov. 10-27.

ST. CLAIR, FRED
Lake Mary, Fla., Sept. 16-Oct. 7.
Patchogue, L. I., N. Y., Oct. 14-Nov. 11.

THOMAS, JOHN
(514 Exchange, Keokuk, Iowa)
Holiness Campaign in Europe, November
till May.

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio)
Brea, Cal., Sept. 26-Oct. 7.
Tucson, Ariz., Oct. 14-28.

VANDERSALL, W. A.
(1208 N. Cory St., Findlay, O.)
Open dates.

VAYHINGER, M.
(Upland, Ind.)
New Castle, Ind., Sept. 30-Oct. 14.
Bluffton, Ind., Oct. 21-Nov. 11.
Kennebec, S. Dak., Nov. 18-Dec. 9.

WILLIAMS, L. E.
(Wilmore, Ky.)
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(362 S. Main St., Winchester, Ky.)
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Madison, Ind., Oct. 18-28.
Milton, Ky., Nov. 1-11.

WISEMAN, P.
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Toronto, Ont. (Mennonite) Oct. 7-12.
Toronto, Ont. (Free Methodist) Oct. 14-28.
Houghton, N. Y., Oct. 31-Nov. 10.
Stauffer, Ont. Nov. 18-Dec. 2.
Mount Joy, Ont., Dec. 9-29.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave., E.,
Detroit, Mich.)
Detroit, Mich., Sept. 24-Oct. 14.
Yale, Mich., Oct. 15-Nov. 4.

WOODWARD, GEORGE P.
(Artist Evangelist, 120 W. Barnard St.,
West Chester, Pa.)
Ephrata, Pa., Sept. 30-Oct. 14.
Sunbury, Pa., Oct. 18-Nov. 4.
New Ringgold, Pa., Nov. 11-25.

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vid, the 'son of Ābrā'hām.
2 Ābrā'hām begat I'saac; and I'saac
begat Jā'cob; and Jā'cob begat Jū-
das and his brethren;

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We thank God for a great manifestation of his power in the meeting at Highland Park where many souls were born into the kingdom of God and many filled with the Holy Ghost. We were invited to hold a meeting there by Mrs. George Walton and Brother George Bun; after consulting Rev. Wheeler of the Nazarene Church, and Brother Giles, pastor of the Wesleyan Methodist Church, and others we started the meeting. Brother Giles dismissed his services so they could back the meeting all they could. We ran three weeks and had 102 converted or sanctified. The people begged for us to hold another week and we decided to stay, and we were well repaid for fifty-five more precious souls found God. Men came to the meeting drunk and begged this preacher to save them, saying, "I am damned." "I am ruined!" "Whiskey has got me." "Please help me." "Oh, please save my poor soul." We told them that we could not save them but we knew One who could and pointed them to God. We had prayer; sometimes fifteen or twenty would pray at one time and God would answer. Sinners would rise from their knees with shines on their faces; seekers of

the second work of grace would rise up praising God.

Conviction was so great at times men would lie like dead. Women would fall from their seats under the power of God. In every case they came up shouting. Whole families were saved and most of the converts were grown people. Many were heads of families. Two men seventy-five years old were converted. There were at least fifty people sanctified. Such praying I have never heard at any meeting in my life. Many who have lived in the city for thirty-five and forty years say they never had seen a meeting like it.

At the last service, with people standing about the tent, this preacher felt led to preach on "Putting God First and Putting Old Booze in Hell. Where It Belongs." People were convicted and cried out for mercy; on both sides of the tent over half way back they fell on their knees and prayed while the altar was full of seekers. One thing happened that was a great delight to this preacher. My youngest son, Alvin S. Beck, Jr., was sanctified and called to preach. He made several talks and on the last Sunday afternoon, he assisted me in the service taking the first of the service to the delight of all.

The ministers showed a beautiful spirit; there were eight to twelve out most every night. Brother Giles and Brother Lucas preached for me. Brother Giles is a Wesleyan Methodist, a man of great faith and all the people love him. He worked as I have never seen a man work at the altar praying with people. We shall never forget Brother Giles. Others did valuable work.

Brother Lucas is pastor of the Christian Missionary Alliance Church, is a sweet-spirited fellow full of fire and the Holy Ghost. He preached one night when I needed him most. The people were delighted because he hit sin with a sledge-hammer. God bless him. There were three or four Southern Methodist ministers who came under the tent. The people of Highland Park did fine in standing together for a great union meeting.

The Bun Boys and many more held on in prayer. They are praying people. They gave us good things to eat and entertained our help fine.

We had two young women from Johnstown, Pa., who played and sang. They were sanctified and gave God the praise. They came to us as we were closing at Lebanon Junction, Ky., and returned the third week of the meeting.

Mrs. Rowe played the piano and brought many a message in song that put the saints to shouting. What a wonderful help she was to the meeting.

There was a delegation from Lebanon Junction, a delegation from Taylorsville, that came once or twice. I have attended several big camps, I have seen many great revivals, but none like this one; such conviction, such repentance and faith, such consecration and dying to the world I have never seen. The Holy Ghost came in power.

Thank God, I am happy tired but determined to preach holiness to the Lord. Dozens quit their tobacco.

A. S. Beck and R. S. Beck.

1019 S. Fourth St., Louisville, Ky.

GOOD CAMP MEETING.

The Montgomery Co., Maryland, Interdenominational Holiness Association closed its annual camp meeting August 19. The meeting this year was one in which the Spirit of the Lord was very manifest in the preaching, praying, singing and testimony of God's people. The attendance from night to night showed a marked increase of interest on the part of the neighboring people about us. The morning services, which were devoted to the preaching of Holiness sermons and work with the children, proved to be of a very great value.

The Association is the outgrowth of a series of annual Revival Campaigns in the small open country Bethesda Church which is a part of the Montgomery M. E. Circuit. Rev. Fred R. Barnes is the pastor of this circuit and until this year Evangelist J. R. Parker has been the worker in the annual meeting. Three of the Barnes Brothers were the workers this year, Aug. 5th to 19th. Fred, the local pastor, was general platform manager and song leader. Richard and Harold exchanged work in preaching and children and holiness meetings. God graciously manifested his presence in the camp from the first and the closing service on Sunday night was powerful, one in which there was witnessed

a great movement toward God. During the meeting forty persons, most of them young folks, entered into the experience of either the New Birth or sanctification.

Milton W. Burdette, Sec'y.

CAMP MEETING REPORT.

The Louisville, Tennessee, Holiness Association held their annual camp Aug. 16-26, 1934. Dr. Hardy, of Nashville, was the preacher and brought gracious messages. Mr. Crane, of Nashville, was the singer and won the hearts of the people. He organized a Junior Choir and the people responded in singing.

Miss Jesta Bell Armstrong, Harrodsburg, Ky., came, and introduced her chalk talks, which were new to us but drew the people and we felt her work had a large place of helpfulness in the camp. The pictures were 36x24 and in brilliant colors drawn completely and rapidly while she gave a sermon on thought. Young and old listened eagerly, while they watched the picture develop. She also played the piano. We would like to recommend her to any camp. She is a graduate of Asbury College; an M.A. degree from Peabody, Nashville, Tenn., and is an unspoiled, sanctified Christian worker. From the first there were altar services and more people praying through than we have had

for several years. The last Sunday night there was the largest crowd ever on the grounds, and the meeting closed with the altar well filled with seekers.

Blanche C. Fouché, Secy.

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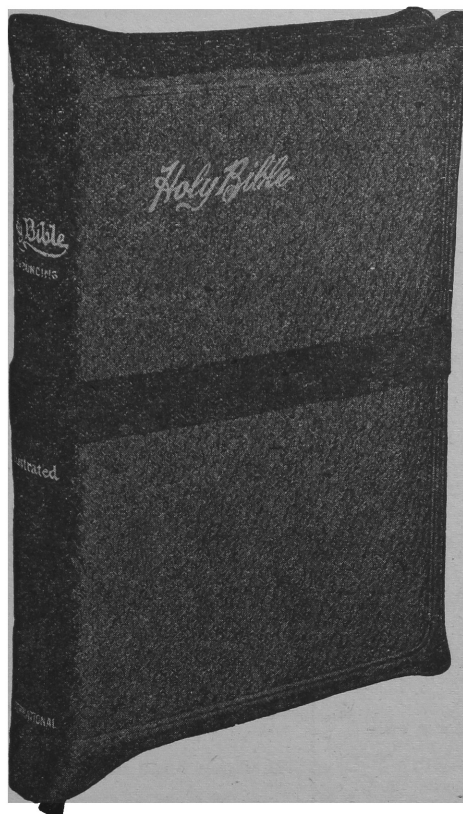
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AND WAY OF FAITH

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

Louisville, Ky., Wednesday, Oct. 10, 1934.
Entered at Louisville, Ky., Postoffice as Second Class Matter

Vol. 46, No. 41.
\$1.00 Per Year.

A CHRIST MIGHTY TO SAVE

By The Editor



HE annunciation angel who came to the Virgin Mary, told her that her child should be called *Jesus*, saying, "For he shall save his people from their sins." We have never been able to understand how any one who believes the Bible, the prophecies concerning Christ, and the gospel account of Christ, could doubt his power to save those who came to him from all sin. He is so constantly held up in the Holy Scriptures as willing to save, and able to save, that it would seem impossible for one to fully believe in our Lord Jesus as the Son of God, one and equal with the Father, and at the same time question his power to save from sin.

* * * *

We firmly believe that if the Protestant ministers of the world had for the past two hundred years offered Christ to the people, not so much to save them from a future hell, but to save them from their sins, the guilt of sin, the pollution of sin, the fact of indwelling sin, the desire or tendency to sin, to wash and sanctify them with his atoning blood and to fill and keep them by the Holy Ghost, we should today have a very different world.

* * * *

It is a sad and startling fact that from the majority of pulpits throughout the land the people are taught that salvation from sin in this life is impossible. Very largely, sin is excused, apologized for, and often justified upon the false theory that sin is a sort of necessity and that there is no possible salvation in life; that Jesus was not so much manifested to save us from sin in this life, but to save us from the punishment for sin in the life to come. Evidently if Jesus cannot save us from sinning, he cannot save us from the consequences of sinning. Jesus has a salvation that is perfectly practical; it is for us here and now.

* * * *

It should be remembered that Jesus did not come to die to save us from hell, or to save us in heaven; he came to make an atonement, to save us from sin, and from sinning here and now. That settles the hell question and also the heaven question. To be saved from sin makes hell impossible and heaven sure. The great task of the minister and the Bible teacher is to make the people to see and understand that salvation from sin is for us here now; that Jesus came, lived, taught, suffered and died, arose from the dead, and ascended to the right hand of the Father to provide for us a salvation to be accepted here and now by faith, to be entered upon and lived right here in this world.

* * * *

God has abundantly illustrated his saving and keeping power. The miracle of God's deliverance of his people in the Old Testament and in the New are to teach us that his power is not limited. He can quench the fires of persecution and his Hebrew children can walk unscorched among the flames. He can

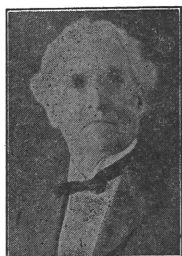
lock the jaws of lions and his devoted servant can sleep comfortably in the den of ferocious beasts. The wonder-working rod of Moses can open the waves of the Red Sea and his people can march out of bondage dry-shod. Evidently God is teaching us that he is more than an equal to any circumstances that may arise and to all the enemies that may oppose his servants. How unfortunate that the people should have been taught that they can be sinning Christians; that God does not require lives of righteousness, and that the atonement of Jesus does not provide for hearts from sin set free. Had Protestantism constantly held up Christ mighty to save, what a different state of society and what a different world we should have today.

Monthly Sermon.

REV. H. C. MORRISON.

BEARING THE REPROACH OF CHRIST.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach." Heb. 13:12, 13.



The crucifixion of Jesus Christ almost two thousand years ago, just outside the gates of the ancient city of Jerusalem, was the most startling tragedy in all human history.

When we take into consideration who Jesus was, his miraculous advent into the world, the prophecy concerning him which had been uttered and written by many inspired men centuries before his coming, the mission on which he came, the holiness of his character, the consistency and innocence of his life, his tender compassion toward the most sinful and outcast; on the other hand, when we consider the hatred and resentment with which he was met by the leaders of the people, the untiring zeal and maliciousness of his persecutors, the false accusations brought against him, the injustice of his trial, and the brutality with which he was put to death, we have set before us the most startling manifestation of the wickedness of man, and the condescension and compassionate mercy of God.

Reflecting upon these historic events written down in the New Testament Scriptures there arises in the thoughtful mind the question, What is the meaning of it all? Why was this outrage permitted? What benefits are to be derived from the false accusations, the cruel insults, and the ignominy which was heaped upon the Son of God?

The text suggests an answer to these ques-

tions. There is a great background and limitless perspective surrounding the Cross. The text says that *he suffered that he might save*. Salvation was impossible without suffering. If Jesus would bring the world back to purity of heart and communion with the Father he must take the place of the lost and suffer in their stead. If he would sanctify the depraved and fallen he must wash their sins away in the agony and blood of the Cross.

There are many great mountains in the world—the Blue Ridge, the Rockies, the Shastas, the Alps, and the Himalayas, but there is no elevation or altitude upon which man can find a footing that gives him so vast a sweep of vision with reference to the human race, its history and destiny, as Mount Calvary.

It is from the foot of the Cross that we look back to the morning of time and behold the fall and ruin of the race; and it is from the foot of the Cross that we look forward to the salvation of a fallen people, the restoration of peace, order, and harmony in God's universe.

From a spiritual point of view Calvary is the tallest mountain peak in all the earth. It is the geographical center of the moral world. At the foot of the blood-stained Cross we drive the stake to hold the measuring line whether we survey backward or forward. There is no solution of the problems of sin, and sorrow, and hope, if we do not begin to figure from the brow of Golgotha. Everything in the spiritual world revolves around the Cross of Christ. There is an old proverb that, "Actions speak louder than words." Only the Cross on which the Prince of glory died can tell the story of God's hatred for sin, his love of holiness, and his compassionate mercy toward a fallen race.

Confucius says, "Heaven means principle." Emerson never spoke more truly than when he said, "God himself cannot procure good for the wicked." In the very nature of things there can be no heaven for an unholy soul. To be out of harmony with God, to love what God hates, and to hate what God loves, makes peace with him impossible, and that which makes peace with God impossible makes heaven impossible. This must be true. Every intelligent, thinking man will admit this to be true. It is not a question of theology, sectarian prejudice, or theories of salvation; it is in harmony with the nature of things, the inevitable logic of the universe.

It is impossible that a human soul should be defiled with sin and the love of sin, and at the same time in harmony with God. Holiness is necessary to entrance into heaven. "Without holiness no man shall see the Lord."

The mercy and compassion of God cannot put sinners into heaven. There is no power in God to fit comfortably the nature of a sinner into the nature of heaven. Sin has brought so much of wreck and ruin to the race that God has determined to have a world

(Continued on page 8)

SALVATION AND SERVICE

Rev. G. W. Ridout, Corresponding Editor



I.

Rev. J. O. Peck, one of the greatest soul winning pastors of Methodism and of New York, said, "God never left a single year without a gracious revival in which many souls were given as seals of my ministry. Never had my pastorate been more favored with the divine blessing than at Springfield, but in the summer of 1872 a deeper hunger than I had ever known before began to be realized . . . the hunger of soul grew more imperious; the result was a gradual sinking out of self, a consuming of all selfish ambitions and purposes and a consciousness of utter emptiness—then arose an unutterable longing to be filled . . . I had been prejudiced against the National Camp Meeting Association, but a conviction was borne in upon me that if I would go to the meeting and confess how I was hungering, I would be filled with the Holy Spirit." Suffice to say that Dr. Peck went to the camp, sought the blessing, and then said, "The peace of God that passeth all understanding came. It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed filled with all the fulness of God."

As we read this testimony of this great man we are impressed that one of the things that keeps present day Methodism so unfruitful and lacking in evangelistic fervor is, that too many of our ministers feed their intellects and starve their hearts, leaving them destitute of spiritual emotion and victory. Too many ministers have a firstclass education, but have experienced no spiritual crisis in their lives. They know nothing of the crisis that came to John Wesley at Aldersgate Street, London, when his heart was "strangely warmed" by the Holy Spirit and a distinctly new experience was born in his soul. An awakened, twice-born, Spirit-filled band of preachers in America could bring on one of the greatest revivals in our history.

"My talents, gifts and graces Lord,
Into thy blessed hands receive;
And let me live to preach thy word,
And let me to thy glory live;
My every sacred moment spend
In publishing the sinner's Friend."

II.

"Redemption in all its stages is a stern grapple with sin." So wrote Dr. Lowrey. "Sin is an alien element alike antagonistic to God and the interests of men." There are several schools of theology on the sin question but they all agree on one thing—the fact of sin. George Whitefield, in one of his sermons said, "If on awaking at night you find your house in flames do you run about inquiring where it caught—in the cellar or the attic? No, your first object is to put out the fire. So let it be with your sins. Put out the fire and then it will be time enough to inquire how it was kindled."

So should it be on the sin question. Never mind discussing its many aspects; the main business should be to get rid of sin. Seek complete deliverance from it! Full salvation implies deliverance from sin; deliverance now by faith in the precious blood, received by faith and given instantaneously.

III.

The Poet sang:

"In a service which Thy will appoints
There are no bonds for me;

For my secret heart is taught the truth
That makes thy children free;
And a life of self-renouncing love
Is a life of liberty."

St. Catharine, of Genoa, prayed:

"O Lord! What loving care Thou hast day and night of man, who knows nothing of himself, and knows even less of Thee, although Thou lovest him to such a degree as to seek him with great diligence, and though thy love makes thee wait for him and bear with him with exceeding patience! Thou art the great and high God, of whom we know not how to speak, and whom we cannot understand because of the ineffable majesty of thy greatness, thy power, thine infinite wisdom and goodness: and thou dost employ all these attributes in favor of that vile man whom thou willest to make great and worthy; and to arrive at this, thou dost take him always by love."

John Smith wrote:

"Whosoever God beholds any breathings after himself, he gives life to them, as those which are his own breath in them. As he who projects wickedness shall be sure to find Satan standing at his right hand ready to assist him in it: so he that pursues after God and holiness shall find God nearer to him than he is to himself, in the free and liberal communications of himself to him."

"And when with love unquestioning,
We trust the guidance of the Lord,
Each iron gate that bars the way
Will open of its own accord."

IV.

In Meditations, Thomas Traherne wrote:

"O Jesus, thou King of saints, whom all adore, I worship the perfection of thy love in every soul! Thou lovest every one wholly as if him alone, whose soul is so great an Image of thine Eternal Father, that thou camest down from Heaven to die for him, and to purchase mankind that they might be his treasures. I see thy cross in every understanding. Thy passion in every memory, thy crown of thorns in every eye, and thy wounded body in every soul. Thy death living in every memory. Thy crucified person is embalmed in every affection. Thy pierced feet are bathed in every one's tears. Thy blood droppeth on every soul. It is my privilege that I can enter with thee into every soul, and in every living temple of thy manhood and thy Godhead, behold again, and enjoy thy glory."

One of God's saints recently died in Germany, Sister Eva of Friedenshort. She was Catholic born but not Catholic bound. She had a wonderful conversion which was rendered more radiant when she attended the Wales Revival in 1905. She wrote of it thus: "My soul's longing was satisfied. All my soul travail was left behind and he himself was living in me—Christ in me, a new I, a new life. There was a great peace and only one wish remained, one longing, never to be disobedient to him who had now full possession of my life."

In her old age, when she saw that she would have to leave her work and mission to others, she said: "My heart is quiet and filled with peace, whatever the issues may be. It is good to rest absolutely in his grace. It is sufficient for life, suffering and death. It is such a comfort to know that God's work does not depend on human beings, but on the eternal Rock. The human instruments may pass away: the Lord remains, and his Majesty reigns over all."

Her life is summed up in some words inscribed on the wall of her little cottage:

"The service of Jesus is the vocation of my life—

The will of Jesus is the law of my life—
The presence of Jesus is the joy of my life—
The glory of Jesus is the crown of my life."

V.

Where are we going to as a Nation? Some are saying we are on the way to recovery. If so by the looks of things it will be recovery without God. Government seems to be getting along famously without God and some of their important conferences are held on Sunday. Seems as though the "Brain Trust" are saying: "We are smart and clever and by the power of our intellect and sagacity we shall pull the Nation through this depression." The Liquor Traffic is on us with might and main. Bootlegging is worse than in Prohibition days. The old saloon is back and gambling is having its fling; now a movement is on hand to legalize National Lotteries! God save America! This last thing will sink us down to the level of South America where gambling is a universal curse and disgrace legalized by the government.

Then look at this picture: Every sixth earner in U. S. A. is on government payroll. There are six million persons receiving U. S. A. pay checks. 2,761,700 are receiving pensions and government benefits in various ways, and 13,000,000 of other folks are getting government aid.

Thus a total of 22 million people are recipients of wages or relief from the Federal Treasury. The National debt is the biggest in all our history; bigger than after the World War. It is some twenty-seven billions!

"For humanity sweeps onward; where today the martyr stands,

Tomorrow crouches Judas with the silver in his hands.

And the hooting mob of yesterday, in silent awe return,

To glean up scattered ashes for history's golden urn."

RICH AND RARE

is the Life of George Muller, of Bristol. It is one of the most refreshing, stimulating books we have offered to our friends for a long while. George Muller was led to put before God in prayer all matters that lay upon his mind. He was so submissive to the leadings of the Holy Spirit that in the ninety-third year of his age he was fully a little child in all his relations to his heavenly Father. The test of his faith in the opening of the first orphan houses, his submission and his humility, are touching to the extreme. You simply can't read it without earnestly desiring a closer walk with God.

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"The Conflict of The Ages"

by A. E. Gaebelin, D. D., ought to be universally read. It will provoke thought, and a call to prayer. For sale by Pentecostal Publishing Co., one dollar.—L. P. Brown, Meridian, Miss.

GOD'S GREAT SOUL WINNERS

Basil W. Miller, S.T.D.

GIPSY SMITH, THE MIRACLE OF GRACE.



O we believe in miracles? They are occurring every day. One of the miracles of grace is the life of Gipsy Smith. That God could find a poor, ignorant boy in a gipsy tent, without even the power to read or write, knowing nothing but the customs of his own people, and send him around the world as a famed soul winner, is accounted for by no way except the miraculous. His story of grace is told first to his people, then crowds listen, multitudes flock to hear him, and finally the world becomes his parish.

IN THE GIPSY TENT.

He was born in Epping Forest, England, on March 31, 1860. His father was a basket and clothes-peg maker, and the duty of the young lad was to sell these things on the streets and from home to home. It was not long until the sad news came that his mother was dying of smallpox. But this turned to be a blessing in disguise. For his father was broken-hearted and began to seek the Lord. He visited a Wesleyan Methodist Church during a revival and was converted. At once the father, Cornelius, became an evangelist among his own people. He met William Booth, and was used as the "converted Gipsy" in the work of the Salvation Army.

On the streets the lad, Rodney, would sell the trinkets made by the folks of the tents. Not one word was taught him about reading and writing. A heavy burden fell upon the father's heart that his children be converted. He began to pray for their salvation, beginning with the eldest, according to Gipsy custom.

WHEN THE LIGHT BROKE.

When Rodney was sixteen the tribe visited Bedford, the home of John Bunyan. The father told him about the story of Pilgrim's Progress, and Bunyan's struggle. Conviction struck home to his heart. Cornelius asked him if he aimed to wander through life and mean nothing to the world. At once he said, "By the grace of God I will be a Christian, and meet my mother in heaven." A few days later he was attending a revival in a Primitive Methodist Church, near Cambridge, and when the altar invitation was made, the Gipsy lad responded. The old father prayed fervently for his conversion. At last the joy of salvation was given him. This occurred on November 17, 1876. Gipsy Smith often refers to himself as a "Cambridge man."

Being unable to read or write, he would take his Bible and pray and cry over it, for he wanted his heart filled with its spirit. He bought three books, a Bible, a dictionary and Eadie's Biblical Dictionary, and learned to read. He told his father that he was "going to learn to read and to preach, too." While hawking his wares from home to home, he would ask the ladies if they were Christians. Ofttimes he would sing a song after the sale was made. Sometimes the folks would weep as he told his simple story. He became known as the "singing Gipsy boy." His favorite song was "There Is a Fountain Filled With Blood."

THE MAKING OF AN EVANGELIST.

During the following year with his father he attended a meeting where William Booth was the speaker. Booth recognized Cornelius as the Gipsy preacher, and remarked that "he had a son who wanted to preach." After a number had spoken, Booth said, "The next speaker will be the Gipsy boy." The lad all atremble, arose and sang. Then somebody said, "keep your heart up." Rodney replied, "It's in my mouth. How much higher can I get it?" This broke the ice, and the meeting began the work of the evangelist. Booth offered his services in the Christian Mission,

as the Army was then called. This work began on June 25, 1877.

For a number of years he gave himself entirely to Salvation Army work. Not once did he fail to build up a station. He was an attraction from the beginning, because of the unusual power God gave him. Within a few years he found himself at Manchester, working under Ballington Booth, but friction developed because of his increased popularity. A few days before the close of 1881, General Booth said, "Where do you want to go next?" The reply came sharply, "Send me to the nearest place to the bottomless pit." This proved to be Hanley, England. Here he secured an old circus building, which would seat thousands. Night after night this was filled to capacity. Hundreds were converted. From Saturday night until Sunday night, Smith conducted nine services each week by himself. Eight to ten thousand attended the evangelistic services in the evenings.

It was here that his popularity became so great; through the acceptance of a gold watch as a gift, he was dismissed from the Army. During these stirring times he found time to read such books as Matthew Henry's Commentaries, Lives of early Methodists, Finney's Lectures, and the sermons of Wesley, Maclaren and Whitefield.

Following his dismissal from the Army, he became the sensation of the world. Buildings could not be found large enough to seat the crowds. From all over the world people were converted under his preaching. His first visit to America was made in 1889, where he conducted a meeting in Brooklyn, N. Y. It was during this visit that he brought to the memory of Sankey a visit which he and Moody had made to Epping, when they went to a Gipsy camp, and one of them placed his hands upon the head of a little lad and said, "The Lord make a preacher out of you, my boy." The lad was Gipsy Smith. He made five evangelistic tours of America, preaching in all the large cities of the land.

THE MAN AND HIS MESSAGE.

Gipsy Smith stands today a towering man, a Gipsy in all his strength. On the platform he is masterful, yet as simple as a child. He stands as straight as an arrow. To him there is no sham. He knows what he wants. As Finney he is pleading a cause for Christ and must have decisions which are clear-cut. He gives much attention to gospel singing in his campaigns. During the war he would have those lads sing, "When I Survey the Wondrous Cross," until every eye was stained from weeping. Through these songs he brings Jesus near to the people.

His messages are simple statements of the great stories of the Bible, which have been tested in his life. He knows Christ as his personal Redeemer, and of this Christ he speaks. This humble message has placed Rodney Smith, the Gipsy lad, at the forefront among God's soul winners.

SIDELIGHTS ON HIS MESSAGE.

The Gipsy preacher knows how to tell a story so as to drive itself home to the heart. A group of men once refused to go to hear him preach at a certain place, because they said, "Only women go to church." But the Gipsy returned, "Yes, and it's nearly all men who go to jail." Last year while he spoke at the Ocean Grove camp meeting, he stood with his tear-stained face and pleaded for a deeper type of Christian experience among the members of the churches. Eyes were red when he finished, because he showed us, "Jesus, the humble Nazarene." Once he said, "There are lots of preachers in the beer-shops at this moment. What the Church has to do is to find them."

Many a night after a hard fought cam-

paign he will throw himself upon his bed and say, "Good night, blessed Jesus; we are on the same old terms." For his unusual success as a soul winner, he wants no credit. He speaks of this as a sin against the Holy Spirit. He says it is not a magnetic personality, but it is what Jesus called it, "power from on high." He pleads for the Holy Spirit in the services, and not man-made efforts. As Booth once remarked, Gipsy Smith has done much to "belt the globe with the golden cable of the song of salvation."

Though he has now passed the limit of man's allotted time, he still proclaims the saving grace of God. For some fifty-four years he has traveled the nations of the world as a soul winner. He is closing his life's work as he closed one of his books:

"I have lived in the sunshine of the spring and of the summer. I have lived in the golden browns of autumn, I have tasted the rigors of winter, but I see in the distance the dawn of a new day, a day that shall be eternal, and I move forward to meet it with one song, one theme on my lips, 'Wonderful, wonderful Jesus.'"

Yes, he is—from the Gipsy tent to a world parish—an unsurpassed miracle of grace.

Echoes From My World Tour of Evangelism.

The annual missionary address, in condensed form, given at Camp Sychar, Aug. 15, 1934, by Miss Anna McGhie.)

PART II.



E had a wonderful meeting with the National Holiness Association in Tientsin. There the congregation was composed of educated and wealthy Chinese.

They said "We want you to tell us all you know about Jesus and we will come three times a day to listen." What wonderful days those were. As fast as new light was received they walked in it. Each service saw filled altars and many were sanctified. Among the converts was a wealthy educator. He was an active anti-cigarette, anti-opium and anti-concubinage reformer, for concubines are more common than wives. He paid the sum of \$10,000 a year for newspaper space in his reform crusade which he thought would eventually save China; but I said to him, "This wicked world is not reformable; it must be saved from sin by Divine power. You are working on the wrong line; your people will live right when their hearts are transformed." God flashed the truth upon him and he was converted. The next day he wrote his testimony and published it in the paid newspaper space as he had been publishing his reform messages.

A remarkable trophy of divine grace was an old Buddhist man who for seventy-one years had prayed to a little image of Buddha from a half hour to an hour a day, and he wore these two little miniature Buddhas next to his heart since he was six years old. But he found Christ, took off the gods he had worn for seventy-one years saying, "I wore my gods on my heart, but now I have my God in my heart." Later he was sanctified and bowing before his children, he begged them to forgive him for not having been able to lead them to Christ.

When the Orientals find Christ they make priestly Christians. How I love to hear them pray! I shall never forget the music of their prayers; it is golden melody. They walk 50 to 100 miles to get to a Christian service and always begin praying at 4 A. M. When they ask God for anything they expect him to do it. After all it is not according to our asking

(Continued on page 7)

IS THE GAME WORTH THE CANDLE?

By Bishop Warren Akin Candler, LL.D.



It is authentically published that between January 1st and June 1st, 1934, strikes cost the loss of ten million man-days, thus depriving so long laboring men of their wages and the general public of the fruit of their toil.

This enormous loss was incurred by strikes which have become all too frequent, and in most cases have been without justification.

The loss of so many days of labor, perhaps, represents a loss of over fifty million dollars in wages, to say nothing of the loss to the public in general. This huge sum which would have been earned without strikes would have gone back into the channels of trade, payments for rents, food, clothing and other necessities and comforts.

In the strikes of the longshoremen on the Pacific coast, which led to other conflicts between capital and labor, the damage to the general public was immense, and was far less than the amount lost by the strikers. It is just to say that the wisest and best leaders of labor in the United States condemned this strike, and condemned it justly. Over one million people were made to suffer in a conflict for which they had no responsibility or blame. Their normal activities in business and other lines of labor were arrested, and their supplies of food were seriously diminished, and in some cases entirely cut off.

All good people are sympathetic with the efforts of laborers to better their conditions. Their right to strike will not be denied by just and wise men; but the wisdom of strikes may well be questioned. They are, generally speaking, unreasonable and futile.

All classes, rich and poor alike, must have houses in which to live, clothes to wear, and food to eat. If the wages could be doubled by a strike or any other means, the inevitable result would be to increase rents and advance the price of all the necessities of life. A house that, under present conditions, would cost three thousand dollars to build, will, if the cost of labor and lumber be increased, cost six thousand dollars. But the rent of such a house would be proportionately advanced.

The same is true with reference to all the things which are called the necessities of life. If it should cost twice as much money tomorrow to produce a barrel of flour as it does today, the price of flour would be doubled. Every article required for food and raiment must be raised in price exactly in the same proportion as the cost of producing it is raised. This must be clear to any fair mind.

It must be evident also that there is a point which the price of labor may reach, when capital will seek other investments than the enterprises which pay wages. Idle money or poorly invested capital is always seeking some better investment from which to derive income. When it cannot be invested profitably in industrial or commercial enterprises, it will run into real estate. That would cause such an advance in rents as would be burdensome to every one not possessing a home.

There is, therefore, a point beyond which it is not safe for wage earners to demand increase of wages, or require fewer hours of labor, which is the same thing as raising wages.

There is a price for a day's labor which capital can afford to pay, and which labor can afford to accept; and both parties should be fair and just to each other that the price of labor be not too low nor too high. Labor which is extorted by capital for less compensation than it deserves tends to create discord, and it is equally true that labor which calls for higher wages than it justly earns is a curse to all classes.

About a year ago it was claimed that mil-

ions of men were without employment, and the general government set up many devices of relief that they might have remunerative employment and living wages, but during the last six months strikers have said that they could do without employment and live on what they had while constraining employers to raise wages. This has tended to alienate public sympathy for any of these striking bodies. Even the wisest leaders in the labor movement have condemned them.

The time has come when both capital and labor must recognize their duties to the general public and not practice injustice to one another. It has been said that many of these strikers have been inspired and inflamed by communists. If such be the case, the matter is even more regrettable. Let all concerned understand clearly and finally that communism will not be endured in this country. Wage earners have nothing to gain by listening to the plausible but delusive pleadings of communists.

It is to be feared that the immense expenditures of the Federal Government for the relief of the unemployed has contributed to produce communistic sentiment. But these expenditures of the government must soon cease. They have gone as far as the Federal income will permit. The issuing of millions of bonds to provide funds for these schemes of relief may lead many to suppose that there are unlimited resources in government. This is a delusion and a snare. Good government is always poverty-stricken, and it ought to be.

The main function of government is to do justice; and not to operate as a mere charity and help organization.

It is greatly to be feared that when the extravagant sums now being distributed by relief officials to people who profess urgent need, cease, there will be serious disorders. Men and women who get public funds without labor will not be content when those funds are withheld longer from them.

A strike is a sort of demand for the money of other people; and a riot may spring when popular demand for government funds is no longer heeded.

Both capital and labor must cease their strife and give no color of encouragement to communism or any of the socialistic schemes which are being propagated throughout the world by the Russian Soviet.—*Alabama Christian Advocate*.

America's Program.

BY W. W. CARY.



RECENTLY several magazine articles have appeared in series to pronounce boldly the drift of America toward Socialism, Fascism, or Communism, and have given as the certain cause that: "These groups have a program, definite and complete, while we, in America, are drifting without any program."

This utter folly gains credence among those who should be less blind. America has today and, since its founding, had a program; definite, complete, authoritative; of proven worth and time tested; fully adequate to meet every individual, as well as national crisis. The Mayflower Compact, drawn up before the Pilgrims landed on Plymouth Rock, was a solemn, considered, signed memorandum of their plans and intentions when they should begin a settlement, which began a nation. It reads as follows:

"In the name of God, Amen. We, whose names are underwritten . . . having undertaken for ye glorie of God and advancements

of ye Christian faith . . . a voyage to plant ye first colony. . . ."

James Truslow Adams in, "The Founding of New England" (pub. 920) gives a summary of all modern research about the Pilgrim Fathers. Of their life in Holland, just before sailing for these shores, he says, "They seem, indeed, to have valued 'peace and their spiritual comforts above any other riches whatsoever,' and to have lived together in 'love and holiness.'"

John Robinson, their pastor in Leydon, gave them this parting counsel as they sailed:

"1. And first, as we are daily to renew our repentance with our God . . . so doth the Lord call upon us. . . . to a both more narrow search and careful reformation of our ways in his sight. . . ."

"2. Now next after this heavenly peace with God and our own consciences, we are carefully to provide for peace with all men. . . ."

The record shows this letter "had good acceptance with all and after fruit with many." The Compact and this letter are worth reading to refresh our memories of these, our ancestors. For a quarter of a century there has been a concerted attempt to discredit the religious motives of the Pilgrim Fathers. But the record remains for any unbiased reader. After tons of scurrilous attacks and contumelious abuse upon them we must go back to documentary evidence to learn what manner of men they actually were.

In our newspapers and magazines for decades there have been a thousand references to the early American Puritans forbidding to whistle on Sunday, to one that tells of their godly living and their earnest purposes to serve God and build up a Christian state. No wonder our sadly miseducated young people have learned to think on the Puritans with wholly distorted and unjust contempt.

Obedience to God; Christian faith; the Holy Bible as guide to daily living—these were the PROGRAM of the founders of America. Individual leaders and groups have carried on this program in the face of every opposition. God has had his witnesses in every generation, such as Bishop Asbury, Jonathan Edwards, the Great Awakening, the Canebrake Revival; Finney, Moody, Torrey, Sunday, Inskip, Fowler, Brengle, Morrison, Butler; the great Missionary world trek, the Holiness Movement. The chain is unbroken from 1620 to 1934, and, please God, will so continue until the Master comes.

Scoffers, walking in their own lusts, strive day and night to destroy the very facts, lest

(Continued on page 5, col. 2)

Some Good, Suggestive Sermon Material

will be found in Fife's Sermons, Vols. I and II. These sermons might be considered a bit crude by some, as the author's style is similar to that of Sam Jones. His sermons are on definite sins, and this is a need of the hour. The ones on "The Unpardonable Sin," "The Judgment," "What Will You Do With Jesus?" "Amusements," are very good indeed, as are the others. One book contains 16 sermons and the other 13.

These volumes were published to sell at \$1.50 each, but we offer both of them postpaid, to turn them into cash at once, for \$1.10. The type is large—pleasing to the eye, and the books are attractively bound in cloth, stamped in gold. They are especially designed for ministers, but we sincerely believe that any one who reads them will derive great benefit. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DuBOSE.

LOT'S WIFE.

SOME while ago, I met a story in the South to the effect that a strolling preacher, of perhaps no authority other than his own recognizance, had stated that the body of Lot's wife, still a pillar of salt, is standing where it stood immediately after the overthrow of Sodom and Gomorrah, in the eighteenth century B. C. Of course, a story so ill founded and untrue does not deserve a moment's controversy. It is the product of overweening and misguided zeal. But the very reference calls attention to the story of this unhappy woman of a far antiquity, whose body, according to very distinct statement of Scripture, became a pillar of salt. This record has been treated by thousands as the veriest myth, and unworthy of a place in Bible writing. But though the body turned to salt long, long ago disappeared from the face of the ground, as would naturally be expected, the story, when read and understood in its connections, is straightforward and thoroughly reliable. It was a case of natural death from asphyxiating gases, and of the changing of the body into salt, through chemical action in an atmosphere thoroughly permeated with salines.

It is to be understood that the cities of Sodom and Gomorrah were situated in a plain of some ninety thousand acres, and very fertile; but now represented by the waters of the southern end of the Dead Sea, specifically that part which lies south of the peninsula of Lizan. The upheaval and conflagration which rained fire and brimstone upon the wicked Sodomites caused this plain to sink below the level of the sea, and its upper waters to flow in. From the edge of this plain it was a sudden rise to the upclimbing hills of Moab. The Genesis narrative shows us Lot, his wife and their two daughters as just having reached this beginning slope. The tides of deadly fumes were rolling up from the plain, and only haste could bring the fugitives to a place of safety, far up the Moab hillsides. The Bible recital shows the mother to be hesitating and lingering in the flight. "But his wife looked back from behind him and became a pillar of salt." It was a conjunction in which ells and yards determined the matter of vital breathing. The wife's hesitancy was instantly fatal; she perished from suffocation, produced by the sudden enveloping gases. It was divine judgment visited through natural causes.

The downpouring showers of brimstone and salt-peter naturally would have clothed the body and interpenetrated its members with granulating salts, which would have thus been changed into a salty mass, taking the shape of a pillar, or, maybe, a shape of weird human likeness, which doubtless remained for a long period, or until a returning natural atmosphere dissipated it.

On the Judean side of the shallow, salty sea, which has taken the place of the former plain, there are extensive formations of salt in rock form, which can be assigned to no other cause or time than to the midnight rain of sulphur and nitrates upon the land. In this fact is even a suggestion that the waters of the Dead Sea, in entirety, which are known to be the saltiest of any body of water on the earth, may have come to this intensely saline state only after the catastrophe visited upon the plain. It was a sea of salt before, but the rupture of the earth crust to the southward may have opened up new stores of underworld chemicals which have added not only more salt to its tides, but infused into its waters those mines of liquid gold and other

nature by-products which have caused scientists in these last days to speak of it as a mine of fabulous wealth.

In 1926, when visiting and studying along the northern shores of the Dead Sea, I noticed the excessive percentage of salt in the sand drifts of the region, sometimes as much as 33-3 per cent. I recall a particular slender column of sand which had accumulated about a small dwarf growth, which had become measurably compact, and had assumed the semblance of a pillar, the high percentage of salt giving it cohesiveness and persistency. The impulse to call it "Lot's wife" was natural. Perhaps during the eight years that have passed since I saw it the winds have scattered it upon the floor of the plain. It is possible that the appearance of these temporary "pillars of salt" on the Dead Sea shore may have been mistaken by overcredulous tourists for the original of Lot's wife.

The Bible story of Lot's wife is simple, natural and thoroughly believable, and came about as the Scriptures say.

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we should walk in the path of our godly predecessors. We have full warning of the coming of such "false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." 2 Peter 2:1. They dominate the educational policies of popular magazines of the better sort and of almost all newspapers. They write the textbooks for schools and colleges. They also teach our youth. They are directly responsible for the "swift destruction" in store for us, if we do not turn back to God.

Christian faith guided by a Holy Bible is a complete, authoritative, time-tested PROGRAM, sufficient to direct officials, statesmen and private citizens. The President, Congress, Governors, State Legislatures—all can turn to the Book for guidance in every crisis and receive sure counsel and direction. Nothing can arise in human experience which is not fully provided for in this mighty program given us by Heaven's King.

Every part illustrates this truth. The book of Proverbs offers detailed instruction in conduct to a father, a son, to a mother, a daughter, husband or wife. One is told how to behave in king's palaces, at dinners, in village counsels; toward those highly placed, toward the humble. It is a complete guide to social conduct.

It is also a complete financial handbook. Many a Christian, now mourning distressful poverty, could have avoided disaster by a close study and application of the admonitions therein. Turn to this book and list the direct, terse, detailed rules laid down. In the sixth chapter one is told just how long it is safe to wait after endorsing another man's note.

Its sayings are a guide to Government, compendious and practical. "By me [heavenly wisdom] kings reign and princes decree justice. By me princes rule, and nobles even all the judges of the earth."

Alas! If in this present national need we heard of a President on his knees, like George Washington, seeking counsel of God; instead of from agnostic worshippers of their own great brains; if Senators and Congressmen quoted and obeyed the Scriptures more and economic theories less, our Government would be moving in sure paths toward safe goals.

The Christian PROGRAM for our nation is being discredited, vilified and discarded as though already tried and proven worthless. It never has been tried, save for brief periods and by individual men. In every such case it has proven the one sure path of wisdom. "Now certain ungodly men, who were before of old ordained to this condemnation. . . turning the grace of our God into lascivious-

ness, and denying the only Lord God and our Lord Jesus Christ . . . speak evil of those things which they know not. . ." They assert Christianity to be a failure and, blind to the truth, contemptuously cast the whole Christian PROGRAM into the dustbin of forgotten things. Then, each in turn, proclaims his man-made panacea.

One cries, "Legislate. Make more laws. Create agencies. Put one or more commissions in charge of every phase of human conduct. This is the cureall."

Another chants, "Blue shirts; silver shirts; storm troops. Dictator. Away with legislatures, democracy, constitution, international and racial amity. U. S. for U. S. alone. Let all other nations perish. Fascism will save us."

A third babbles, "Follow Karl Marx, Lenin, Stalin. These are the fount of all wisdom. Crucify Christ and choose these sons of Barabbas."

These very blind ones will in many instances be the first to perish if their patent medicine remedies are accepted. Being fools their own folly is their destruction.

Meantime the Christian, though mourning this blind leadership which takes the blind ditchward, yet walks in the light of God's Word; humbly submitting to injuries and hatreds without malice; always rejoicing with hope in the knowledge that though evil seems in the ascendancy those forces cannot move an inch beyond God's predetermined bounds. He does not, as some falsely aver, selfishly look out for himself and let others go hang. He is ever faithful to do his full duty as citizen and neighbor.

But his investment is in Heaven where thieves cannot break in and steal. Should mankind rush madly down the hill of destruction in rebellion toward God, he is not caught in the crowd. With Bible in hand; with prophecies to show him the future; confessing himself a stranger and pilgrim on the earth, declaring plainly that he seeks a country, that is an heavenly, he marches on in a straight and narrow way in obedience to the law of his Father.

"Wherefore God is not ashamed to be called their God; for he hath prepared for them a CITY."

The Lamentations of Zion.

MRS. H. C. MORRISON.

IT cannot be denied that, among serious and devout people, there is a heart-cry for the work of the Lord to be revived. We have fallen upon strange times when people are trying to palliate their consciences and adjust themselves to situations by saying that "times have changed;" that the methods used in old-time revivals are not any longer adaptable to present-day conditions. People have become too cultured and too highly educated to humble themselves at an altar of prayer and pray God for forgiveness and reconciliation.

Children are not brought up around the family altar, taught the awfulness of sinning against God, and made to feel their need of repentance and faith in Jesus as a Savior; but they are "graded" through the Sunday school, "promoted" into higher ranks of Bible study, and finally brought into the church on Easter Sunday—with a great gap in their training—the salvation of their souls. They become full-fledged members of the church, assuming its obligations and going through the various programs, yet with that one essential fact of the salvation of their souls still unattended to.

This sort of thing has brought about the desolations of Zion and many churches do

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ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

"The Greatest Institution in all the World."

Rev. A. D. Houglin.

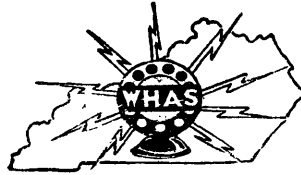


WHILE I was serving a pastorate in a certain city in Kentucky a few years ago, a former student at Asbury, a young man who had studied in one of the leading Universities in the north and traveled abroad for his research work on his M.A. degree, made the remark before my congregation that "Asbury College is the greatest institution in all the world." After the service I remarked to my friend that in view of the fact that he was familiar with larger institutions than Asbury, and had traveled abroad, that he had made a rather broad statement in placing Asbury at the top as "the greatest institution in all the world." He replied, "I meant every word I said; these other institutions are just educational centers; they teach so and so, but *Asbury is different*. It is the greatest because of the kind of work it does." *Asbury is different*. It unites spiritual life and training with scholarship. It gives the student that, plus something that enables him to face life, not only with a mental preparation but with a heart culture that will help him to live largely and usefully.

Asbury is now having its fall opening; already the boys' dormitories are full. There are fifty more young women registered this year than last year. When you consider that here is assembled from every quarter of the United States and from all around the world the second most representative educational group in the United States, one must have to admit that here is an educational center that is unique and unusual, in view of the fact that a large number of colleges have had difficulty to amass a student body in recent years large enough to justify the opening of their doors.

Asbury is great in her ideals, great in her world-wide vision, great in her consecration to the task of training young men and women in those things that are best in life. She has a student body of earnest, serious-thinking young people, a splendid faculty of heroic, sacrificial men and women who have been educated in the leading institutions of learning in our country and abroad. They have blended scholarship and religion in a way conducive to rendering the greatest service to this age, in a day that needs a vital message and a gospel interpreted in a way to meet every need of mankind.

Asbury is ideally located. As an institution, her campus and buildings present a panorama of surpassing beauty. To walk across the length and breadth of her campus is to look upon an outlay of buildings, lawns, aquariums and beauty spots of scenic excellence beyond the force of words to express. The very atmosphere breathes with inspiration. It is a notable fact that those who come to Asbury and see the school as it is, meet and mingle with her students, go away impressed and with a good word in her favor. The writer recently heard a great pastor of one of our churches speak very highly of the school and his impressions after several visits to the College last year. A few years ago a citizen from my home-town visited Wilmore for the first time and, upon being shown about the campus of Asbury, spoke with both delight and surprise at the "beautiful buildings." He said, "I never had any idea that the College was so large, or that



RADIO DEVOTIONAL LEAGUE PROGRAM

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7 to 7:30, Central Standard Time.

Midweek Hymn Sing, Thursday from
7:15 to 7:30 P. M., Central Standard Time.

These programs are heard over WHAS, Louisville, Ky., 820 Kilocycles.

These programs are sponsored by Asbury College and Asbury Theological Seminary, given in the studios at Asbury College, featuring the Radio Devotional League Quartet and other organizations.

there was anything like this at Wilmore." This cultured, refined lady has lived almost under the shadow of Asbury all her life, not knowing the truth about the greatness of the school. Seeing was believing and she went away with a great appreciation for Asbury College. A great man once said, "I cannot know my brother well and, at the same time, hate him." No one can be truly acquainted with Asbury and not believe in, appreciate and respect the work she is endeavoring to do.

Any school that can send out hundreds of pastors, teachers, scores of evangelists and produce some of the outstanding missionaries of our day is worth considering. A school that could give 110 A.B. degrees, and 21 B.D. degrees in one year is certainly accomplishing a big task in preparing youth for Christian service. Under the inspirational leadership of the new President, Dr. H. C. Morrison, the school has gone forward this year, cutting down expenses, decreasing indebtedness, enlisting the interest of the largest student body in several years, and with the backing of the alumni and its thousands of loyal friends over the country, will continue to grow and remain a center of widespread spiritual and intellectual influence.

I was converted at her altars, received my call to preach, and had my first experience in "saving souls" at Asbury. I have had a chance to attend school and visit classes in several Universities and Theological Seminaries North, East, West and South and, judging Asbury in the light of my acquaintance with these other institutions, my appreciation for the kind of training Asbury gives has been intensified and deepened.

Marriage Customs in Nigeria.

Miss Josephine Bulifant, Returned Missionary from Africa.

My main work in Africa was in the founding of a girls' school in a remote section, where prejudice was strong against elevating the standard of womanhood. Immediately after arriving at Oro in 1930, I found that girls and women were regarded as goods and chattels. The greatest problem that we had in working with girls was the matrimonial problem.

When Pauline Guyer, an Asbury graduate, and I were sent to Oro to start a girls' school, the first girl we heard of, who needed help, was Alege. This attractive daughter of

Africa was about sixteen years old. Her father was a man of high position among his people, an aristocratic old native, very polite and hospitable. As the custom of his tribe was, he had promised Alege in marriage to a man much older than she, who had several other wives. This man of course must pay to the father the bride's price, consisting of gifts, such as goats, cloth, yams, chickens, corn and money. When the groom had fully paid the price he could then claim his bride.

Alege's father loved her in his way and he let her pass the usual marriageable age without forcing her to go to her husband's home, as is usually the case. As Alege grew up she began to hear snatches of the gospel story. The story of Jesus touched her heart. It was given to her by native Christians little by little. Finally, she found her way to a humble mud building where Christ was preached. She gave God her heart and day after day she returned to this house of prayer to hear more about him and his way. Her father found it out and forbade her going. When she sang Christian hymns about her work she was severely beaten. When she refused to go with the other girls of her class to sacrifice to the idols she was stopped up in a dark hut and refused food and water for days. Through all her persecution she manifested a sweet spirit and witnessed to her Savior. At last the father decided that the only way to break her was to give her to her husband, even though she was bitterly opposed to this.

This is the story that reached our ears when we arrived at Oro. It was told by native Christians who were anxious to see the girl set free from the clutches of darkness and allowed to worship the true God, who meant so much to her. Their confidence in the white people was unbounded, but what could we do? We could not take the girl away from her people. We could not interfere in the tribal customs which are recognized by the British government. All we could do was pray and try to win Alege's father to Christ.

A year passed away and we could see no answer to our prayers except that Alege had not been forced into marriage with the heathen polygamist. Then the climax came. I was at another station then, but there were two missionaries at Oro. Alege was carried by force to her pagan husband's compound and closed up in a dark hut with a guard set around her. She kept praying, "Oluwa, gbami o!" (Lord, deliver me!) In the night while the guard slept she made her escape and ran the five miles in the dark, through a stretch of grass-land infested by wild animals and reached our mission station in safety.

That morning, strange as it may seem, the native judge came to Oro. He made this trip only about once a year as a rule. The district judge is a man of great power among the natives. Our missionaries decided to take Alege's case to him. Her people were all called in. It took all day to try the case. These long "palavers" are very wearisome to the missionaries, but we all have to go through with them rather frequently, for we are often called upon to settle disputes.

One of the missionaries had just received a box of peppermints from home. At critical points in the "palaver," when things looked dark for Alege, she would throw these peppermint drops to the judge and other leading men. They had never tasted anything like it before. They smacked their lips and ex-

claimed, "How cooling it is, oh, wonderful white people!"

At night-fall the judge gave his verdict. We were allowed to keep Alege, but we must pay back to the father the equivalent of the bride's price which he must return to the disappointed would-be husband. This sum amounted to about fifty dollars. Again how wonderfully God worked, for it was unusual indeed to find money to that amount on the mission station. God had touched some heart at home to send the money which reached there just in time. Alege was told that if she ever darkened her father's door again she would be poisoned.

I returned to Oro and taught Alege for nearly two years. I have never had a brighter pupil, white or black. She went forward by leaps and bounds, "growing in grace and in the knowledge of her Lord and Savior." She has been a blessing to all who have known her. She is now married to a Christian young man in Oro and they have established a Christian home, where their light shines amid much darkness. The real meaning of home is not known among the heathen. Often a husband is chosen for a girl on the day she is born. One of my girls who was fourteen had been given to her husband at the age of seven. Pray for Africa's girls, for our God surely answers prayer.

BUD ROBINSON'S LETTER.



N my last chat I was in Chicago and told you that we had three days ahead of us in that city. Sunday morning we were with Brother Joe Myers in Austin; in the afternoon we were with

Brother Miller in First Church. The crowds came until it looked like old times. I think every seat was taken, upstairs and down. At night we were with Brother H. W. Morrow in the Woodlawn Church. Brother Morrow is resigning at Woodlawn and is taking the field as an evangelist. He is one of our best men and great pastors.

I overlooked some of the fine fishing trips we had in Wisconsin. Brother Chalfant and the two boys, Frederick and Morris, and Old Bud had a beautiful time on those lakes. At Clam Falls we had a great time and caught them by the dozens, but our biggest catch was down below Mercer, when we were with Brother Myers. One morning at the break of day little Morris and I were up and with a spade dug a can of worms and by sunup we were in a boat and on the lake. And by late breakfast we came in with eighty-two. Gentlemen, that was luck personified.

In all of my travels I have not worked a better state than Wisconsin. Sunday night, after preaching three times, the brethren landed me at the depot. Had a fine night's rest, reached Minneapolis about eight o'clock. Was met by my old friend, B. V. Seals, our splendid District Superintendent on the Central Northwest District with Pastor Johnstone. We spent the day in the parsonage and on Monday night opened our first service on the district with Brother Johnstone at First Church. Brother Johnstone is one of the biggest men of his size between Old Orchard, Maine, and Seattle, Washington.

At ten-thirty that night Brother Seals and Old Bud boarded a splendid train headed for Sioux Falls. We were met at the train by Rev. Harold Walker, who has been a student at Pasadena. As our pastor had resigned in Sioux Falls, Brother Walker had been there in a meeting. Rev. Shea is taking up evangelistic work, since resigning at Sioux Falls. Brother and Sister Walker joined us here and traveled with us for more than a week. They are very fine young people and have accepted a call to Corsica, S. D.

We left for the home of Brother and Sister Bruner who are pastors at Viborg, S. D. We had a service Wednesday night and Thursday morning drove to Turkey Valley, one of their other appointments. After a good season of prayer we made a run to Corsica, where Brother and Sister Walker have just accepted the pastorate.

Friday morning we were up early and made a run to Kimball, where Brother Drown is our fine young pastor. He is a strong preacher and a beautiful singer and has a splendid people. He is down in the drouth stricken territory where everything seemed to be consumed by the scorching sun. The government has bought up about eighty-five thousand head of cattle in that country and one-tenth of them were knocked in the head and buried, and the others were shipped to grazing lands of Texas, New Mexico, Louisiana and Florida.

We drove into Mitchell, S. Dak., and spent the day resting and catching up with our mail. We have a splendid pastor in Mitchell, Rev. Raymond Wise. We took off Saturday night to rest. Mitchell is a splendid city with a very fine college. On Sunday morning we drove to Mt. Pleasant, where Brother D. C. Stout is our fine pastor. We took dinner with a fine family and then drove to Mitchell and had two great services, afternoon and evening, in the City Auditorium. We had large crowds and spent Sunday night in Mitchell.

Monday morning we drove to Loomis where Mrs. D. C. Stout is pastor. We had a service and took dinner with Brother and Sister Stout. They are both splendid preachers and have two churches. Monday night we went to Plano where Brother and Sister Bohannon are the pastors. We have now been out eight days and have preached to large crowds, overflowing houses.

In perfect love,
UNCLE BUDDIE.

(Continued from page 3)

but according to our faith, and if our faith is not equal to our asking, our praying is in vain and an insult to God. They are also priestly in their giving. Though they only have one meal of rice a day they lay aside one spoonful to give in their Sunday offering.

There were three things that depressed my heart and to which it took days to find divine adjustment. First, the little helpless children which swarm like flies in the streets. They are not born heathen. They are made heathen as they are taught by their parents to worship the devil. Then the heart-breaking heathen funerals. I can never forget the mourners' cry of despair in the streets as they carry their loved ones away for burial without hope, and my soul groaned within me and I wondered how long Satan would continue to drag the millions down to a Christless grave. Even now I hear the heart-breaking cry going up from parched lips. Have we been doing like Nero, fiddling while Rome burns? Are we just fiddling while the world burns up with sin and idolatry. I wept many times and wondered if our consecration was genuine or were we just playing at religion. Another distress was the sick and dying, for heathenism makes no provision for the suffering. Sick children are put out in the streets to die because parents cannot afford a funeral. One dear American missionary gathered up 15 baby girls which were thrown out to die. One of them the hogs had found before he did and one of its limbs was eaten away. I saw the little cripple going about aided by crutches, happily singing gospel songs. It goes without saying that the way little ones, so dear to the Savior's tender heart, are being treated and pushed out of the world, is nothing short of devilish. It ought to be stopped but who is going to stop it if we don't?

When itinerating in the dispensary car, we

obtained a full view of the waste of human life by disease. Burning fevers, leprosy, smallpox, open sores and inadequate nourishment. Starved mothers with little children in their arms whose limbs were not much larger than a good sized fountain pen. Many whose bodies water had never touched, no tender hand had ever ministered to them and they were just waiting for death to release them. Again I said, "Lord, we need a deeper experience of the Calvary love of Jesus in America." Surely there is more we can do. Parents take their leper children out to the graveyards and leave them there to die. Villages gather their lepers into an old building pretending to give them a feast and after barricading the door, set fire to the building; or take them into a field and shoot them. That is heathenism.

The caste system of India is satanic. It is a fraud against God and humanity. Mr. Gandhi would serve India better if he would seek to reform their religious system rather than the government. Where people worship cows, snakes and monkeys; where the priests teach that gross sin is pleasing to the gods, the people can be nothing else but vile. Mr. Gandhi is not a Christian. He is an orthodox Hindu and a cow worshipper. He has accepted the teachings of Christ but has rejected Christ himself. In visiting Indian homes I found the sacred cow always occupying the best room while the women were secluded in dark zenanas. A high caste woman beckoned me into her little zenana no larger than your clothes press, saying, "O, I am so lonely; I have no children and my husband is cruel to me. My only companion is this pet monkey." Today as I close my eyes I see the hands that are beckoning for help that never comes. God is looking for some of you dear young people to carry his gracious message of love to them. He will hold us responsible.

I would like to talk about North Africa, though I have not touched the heart of Asia and dare not mention the Philippines. In Cairo day after day I passed the Moslem College where 10,000 young men are in school, not for a liberal education but to study the Koran. They are going all over Africa proclaiming the faith of Islam. David said: "Ethiopia shall soon stretch out her hands unto God," and before he was scarcely laid in his tomb, the Queen of Sheba came to Solomon enquiring of his God. A thousand years later the Eunuch came to Philip. They are still stretching out their hands unto God. Many times we looked upon thousands bowed in a semi-circle, saying, "There is one true God and Mohammed is his prophet." They should be saying, "There is one true God and Jesus is his Son."

Europe is as pagan as Asia. All the Roman Catholic church has given the people are pictures, images, and bones of dead saints, so they too are wending their way to eternal darkness. The shameful order of things all over the world and the shortage of workers are not God's plan, I am sure.

Some of you will be called to go, others to give and all of us are called to pray. God wants some definite praying done. When God saved me, he put a love in my heart for the whole world not a fraction of it. Jesus loved the whole world and so must we, and each of our lives should touch the whole world. I began at once to make a daily trip around the globe in intercession for the dying millions. We can have souls to our credit in heaven we have never seen here, and God will hold us responsible for the prayers we do not pray as well as for the prayers we do pray.

One hundred and fifty-three young people filled the altar space at the front of the auditorium, following this address, saying by the action, "I'm ready and willing to go wherever the Lord wants me."

L. CHESTER LEWIS, Reporter.

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(Continued from page 1)

for the habitation of intelligent beings where there is no sin, and into which no sin can enter. In his love for the race he had created, which had fallen and sinned against him, and his determination to have a sinless world populated with sinless beings God had before him a tremendous problem. He might have created a new order of intelligent beings, but they could not have been truly great beings without being free, and if created free they, too, might sin. He had already created beings. He had man upon his hands. He loved him with an infinite love. We say it with profound reverence, but it is possible that God could not have created a greater being than man. We grant you that today he is imperfect, but there is a tomorrow. This is only man's beginning. The bud is here in this imperfect world; there is another and a perfect world, where the bud will bloom in the perfection of beauty. It may be true in the creation of man God reached the heights of the creative power. We shall not quarrel over this suggestion now, but some millions of years hence, when man has had an opportunity for growth and development, when he has had time to come into his own, when he has somewhat approximated the divine will and purpose, when we look upon him in his resurrected glory, we may sit down and talk the matter over with more of the facts at our command than we can possibly have at this moment.

God had created man in his own image. He had made him immortal. The stretches of eternity swept out before him. He had given him capacities, power, and possibilities of development marvelous to contemplate. If questions can arise in the mind of Deity the question arose in the mind of God when man went into rebellion and sin. Shall I destroy, or shall I redeem? Come to think of it, he had created an indestructible being—a being whose immortality defies the stretches of the eternal years. You cannot destroy man. You can break up and rend his body, but you have only torn down the house in which he lives. You can pile the wreckage of the train upon the physical being; the earthquake may seize him with its monster jaws, the belching volcano may open beneath his feet and consume his tenement with its tremendous fires, but you have not touched the man. You have

THE PENTECOSTAL HERALD

How It Started

No. XI.

In those days there was much controversy going on in the Methodist Church over the Wesleyan interpretation of the scriptural doctrine of entire sanctification. A large percent of the church membership at that time knew no more about Mr. Wesley's teaching on the subject of sanctification than they knew of Alexander Campbell's teaching on water baptism. Pamphlets were constantly appearing with all sorts of false statements with reference to Mr. Wesley's teaching, and misleading interpretations of the scriptural teaching on the subject of sanctification, subsequent to regeneration.

As I was publishing the only paper in all the Southland that stood out strongly for the Wesleyan doctrine, that the nature of sin remains in the regenerated, but it can be removed by the Holy Spirit in answer to consecration, prayer and faith, I became a center of criticism and there was tremendous opposition, privately and publicly against the paper I had founded and was editing. The situation was interesting and, in view of the fact that those of my family who were nearest, were insistent that I should give up the battle, it was a bit trying, but in the center of my being there was a strong conviction to fight on, and a wonderfully restful peace. One of the blessed features about the religion of our Lord Jesus Christ is the fact that, in time of severe trial, you have the most gracious consciousness of his presence.

(Continued)

only wrecked and consumed the temple in which he dwelt. You still have the man with all of his splendid faculties and immortal capacities on your hands. If you flung him into the depths of hell, out of its fiery billows he would lift up his cry of warning and pitiful appeal for one drop of water. He is indestructible. He will, and must, possess his faculties, his personal consciousness forever. You cannot break up his individuality, he is a distinct, separate, SELF.

Thus we have the situation. This splendid, immortal being had become a sinner. He was a wanderer from God. He must roam in the blackness of eternal night, or some way of redemption must be found. The search was made. There was no angel in all heaven with pinion long enough to sweep across the wide stretches of man's prodigality and bring him home. There was no power, or possibility, or hope, for his restoration outside, and apart, from the Son of God.

The race must be driven into eternal darkness; into ever descending gloom and bottomless abyss of ruin, or the innocent Son of God must take the guilt, suffer the penalty of sin, and die in the place of man. I say it with profoundest reverence, God is shut up to one of two things—the intelligent race he had created and loved must be blasted forever under the curse of justice, or his Son, the immaculate, infinitely Holy Christ, must give himself to suffer and to die; and thank God, he "so loved the world," that he gave his Son to die for its redemption; to "suffer without the gate that he might sanctify the people with his own blood."

The word sanctification is used here in its highest evangelical and spiritual sense. Jesus' blood was shed to sanctify, that is, to cleanse from all sin, to make pure and holy. You may be sure the meaning of the word here is not simply the setting apart from some sacred office or service; it is far deeper than that. There is cleansing power in the blood of Christ. The human soul is defiled with sin and needs to be cleansed, sanctified, made pure, and fit for the inwelling of the Holy Spirit.

There is another and important thought in the text which must not be overlooked. The apostle, picturing the humiliation of Jesus who suffered without the gate, says, "Let us go forth, therefore, unto him without the camp, bearing his reproach." There has been, there is, and will be reproach attached to the cross of Christ. Separation from the

world and union with Jesus will always be misunderstood by the world. Our Lord himself has said, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."

In his memorable prayer to the Father in the seventeenth chapter of John's gospel, we find Jesus saying, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

The cross that saves must crucify. It carries reproach; it means death and separation from that which the sinful and worldly-minded seek after and enjoy. In the times in which we are living there is a constant seeking after a popular religion. Deceived men are deceiving the people by striving to make salvation so easy that it means no death to self, no separation from the world, no cross, no reproach, no holiness, and in the end, there will be no heaven. We take no part in these modern drives for church membership, and all sorts of schemes to induce people to join the church, leaving out the agonies of repentance and the gracious work of the Holy Ghost in regeneration. The people must be brought in by any and all means, and then they must be entertained with shows and pageants and swimming pools and gymnasium exercises; anything and everything that makes the church a place for the gathering and entertainment of a sinful, worldly people, who despise and sneer at the very word holiness, sanctification, crucifixion, cross-bearing and reproach. The folly of it all will not be seen and understood until it is uncovered and exposed in the glory of our coming Lord.

Let us be content with nothing less than going without the gate of popular approval of the world's endorsement; let us find the Christ who suffered to save, who gave himself and bore reproach for our redemption. Let us take his cross with all of its reproach and shame and know the inner joys of fellowship with him in his sufferings. There is a deep and holy secret here which no one knows, or can find or know, except those who go without the gate of popular opinions and approval, and the endorsement and sympathy of this world with its false conceptions of Christ, and the popular religions that know no cross, no death to self, no reproach for Jesus' sake. There is a sanctification wrought in the regenerated followers of Jesus by the Holy Ghost applying the merits of Jesus' blood, that is reserved for those who surrender all, who consecrate all and go without the gate bearing the reproach of our blessed Redeemer and Lord.

Call to Europe.

Rev. and Mrs. John Thomas, of Wilmore, Ky., have received an urgent call to re-visit Europe. The Cleveland Colored Quintette who accompanied them on their last tour, will be the singers. Four years ago they had a remarkable time of blessing in England, Scotland and Ireland. This time they are expecting not only to visit the British Isles, but also Norway, Sweden, Denmark, Holland, Germany and other countries if God permits. They are booked to sail on November 2nd, by the C. P. R. Steamer "Duchess of Bedford" from Montreal, going direct to Ireland. The first campaign will be held at Belfast, Nov. 11 to 25. Prayer is asked that the Lord will be pleased to start revivals in every place visited. Brother and Sister Thomas and the Quintette will be back in time to fulfill their camp meeting engagements.

"Drink has broken more homes, and wrecked more lives than any other cause."—Gibbons.

New Evangelist in the Field.

The Rev. Robert H. Williams, of Columbus, Ohio, who has for a number of years been a successful pastor, writes me that he is entering the evangelistic field. He is a man of excellent character, a college graduate. He has his bachelor of divinity degree from one of the great seminaries, and, best of all, he knows what conviction for sin is; he has experienced the New Birth; he has also experienced the crucifixion of the Old Man and the incoming of the blessed Holy Comforter.

Robert Williams is a man of fine personal appearance, a brotherly, lovable man, with magnetism and strength of character, thought, and expression. He has been a great radio preacher. He has served successfully a number of churches, all the while with the evangelistic spirit. He has had revivals in his pastoral charges. He has been successful in assisting his brethren in revival meetings. We anticipate for him a very successful and gracious evangelism in the wide field, which is in such great need of consecrated reapers. His address is Columbus, Ohio. Later on, I will be able to give that address more fully. I commend him very highly to my brethren everywhere.

H. C. MORRISON.

THE LAMENTATIONS OF ZION. (Continued from page 5)

not feel the need of a "set time for God to favor Zion" in special visitation of his power in conviction of sinners, the reclamation of backsliders, or the sanctification of believers. This is cause for constant grief to those who have spiritual discernment to know that this is merely a routine of church activities and not spiritual worship.

Some ministers have thought to solve the church attendance problem by getting a lantern slide, and thus interest the people. But the lantern slide cannot take the place of the blood of Calvary, nor can the telling of thrilling stories take the place of the "Old Story of Jesus and his Love."

We need a revival like we have seen in days gone by when, after a burning message from a Spirit-filled minister, the people cried out, "What must I do to be saved?" A revival of reading God's word. We need a revival that will awaken men and women to a sense of sin, that will sink the shaft of conviction deep into the hearts of sinners; a revival of fundamental doctrine concerning sin and righteousness, the life that now is, and that which is to come. A revival that will reach from the kitchen to the parlor; that will permeate every avenue of domestic, social, commercial and political life. A revival that will make men in high and low places let go of that which does not belong to them, that will make men true to their word and obligations, that will put the Golden Rule to work in office, factory, store, kitchen, parlor, legislative halls, the great Exchanges—everywhere! When this sort of revival is brought about, then will the Golden Rule of Christian conduct usher in the Golden Rule of Christian character.

Love and Hate.

MILTON M. BALES, M.A., D.D.

The Bible recognizes two kinds of love, Divine and human. Divine love is the love of God shed abroad in the heart by the Holy Spirit. Divine love is exhaustless and deathless. It covers the whole earth, as the waters cover the sea. It has heights and depths, and lengths and breadths. Our Lord Jesus Christ, at Calvary's cross, demonstrated his love. It was at the cross, also, that the devil exhibited his diabolical hate. Jesus Christ is Divine love in the concrete. We are not taught to seek love in the abstract, but in the concrete. We are to love with the love of Christ. The love described in the thirteenth chapter of first Corinthians is Divine love. That kind of love works no ill to its neighbor.

THE ASBURY COLLEGE BOOK.

Three facts relating to Dr. H. C. Morrison's new book, on the Coming and Kingdom of Christ impress me as emphasizing its timeliness and its worth.

First, the thoroughness of its appeal to the Scriptures in support of its conclusions. It is obvious that the Bible is the only book that can speak with authority on such a subject. This book enforces the fact that a very large portion of Scripture prophecy yet unfulfilled, deals with the Coming of our Lord and the future aspects of his Kingdom.

Second, this book reveals the author's remarkable insight into present world-conditions and his ability, under the anointing and by the illumination of the Holy Spirit, to interpret those conditions in the light of the Word of God. A Christian minister to be a prophet of God to his age needs to know that age, and he must have wisdom and skill in applying the Truth of Divine Revelation to the needs of the generation in which he lives.

Third, this book breathes the author's love and compassion for our race, his zeal for the salvation of men, his burden that men everywhere shall recognize the authority of the Word of God and know the redemption that is provided in the Son of God, and that they shall come to love the promise of his return.

Buy this book and you get the worth of your \$1.00 in intrinsic value, and you bring encouragement to the author in his sacrificial labor of love on behalf of a great Christian institution, for half the price of the book goes to Asbury College.

John F. Owen.

124 West 8th Ave., Columbus, Ohio.

Joy is Love rejoicing. Peace is Love in repose. Faith is Love believing. Love for the truth is always equalled by hatred for untruth, error and wrong. Love trusts when all is dark. Love keeps the commandments. Love is not hypocritical. Love builds the home. Hatred destroys the home. Love works in the daytime. Hatred lurks in the dark. Love is trustful. Hatred is suspicious. Love lengthens life. Hatred shortens life. Love plans. Hatred schemes. Love seeks not its own. Hatred is selfish and conniving. Love is at home with the Bible on the center table. Hatred, the counterpart of love, would hide it in the closet. Love is from heaven. Hatred, its opposite, is from hell. Heaven is full of love. Hell is full of hate. Love and light are quite synonymous. Hatred and darkness are twins. Love creates an atmosphere all its own. So does hate. Love and hate are found at the extreme ends of the pole. One pulls to the right, the other pulls to the left. Love attracts. Hatred repels. Love has wings. Hatred has weights. Love praises. Hatred complains and murmurs. Love tells the truth. Hatred falsifies. Love stands. Hatred compromises. Love smiles. Hatred frowns. Love sings. Hatred uses guttural tones. Love always implies that dislike and hate are not far away, even as day implies and presupposes night; and white presupposes black. Eventually we become like the being or the thing that we love.

"Ye that love the Lord, hate evil." "They shall prosper that love THEE."

"Oh that Love that sought me.
Oh the Love that bought me.
Oh the Love that brought me
To the fold."

Predictions of Anti Repealists are Reality Now.

BY W. G. CALDERWOOD.

The results of repeal have fulfilled every promise its opponents made for it. The records prove it. Its friends admit it.

Repeal has brought back the public drunk. Arrests for drunkenness during the first three months of 1934, after repeal, as compared with the same months of 1933, dry, increased sharply over the entire nation. Typical cities are New York, 55.5% and Los Angeles, 95.5% increase, while Denver and some other cities more than doubled. Boston re-

ports an increase of 75% in drunkenness among women.

Repeal has brought back the saloon. Figures of the U. S. Department of Justice show that prohibition closed 177,000 saloons. The Internal Revenue Department reports show that on June 30, 1934, there were over 700,000—four times the number in pre-prohibition days.

Repeal has increased auto fatalities. The Chicago Tribune editorially deplored the fact that auto fatalities chargeable to drunken driving had increased four-fold in that city since repeal. The Automobile Chamber of Commerce figures show that with car registrations and gas consumption down in 1933, as compared with 1932, traffic deaths are up. The U. S. Census confirms with a report showing an increase of 1.2 deaths per 100,000 population.

Repeal has greatly increased bootlegging. Director Choate of the Federal Alcohol Control Administration emphatically says so, and Secretary of the Treasury Morgenthau supports the claim.

Repeal debauches and ruins young girls. Dr. Alice Aldrich, Chicago welfare superintendent, says: "Chicago present-day saloons are causing delinquency among young girls to an extent never equalled even in the old days. Young people of opposite sexes drink openly until they are no longer responsible for their acts. . . The saloons, with the back room and upstairs facilities, constitute an alarming cause of immorality." Similar reports come from every quarter of the Union.

Repeal has fully lived up to every promise its opponents made for it.—National Voice.

H. C. Morrison's Slate.

Memphis, Tenn., St. Paul's Church, Oct. 7-14.

Blackwell, Okla., Annual Conference M. E. Church, Oct. 17-21.

Annual Conference M. E. Church, South, Fresno, Calif., Oct. 25-28.

Back to Asbury College.

I earnestly ask the prayers of THE HERALD family for the blessing of the Lord upon my heart and body for these meetings.

Small Red Letter Bible.

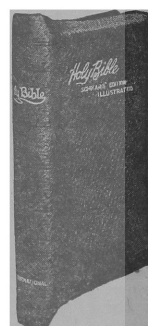
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OUR BOYS AND GIRLS

THE INFLUENCE OF A SONG.

Mrs. C. C. Friske.

It was New Year's Eve, 1932—the last day of the old year. Luke Stuart came to the supper table dressed up in his best. He was very late and in a hurry as he was invited to a fashionable party in a wealthy home. It was the custom of his mother to read from Scripture while the family or any one of them were at table. On this occasion she read, "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise." "In the end it biteth like a serpent and stingeth like an adder." "Drink no wine, thou nor thy sons with thee."

The mother said: "Luke, I wish you wouldn't go to that party tonight. Line up on the side of righteousness and temperance and in fear of the great Judgment Day. Prepare to meet thy God. No drunkard shall enter heaven. The nations will yield a toll tonight of human lives. It may be you."

Luke said, "Oh Mom, this is the 20th Century. Fashionable people everywhere serve wine and drink it themselves. I am not going to get drunk."

His mother said, "If the blessed hope of Christ's second coming should be realized tonight, he will find my laddie in a place of worldly splendor, drinking beside a 'spiked' punch bowl. My son, give God your heart and give it now."

"Mom, I hate being preached to, I am seventeen years old," Luke said.

The door bell rang and Sydney Conn, Luke's pal, had come for him to go to the party. While Luke was getting his overcoat and hat from the closet, his mother raised her voice in song—

"Then come, sinner come, accept His proffered grace

For death may soon be calling you into his cold embrace.

Tomorrow has no promise that it can give to you,

Tomorrow is eternity—just hidden from our view.

Then come, sinner, come, salvation's free to all,

It may be the last time you will hear the gospel call."

The next day being New Year's Day and a holiday Luke was permitted to sleep until noon. Before he came downstairs Sydney called.

"Tell me all about the party," Mrs. Stuart said.

"Oh, the place was wrecked. Liquor was flowing freely. A drinking crowd 'crashed' the party about one o'clock. My girl and I got our wraps and left. As we passed out we saw 'two dead soldiers' (drunks) lying in the front yard. Driving a car last night was not safe."

Sydney took his departure, promising to call later for his friend to make New Year's calls. Shortly after Luke came downstairs to the breakfast room.

"After the gay dissipation of last night,"—his mother began.

"I didn't go, Mom. I don't know a thing about it, except what I heard Syd telling you. Glad I didn't, too."

A little later, "Mom, where did you get that song you were singing last night? It has been going through my head ever since. I would like to have the music so I could play that on the Sax."

She told him she heard it at a camp meeting when she was eleven years old, that she had never heard it since, had never seen it in print, and the words she sang was all that she remembered.

"Mom, that song made me lose all desire to go to a New Year's party. When I got outside the door last night, I told Syd I was behind in 'Math' at school, and I was going over to John's to do some studying. I was in bed by 9:30 last night," Luke explained. "There was an accident on the bridge this morning, Jo was telling me. I know that guy; he was at

the party last night, he's badly hurt and in the hospital; he's going to die."

"Tomorrow has no promise that it can give to you," he sang. "Isn't that the truth?"

"I like that song, Mother. Wish we had the music to it, and I would like to know the other verses to it."

—Anon.

Dear Aunt Bettie: I have just been reading "Knowing God," written by Evangelist J. B. McBride. It is wonderful. I hope all of you young folks who haven't read it will soon do so. Do we all go to church and Sunday school as regularly as we should,—I wonder? We come in contact daily with a number of young folks that are finding their amusements and places to go on the Sabbath day but let us "Remember the Sabbath day to keep it holy." For myself I enjoy attending church and Sunday school; am a teacher in our Primary Department and dearly love the little ones who appear there each Sunday with faces brightly shining. Jesus has always loved little folks. There seems to be such a manifestation of love among church-goers that makes us happy because we are one band. I love God and all the beautiful things he has put here on earth for us to enjoy. One of my heart's desires is to help others less fortunate than I am. Though my financial means are small, it takes nothing and gives much to speak kind words, offer small assistance and cheerful smiles. Let's give it a try. I guess we all have a few "pet hobbies." Now don't we? My favorite is collecting picture post cards of the states. I wish you could all view my lovely collection, but I haven't one from these states: Texas, Montana, North Dakota, Maryland, Maine, Delaware, Idaho and Nebraska. So won't my cousins help me out on this? My next best is post-marks, so just write me a letter and the work is done. I promise to answer as many as possible.

Reading is quite my ideal way to pass time. But let's choose our books carefully and read only the best elevating literature. I have not always done this but let me say the reading of trashy novels is not worth your time. Let us all be careful to follow the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." If we do this I am sure our reward will be great in heaven.

Would like to hear from all you cousins who would like to hear about Louisiana from a 21-year-old girl. Wishing you all best wishes and God's love.

Leo Velma Sanders,
Rt. 3, Winnfield, La.

Dear Aunt Bettie: I am six years old. I go to school and am in the first grade. My teacher is Miss Elsie Nash. I go to Sunday school. My mother is my teacher. I go every Sunday. I like to go to Sunday school. I live on a farm. Daddy has pigs, cows, horses and chickens. I have blue eyes and light hair.

Billie Gardner,
Worthville, Ky.

Dear Aunt Bettie: Please let me join your happy band of boys and girls. I am six years old and will be in the second grade next September. I say my little morning prayer which is,

"Now before we work today
We would not forget to pray to God
Who kept us through the night,
And brought us to the morning light.

In our work and in our play,
Help us, Lord, to love thee more,
Than we've ever done before.
Be thou with us every day."

I have a little prayer I say at noon
and at night which is,
"God is great, God is good,
We thank him for our food, Amen."

These are my two prayers. I am trying to live for Jesus and be a good little girl. I joined the Methodist Church and was baptized. Mother is dead; she was killed about a year ago. I miss her lots. As this is my first letter I would like to see it in print.

June Dallas.

West Chester, Ohio.

Dear Aunt Bettie: This is my first letter to The Herald. Mother takes The Herald. I can hardly wait till Saturday comes so I can read it. I like page ten best of all. My mother likes it too. Can you guess my middle name? It starts with M and ends with A. It has seven letters in it. I have brown eyes and light brown hair. My birthday is Feb. 24. I am ten years old, am 53 and one-half inches tall, and weigh about 65 pounds. I am in the sixth grade. I go to the Methodist Church and like it very much. I hope to hear from the cousins very soon.

Magdalene M. Kyser,
Erie, N. D.

Dear Aunt Bettie: I have been enjoying The Herald for some time. We did not know who was having it sent until a dear brother from Oswego, N. Y., was here and told us he was having it sent to us. We appreciate this kindness as husband has been out of work for a long time. I am glad that some of the Methodists are still preaching holiness. I am an old-fashioned Methodist. I was converted in a little Methodist Church at Edneyville, N. C., when I was ten years old under the preaching of Bro. Boring; when I was twenty-five I was sanctified in the same church under the preaching of Bro. Wm. H. Perry. I am sorry to see some of the churches letting down. I have gone in some churches before now where they remind me of a story I heard down South about a colored man who belonged to so many lodges and organizations that when he died they went here and there trying to get up a funeral procession, but when they got to the cemetery they had everything but the dead Negro. That is the way with some churches; they have this thing and that thing but the thing they ought to have. Let's go in for an old-time revival. God is still on the throne and will do his part if we will do ours.

Mrs. Elton Overholt,
Rt. 1, Box 96A, Barborton, O.

Dear Aunt Bettie: I have been taking The Herald for only a short time, but during that time I have enjoyed reading it very much. I am a Christian girl and I want to do all I can for my Lord. There is a holiness camp meeting about nine miles from my home; it is the Scottsville Camp. I attend every year and camp. I enjoy it very much. It starts the last Thursday in July and runs ten days. We always have a group of young people there. There is a young people's organization in the camp called "The Crusaders." I am the secretary of this organization, and during the camp meeting we have daily devotional meetings. I am nineteen years old, my birthday being June 23. I would like to hear from any one who cares to write.

Florrie M. Seeler,
Marshall, Tex.

Dear Aunt Bettie: Ever since I have read your Pentecostal Herald I think more of it and the good it does so many people. I received The Pentecostal Herald from a neighbor friend, Mrs. Rodman, and she is a very nice woman. This is the first time I have ever written to this paper and I hope my letter reaches its destination. I am twelve years old and my birthday is August 4. If any one has a birthday on that day I would like to correspond with them. I will answer all letters from boys and girls who are readers of this paper and will be glad to do so. I like to ride horses and I am very fond of living on a farm. I like to go to Sunday school very much. I like to go to church, too. At the present time I am staying with my Aunt who has three very sweet children, the oldest one four years old. I will write again

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if this letter is in print. Write to me all you readers of The Herald.

Dorothy Baker,
M.R.A., Yoder, Wyoming.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am thirteen years old. My birthday is Dec. 14. I have brown hair and eyes. My mother takes The Herald. I like to read page ten. Rev. J. W. Gardner, of Lexington, Ky., is my grandfather. I was converted last December in a revival which our pastor, Rev. Tom Roberts, conducted. Daddy is Sunday school superintendent. I like to go to Sunday school and church. I have three sisters and one brother. Can any one guess my middle name? It begins with W and ends with N; has six letters in it. Hope to see this in print.

Margaret W. Gardiner,
Hillsboro, Ky.

Dear Aunt Bettie: It has been a long time since I had a chat with you. I hope to be admitted to page ten again. Guess most of you cousins have forgotten me, haven't you? I'm from the good old state of Alabama and surely enjoy country life. We live on a farm of 160 acres. My hobbies are corresponding, fishing and horseback riding. I have written to page ten several times and I sure gained some nice pen pals, and also found two twins: I surely do enjoy page ten. We have been taking The Herald ever since I can remember and it's sure been a blessing to our home. When we get one paper we can't hardly wait for the next issue. We especially enjoyed Uncle Buddie's letters from the Holy Land. I guess by now you are beginning to wonder what I look like. I have blue eyes, brown hair, (long) fair complexion, am five feet, five inches tall, weigh 108 pounds. I guess I had better ring off and leave room for some one else. I will exchange snapshots with anyone that cares to write to me. Will answer all letters I receive. Give me a letter shower.

Ernie Lunsford,
Rt. 2, Haleyville, Ala.

FALLEN ASLEEP.

MOORE.

Joseph Shadrack Moore, son of P. C. and Maggie Moore, was born Dec. 2, 1865; departed this life Sept. 2, 1934. He was married to Effie Lee Hardin, Dec. 24, 1890. Three children were born unto them—Grace Lillian, Bonnie Gertrude, and Maggie Lee. He was converted under the preaching of Rev. B. A. Cundiff and had a bright and happy experience. In later years he was strengthened under the preaching of Rev. J. J. Smith in a revival meeting; he and his wife joining the church at that time. His health had been failing for the past two years. Three weeks ago his affliction grew worse, and he became unconscious and never rallied from that state.

He is survived by his wife and baby daughter, Maggie Moore Lucas, and three grandchildren, Billie Moore, John Erwin, and Marylee Alice Lucas, his stepmother, Mrs. Sarah C. Moore, two sisters, Mrs. R. H. Thomas, and Mrs. R. L. Enoch, of this county, and three brothers, J. H. Moore, of Rosiclare, Ill., G. L. Moore, of Cape Girardeau, Mo., and E. F. Moor, of Sharpsburg, Pa. Funeral services conducted by Rev. J. J. Smith, of Smithland, Ky., assisted by Rev. B. W. Hardin, of Tolu, Ky.

SIMS.

One of God's noble women has crossed life's ocean, experienced its storms and fogs, fought her battles and vanquished her foes. Her race has reached the goal, she has entered the haven of everlasting rest, received her crown and exults in victory.

She was born September 10, 1854; raised in Choctaw Co., Ala. She was Miss Elizabeth Bobone before her marriage to Mr. W. B. Sims, Nov. 4, 1845. There were eleven children born to this union, of whom only five survive, R. S. Sims, Mrs. C. M. Moody, Tom, Willie, and Rena. The family moved from Alabama to Wayne Co., in 1905, bought a home near Frost Bridge, Miss., and it has been our pleasure to visit this home and share the hospitality of the same. A modest, quiet home, sheltered by great trees; inside the house, thrift, comfort and that cleanliness that is next to godliness. With no mortgage on their roof, they kept a well regulated home. Mrs. Sims was an affectionate mother, a good wife, happy amid her household cares, clean of heart and conscience, the help-mate of her husband. She was converted and united with the church early in life. It was on July 26, 1897, that she received the blessing of entire sanctification. She believed in the fundamental doctrines of Methodism and her every day walk and talk fitted as smoothly and perfectly as a rosebud in its calyx. After some months of illness she died in a Mobile, Ala., infirmary on April 18. After funeral services conducted by her pastor, Rev. McRainey, she was laid to rest beside her husband, the late W. B. Sims, who preceded her to the grave about three years.

The secret of her magnificent life was revealed in a statement to her children who visited her in her last moments of illness. With a glow akin to heaven upon her brow she said she was ready to go.

To her children, relatives and friends, we trust that you may be given consolation in remembering all her worth and in the abiding faith that a Divine Providence has ordered all things well.

H. E. Mauldin and Wife.

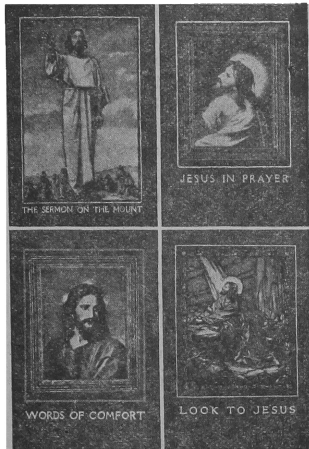
REQUESTS FOR PRAYER.

A reader of The Herald requests prayer that she may be healed of nervousness and other afflictions, and that she may enjoy sanctification.

J. A. J.: "I ask prayer that if it is God's will he may heal me, and that I may have grace to endure my

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suffering for his sake."

Mrs. M. E. "I am requesting prayer for a sister who has leakage of the heart, that she may be restored to health."

Please unite with a mother in prayer for a son who has been called to preach and is backslidden; also for three grandsons whose mother is in poor health and a widow."

Mrs. F. K. B.: "Pray that I may be healed, that I may work for my Lord."

HOLINESS CAMP MEETING AT WICHITA, KANSAS.

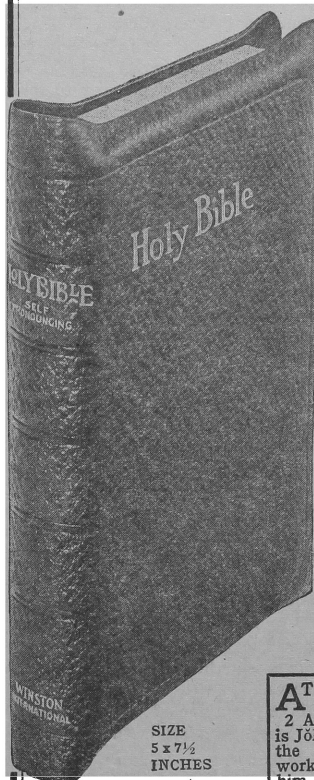
The Camp Meeting of the Kansas State Holiness Association has gone into history. The date was August 16 to 26. The glory of God was upon the people from the beginning to the end. We never saw such harmony and blessed fellowship as prevailed among the campers this year.

Our workers were Rev. D. E. Wilson, of New York, Rev. Chas. Stalker, of Ohio, Rev. Jordan Carter, of Kentucky; Prof. B. D. Sutton and wife as singers, Mrs. S. P. Nash, children and young people's worker, and Mrs. Sutton and Miss Ruth Nash as pianists. We never heard better preaching any-

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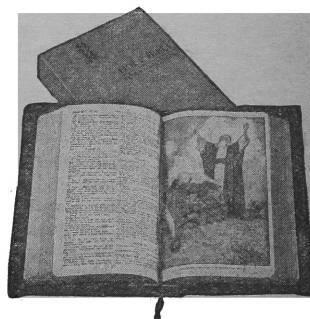
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SPECIMEN OF TYPE

AT that time Hēr'od the tetrarch heard of the fame of Jē'sus, 2 And said unto his servants, This is Jōhn the Bāp'tist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. 3 ¶ For Hēr'od had laid hold on Jōhn, and bound him, and put him in

ples to the multitude. 20 And they did fill: and they too ments that remain full. 21 And they that about five thousand men and children. 22 ¶ And straight-

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where, than was done on our camp ground this year. D. E. Wilson, with his analytical and argumentative mind seemed like Apollos as he reasoned to us out of the Scriptures. Chas. Stalker in his old-fashioned way, brought in his rhymes, hit sin and the devil a heavy sledge-hammer blow every time he brought a message. Our new man, Jordan Carter, an old-fashioned holiness preacher blessed the campers. He reminded one of Samson, slaying a lion, and by the time he finished one of his sermons it looked like he could whip the devil and half a dozen more like him. We cannot find words to express the way Ben and Mrs. Sutton handled the music. They sang under the inspiration of the Spirit and brought our souls nearer Heaven and farther away from this old sin-cursed world. Mrs. Nash did splendid work with the children and young people. Eternity alone will tell the great good that was done. There were between five and six hundred seekers in the main tabernacle. To God be all the glory. Jesse Uhler, Sec'y.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Psalm 34:17.

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF

Lesson III.—October 21, 1934.

Subject.—The Christian at Prayer.

Matt. 6:5-15.

Golden Text.—Continuing steadfastly in prayer. Romans 12:12. (R. V.)

Introduction.—Prayer is the Christian's most serious business. What he prays through here he will find standing yonder. Prayer is one's most important work in any world. It is communion with our heavenly Father, and will never cease. Jesus prayed while among men, and keeps on praying at the heavenly mercy seat. Shall we not do likewise?

All prayer should be saturated with praise and thanksgiving. It is this that expands the soul. "Let the people praise thee, O God; let all the people praise thee." "Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth forever." "Bless the LORD, O my soul: and all that is within me bless his holy name."

It broadens and deepens one's soul to commune with great and good Christians; but communion with God is far better. No one can engage in daily services of thanksgiving and praise to God within his closet and remain little or mean. Praise gives wings to the soul. Praise sweeps the soul out of itself and up to God.

Prayer should become a fixed habit, but not a burdensome habit. Prayer cannot amount to much as long as it is felt to be a duty. One must pray for the love of it rather than as a duty, if it is to become the joy of one's soul and life. Love is the keynote for both praise and petition. Duty is too small. Love is as big as God is.

One should have a prayer list—not a list that binds and chokes; but a list that leads. One's prayer list should call for great things as well as small things. A determination to pray some great thing through to completion gives growth to the soul. The missionary cause should be in the heart of every Christian.

In order to pray intelligently one should inform himself as to the condition and needs of the world. Take such institutions as Asbury College on your heart, inform yourself of the needs thereof, and do some earnest and constant praying for success in such institutions. If there is a man on earth who stands in greater need of the prayers of God's people than Henry Morrison I am sure I do not know where to find him. Plead for that man who carries burden enough for three strong men. But maybe I should not be personal. I beg pardon.

If one's business is more important than his praying, his praying amounts to little. Some preachers kill their preaching by too much study and too little prayer. Books are good; but they cannot make preachers. The preacher's study should be well supplied with the best books; but rather it should be a dynamo of prayer-power. The Sunday school teacher ought to master the lesson; but it is more important that he or she should so pray as to have spiritual power to drive the lesson into the hearts of the pupils. Prayer makes the lesson stick. Prayer makes the sermon stick. Prayerless teaching curses the class.

Prayerless preaching blasts like withering death. Prayer-saturated teaching makes the flowers bloom. Prayer-saturated preaching produces and ripens the luscious fruits of righteousness and true holiness.

Some one says, "It takes a heap o' living to make a home." May I add, "It takes a heap o' praying to make a home." A house is not a home. The home is invisible. It is a bit of heaven planted within the hearts of those who live within the house. It takes prayer to bring heaven down. Homes are scarce now, because praying is scarce. Money cannot buy a home. Culture cannot make a home. Only God can make a home. "There's no place like home." It may be a mountain hut, or a cabin beside the sea shore; but if the inmates love and pray and God lives there, it is a home. Homes always have altars for family prayer. Such altars are sometimes bathed in tears poured forth as a libation. Sometimes they are all aflame with the glowing fires of sacrifice and love.

Prayer makes a home a holy place. God's angels encamp around it. Homes of prayer are broadcasting stations whence radio messages are sent to heaven. They are receiving stations to which God sends messages of love and heavenly peace for the inmates.

Have you a home? If so, please let me come to visit with you sometime.

Comments on the Lesson.

5. Thou shalt not be as the hypocrites.—Hypocrites are counterfeits. They try to pass for better than they are. They are liars—spiritual deceivers. Look at the picture: "They love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Disgusting! They have their reward.—The praise of men—not much and worth less. There must be some hypocritical praying going on nowadays. Sounds that way.

6. Enter into thy closet.—We can't pray well in company. The Master would help us do our best. Therefore we are to enter a secret room and close the door—shut out the world, and then pray to our Father secretly. He will reward us; it may not be openly, for that word is not in the original; but the reward will come in due time.

7. Use not vain repetitions, as the heathen do.—This would hardly apply to one who is desperately in earnest, and repeats his prayer; but it does apply to such as repeat in a careless monotone the Lord's prayer, supposing to win merit by the number of times it is uttered. "Much speaking" is a literal translation. It means babbling. The mere utterance of words will not move God's heart.

8. Your Father knoweth what things ye have need of, before ye ask him.—Then, why ask for them? That question has been on the lips of untold thousands. I cannot answer clearly, nor fully. But I suppose it is best for us. It teaches us how dependent we are, makes us humble, and thereby makes us better prepared to receive the things when he gives them.

9. After this manner therefore pray ye.—I think it well to use this formal prayer frequently; but the introduction to it indicates that it is intended as a guide to our praying rather than a set form. Our Father which art in heaven.—Those are significant words. This prayer can be used by Christians only; for unconverted persons are not God's children. That statement is not popular in this day when men are harping so much about the Fatherhood of God and the Brotherhood of man; but it is scriptural. Hallowed be thy name.—That would be sacrilege on the lips of a profane person. We need a revival that will make people honor God's holy name. Bywords must go forever. Most of them are corruptions for divine epithets. They are profane.

10. Thy kingdom come.—Send salvation to lost men. That petition can come solely from the heart of such as are trying earnestly to bring in the kingdom of God. Thy will be done in earth, as it is in heaven.—The Revised Version, on earth, is far better. The man or woman who prays that petition must be endeavoring to do just that very thing, else he is a hypocrite.

11. Give us this day our daily bread.—Pray and trust God; but labor with all your might. God is under no obligation to feed lazy men. Paul said: "If any will not work, neither shall he eat."

12. Our debts...our debtors.—The words mislead us a bit. Forgive us as we forgive those who wrong us, may help us to understand the passage. And yet there are many cases in which we must even cancel a money debt for such as are helpless and cannot pay. If a good man who owed me a hundred dollars should die and leave a helpless widow and little children, I must not only cancel the debt, but help the widow to care for the orphan children. I'm talking about going to heaven when I die.

13. Lead us not into temptation.—Trouble again. God does not tempt any man to do evil; but when it is good for us he suffers us to fall into divers trials. Maybe it means not to let us get where we cannot endure the temptations, or trials. Deliver us from evil.—From the evil one—from the devil. Jesus believed in the existence of the devil. He had met him in the wilderness. The beautiful doxology at the end of this prayer is an interpolation. I am sorry it is; for I like it; and I am going to continue to use it as much as I please. It is in keeping with the rest of the prayer, and with the Word of God.

14 and 15. These two verses contain a fearful warning as well as a gracious promise. If we seek forgiveness from God, we must first forgive our enemies.

PASTORS NAMED BY METHODISTS.

Lebanon, Ky., Sept. 30.—The 89th Louisville Annual Conference of the Methodist Episcopal Church, South, adjourned today with the announcements of pastors and presiding elders within the conference for the coming year.

Bishop U. V. W. Darlington, Huntington, W. Va., who presided during the sessions, which were held at the Lebanon Methodist Church, beginning Wednesday, announced the appointments.



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Presiding elder, W. A. Grant; Allensville, P. P. Napier; Cadiz station, E. M. Keelor; Cadiz circuit, C. F. Allen; Crofton, H. S. Gillette; Dawson Springs, H. M. Johnson; Eddyville, A. D. Leitchfield; Elkhorn circuit, B. M. Currie; Grand Rivers, L. E. Woodcock, supply; Guthrie station, E. P. Deacon; Hopkinsville station, J. W. Weldon; Hopkinsville circuit, O. T. Nichols; Kuttawa, F. M. Clover; Lafayette, L. O. Sullivan; North Cadiz circuit, M. D. Allen; North Elkton circuit, O. T. Neatherly; Pembroke and Chapel Hill, O. N. Hoskinson; Princeton, W. L. Baker; Sardis, Thomas Hinchee, supply; Smithland, J. P. Vanhoy; Trenton and Fairview, C. B. Hutcherson, and White Plains, H. C. Napier.

Louisville District.

Presiding elder, J. G. Akin; Asbury and Mill Creek, J. D. Jones; Beechmont, R. W. Raaf; Bethany, R. H. Garrison, Broadway, A. R. Kasey; Calvary, J. H. Cox; Crescent Hill, B. G. Hodge; Davidson Memorial, J. R. Noland; Fourth Avenue, Louis N. Stuckey; Hazelwood, C. K. Dickey; Highland, M. H. Stroud; Highland Park, S. J. Henninger; Jefferson St., W. P. Gordon; Jeffersonton and Mt. Holly, T. T. Frazier; Marcus Lindsey, R. L. Sleamaker; Middletown, E. F. Goodson; Fern Creek and Coopers, John W. Lewis; Morton Memorial, V. B. D. Wheatley; Oakdale, D. R. Peak; Portland, G. P. Dillon; St. Luke's, A. C. Adkins; St. Paul, W. B. Campbell; Shelby Park, A. P. Lyon; Union (The Temple), W. I. Munday; Virginia Avenue, J. C. Rawlings; West Broadway, G. W. Hummel; executive secretary of the Board of Christian Education, H. R. Short; missionary to Japan, S. E. Hager; recreation director, General Board of Christian Educa-

tion, E. O. Harbin, and Conference Director of Superannuate Endowment, J. G. Akin.

Owensboro District.

Presiding elder, J. H. Nicholson; Beaver Dam, D. L. Vance; Beech Grove, K. K. Anderson; Calhoun, L. F. Piercey; Centertown, James McClairn, supply; Central City, D. M. Spears; Cloverport, Elmer Ashby; Drakesboro, George S. Wood; Dundee, Charles Hall; Fordsville, Harry Pullen; Greenville station, Roy H. Short; Greenville circuit, Donald Lewis; Hartford station, Roy R. McDowell; Hartford circuit, W. S. Buckner; Hawesville, E. S. Moore; Lewisport, W. E. Sutherland; Livermore, J. M. Perryman; Maceo, J. S. Vanada; North Hartford circuit, R. H. Bow, supply; Owensboro, Breckenridge Street, T. B. Bandy; Owensboro, Settle Memorial, Bedford Turner; Owensboro, Third Street, I. W. Napier; Owensboro, Woodlawn, J. R. Marrs; Owensboro circuit, O. T. Lee; Rochester, Squire Whittaker, supply; Sacramento, Ivan Allen, and Stephenson, T. B. Ray, supply.

PERSONALS.

The Wesley Methodist Church, Louisville, Ky., will hold a revival in their church, Nov. 11-25, with the Gaddis-Moser Party as their evangelists. Prayer is requested for this meeting and all are invited to attend and get a blessing.

Jo. J. Raylor: "L. H. Cochran and Mr. and Mrs. O. G. Oseoff have been with me in a meeting in Trinity Church, Waycross, Ga., in a two weeks' revival. In many ways, this was the best meeting of my ministry. They had capacity congregations. I regard Brother Leonard as one of the best preachers I ever heard."

Rev. Truman Potter, who for the past two years has been pastor of the M. E. Church, Rolla, Kan., has accepted an assistant pastordship under Dr. Oscar T. Olson, pastor of the M. E. Church, of Wilmette, Ill. Truman will continue his graduate work at Northwestern University at the same time.

FIRST QUARTER, DANVILLE DISTRICT.

Mackville at Antioch, Oct. 14, 11 A. M.
McKendree, Oct. 14, 7 P. M.
Corbin, Oct. 21, 11 A. M.
London, Oct. 21, 7 P. M.
East Burnstedt, Oct. 27, 11 A. M.
South Corbin, Oct. 28, 11 A. M.
Meadow Creek, Oct. 28, 3 P. M.
Preachersville, Nov. 4, 11 A. M.
Stanford, Nov. 4, 7 P. M.
Richmond, Nov. 11, 11 A. M.
Lancaster, Nov. 11, 7 P. M.
Burnside, Nov. 18, 11 A. M.
Pulaski, Nov. 18, 7 P. M.
Wilmore, Nov. 25, 11 A. M.
Harrodsburg, Nov. 25, 7 P. M.
Middlesboro, Dec. 2, 11 A. M.
Pineville, Dec. 2, 7 P. M.
Somerset, Dec. 9, 11 A. M.
Ferguson, Dec. 9, 7 P. M.
Lynch, Dec. 15, 11 A. M.
Yancy, Dec. 16, 3 P. M.
Marry Hellen, Dec. 16, 7 P. M.
W. L. Clark, P. E.

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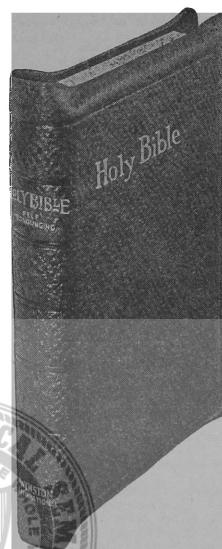
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AND it came to pass, that when Isaac was old, and "his eyes were dim, so that he could not see, he

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ALBRIGHT, MRS. TILLIE
(248 2nd, N. W., New Philadelphia, O.)

ARMSTRONG, C. I.
(Box 96, Chazy, N. Y.)
California and Oregon, Oct. 14-Dec. 2.
Sheridan, Ind., Dec. 5-23.

ARTHUR, F. E.
Binghamton, N. Y., Oct. 2-17.
Allentown, Pa., Oct. 19-28.
Springtown, Pa., Oct. 30-Nov. 11.

BECK, A. S. AND R. S.
(1019 So. 4th Ave., Louisville, Ky.)

BERRY, J. A.
(Bradford, Ohio)
Brush Mountain, Pa., Oct. 7-28.
Altoona, Pa., Oct. 29-Nov. 18.

BIVENS, K. J.
(1474 Stelzer Rd., Columbus, O.)
Open dates.

BLACKBURN, HARRY WILLIAM
(1506 S. Spring Ave., Sioux Falls, S. D.)

BRASHER, J. L.
(Attalla, Ala.)

BUDMAN, ALMA
Williamsport, Pa., Oct. 14-Nov. 11.

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)
Columbus, Ohio, Nov. 18-Dec. 2.

BUSSEY, M. M.
(116 W. Ramona, Wilmar, Calif.)
Riverside, Cal., Oct. 7-21.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Ponca City, Okla., Sept. 30-Oct. 13.

CARNES, B. G.
(200 E. Morrison St., Wilmore, Ky.)
Open dates.

CAROTHERS, J. L. AND WIFE
(10 N. 15th St., Colorado Springs, Colo.)
Lincoln, Neb., Nov. 4-18.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Belle Bridge, Pa., Oct. 14-28.

CROUSE, J. BYRON
(Greensboro, N. C.)
Everett, Mass., Sept. 30-Oct. 14.
Lowell, Mass., Oct. 21-Nov. 4.

DUNAWAY, C. M.
(Decatur, Ga.)
Porterdale, Ga., Sept. 30-Oct. 14.
Hinton, W. Va., Oct. 21-Nov. 11.

DUNKUM, W. B.
(1853 Hemlock St., Louisville, Ky.)
Cedar Grove, W. Va., Nov. 4-25.

FAGAN, HARRY
(Shelby, Ohio)
Royal Center, O., Oct. 14-Nov. 4.
Open dates.

FLEMING, BONA
(2652 Hackworth St., Ashland, Ky.)
Atlanta, Ga., Sept. 30-Oct. 14.
West Chester, Pa., Oct. 15-28.
Monongahela, Pa., Oct. 29-Nov. 11.
Johnstown, Pa., Nov. 12-18.
Camden, N. J., Nov. 19-Dec. 2.

FUGETT, C. B.
(2613 Newman St., Ashland, Ky.)
Reading, Pa., Oct. 8-21.
Decatur, Ill., Oct. 28-Nov. 11.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Grand Rapids, Mich., Sept. 30-Oct. 14.
Lowell, Mich., Oct. 15-28.
Saratoga Springs, N. Y., Oct. 29-Nov. 11.

GRAY, P. B.
(Montrose, Iowa)
Zoar, Iowa, Sept. 26-Oct. 14.
Sharon, Iowa, Oct. 17-Nov. 2.
Exline, Iowa, Nov. 4-Dec. 2.
Unionville, Mo., Dec. 4-20.

GRAVES, DOROTHY
(933 Windsor St., Reading, Pa.)
Binghamton, N. Y., Sept. 30-Oct. 14.
Conyngham, Pa., Oct. 15-28.
Lakewood, N. Y., Nov. 3-25.

HAINES, MR. AND MRS. ROBERT
(Song Evangelists, Rt. 6, Box 100A,
Wichita, Kan.)
Haysville, Kan., Oct. 1-15.
Derby, Kan., Oct. 16-Nov. 4.

HAMES, J. M.
Warren, Ind., Sept. 24-Oct. 14.
Napoleon, Ohio, Oct. 15-28.
Liberty Center, Ohio, Oct. 15-28.
Chillicothe, Ohio, Oct. 29-Nov. 18.
Pioneer, Ohio, Nov. 19-Dec. 2.

HESSON, G. C.
Pleasant Shade, Tenn., Oct. 3-17.
Granville, Tenn., Oct. 20-Nov. 4.
Sullivan's Bend, Tenn., Nov. 7-21.

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

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Syracuse, N. Y., Sept. 27-Oct. 14.
Hagerstown, Ind., Oct. 15-28.
Rochester, N. Y., Nov. 4-18.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Centralia, Ill., Sept. 30-Oct. 14.
Joplin, Mo., Nov. 4-25.

KINSEY, MR. AND MRS. W. O.
(Singers and Young People's Workers,
Richmond, Ind., Rt. 3.)
Corbin, Ky., Nov. 4-25.

LEWIS, M. V.
Song Evangelist, 517 N. Lexington Ave.
Wilmore, Ky.)

LINCICOME, F.
(Gary, Ind.)
Newark, N. J., Oct. 8-21.
New Brighton, Pa., Oct. 28-Nov. 11.

LINDSLEY, LEO A.
(1019 Southern Ave., Muskegon, Mich.)

McBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
North Long Beach, Cal., Oct. 14-28.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Ponca City, Okla., Sept. 30-Oct. 14.

MINGLEDORFF, O. C.
(Douglas, Ga.)
Everett, Mass., Sept. 30-Oct. 14.
Cambridge, Mass., Oct. 21-Nov. 4.

MOORE, J. H.
(Sta. "D", Columbus, Ohio)
Alliance, Ohio, Oct. 14-28.

MORROW, HARRY W.
(Manville, Illinois)
Dickinson, N. Dak., Oct. 7-21.

NICE, N. W.
(405 N. Millwood Ave., Wichita, Kan.)
Belpre, Kan., Oct. 7-21.
Corbin, Kan., Oct. 28-Nov. 11.

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)

OVERLEY, R. R.
(P. O. Box 247, Louisville, Ky.)
Patton Creek (Pendleton, Ky.) Sept. 12-October 12.
New Albany, Ind., Oct. 14-Nov. 4.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Hampton, S. C., Oct. 1-14.
Oddville, Ky., Oct. 22-Nov. 4.

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, O.)
Pittsburgh, Pa., Oct. 14-28.
Corry, Pa., Oct. 30-Nov. 11.

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

REID, J. V.
(2912 Meadowbrook Dr., Ft. Worth, Tex.)

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Minneapolis, Minn., Oct. 14-28.
Brooklyn, N. Y., Nov. 2-11.
Lexington, Ky., Nov. 18-Dec. 2.

RIDOUT, G. W.
(Pentecostal Pub. Co., Louisville, Ky.)

ROOD, PERRY
(948 Anderson St., Bristol, Tenn.)
Open date.
Columbus, Ohio, Oct. 30-Nov. 11.
Erin, Tenn., Sept. 30-Oct. 21.
New Castle, Pa., Nov. 10-27.

ST. CLAIR, FRED
Patchogue, L. I., N. Y., Oct. 14-Nov. 11.
Norwalk, Conn., Nov. 18-Dec. 16.
Los Angeles, Calif., Dec. 30-Jan. 18.

THOMAS, JOHN
(514 Exchange, Keokuk, Iowa)
Holiness Campaign in Europe, November till May.

TRYON, J. C. AND DOROTHY
(516 So. Lorraine Ave., Wichita, Kan.)
Batesville, Ark., Oct. 7-19.
Kiowa, Kan., Oct. 21-Nov. 4.
Wellington, Tex., Nov. 5-9.
Aline, Okla., Nov. 11-Dec. 2.

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio)
Tucson, Ariz., Oct. 14-28.

VANDERSALL, W. A.
(1208 N. Cory St., Findlay, O.)
Open dates.

VAYHINGER, M.
(Upland, Ind.)
New Castle, Ind., Sept. 30-Oct. 14.
Bluffton, Ind., Oct. 21-Nov. 11.
Kennebec, S. Dak., Nov. 18-Dec. 9.

WILLIAMS, L. E.
(Wilmore, Ky.)
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WIREMAN, C. L.
(362 S. Main St., Winchester, Ky.)
Open date, Oct. 2-14.
Madison, Ind., Oct. 1-18.
Milton, Ky., Nov. 1-11.

WISEMAN, F.
(72 Fifth Ave., Ottawa, Canada)
Toronto, Ont. (Mennonite) Oct. 7-12.
Toronto, Ont. (Free Methodist) Oct. 14-28.
Houghton, N. Y., Oct. 31-Nov. 10.
Stauffer, Ont., Nov. 18-Dec. 2.
Mount Joy, Ont., Dec. 9-23.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave., E.,
Detroit, Mich.)
Detroit, Mich., Sept. 24-Oct. 14.
Yale, Mich., Oct. 15-Nov. 4.

WOODWARD, GEORGE E.
(Artist Evangelist, 120 W. Barnard St.,
West Chester, Pa.)
Ephrata, Pa., Sept. 30-Oct. 14.
Sunbury, Pa., Oct. 18-Nov. 4.
New Ringgold, Pa., Nov. 11-25.

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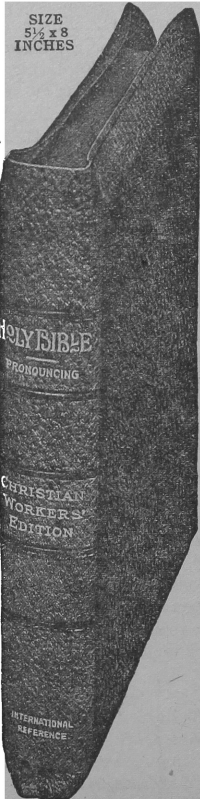
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vid, 'the 'son of Á-brá-hám.
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begat Já'cob; and Já'cob begat Jü-
das and his brethren;

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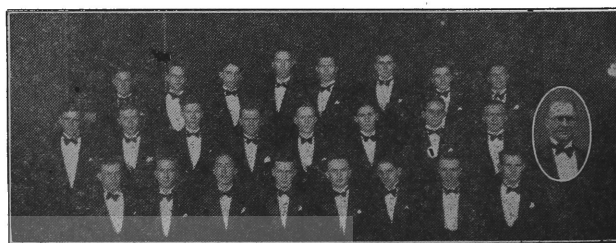
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ASBURY COLLEGE MEN'S GLEE CLUB

The Men's Glee Club of Asbury is now planning for the annual spring concert tour. If you live in the East or Middle West and would like to have this group of devout Christian young men give a concert in your community, asking only a freewill offering, kindly write to Ray P. Pannabecker, Business Manager Men's Glee Club, Asbury College, Wilmore, Kentucky.

A NORTH CAROLINIAN AT INDIAN SPRINGS.

It must be that the Indian Springs Annual camp meeting which convenes in August of each year is the greatest thing of the kind to be found in the United States. We cannot see how it could be surpassed, and we feel that no human being can tell of its greatness in such a way as to impress others with a proper conception of how grand and glorious it is to be there

and enjoy the feast in person.

We visited the place two years ago with a traveling man who left us there for a couple of days, returning for us on his return to North Carolina. This gave us an opportunity to take in a few services, see the people in action, and note the good fellowship that prevailed. Of course when we left the place we felt that it was a great meeting they were having, but little did we think that we would ever attend another meeting

at that place. As the months passed by, we somehow got to feeling that it would be nice to get a vacation during August and take in a few services, and got to telling the good madam about it and actually found ourselves planning to go and take her along, and we did, reaching Indian Springs from Asheville, N. C., in time to take in several services. The Lord gave us a good time and we were wonderfully blessed and greatly enjoyed the wonderful preaching, the grand fellowship and all the good things that the occasion afforded. We had such a grand time and were so lifted up that it was nothing but natural for us to think that we had a sufficiency and would not need to travel four hundred miles, one way, just to get to a meeting, but when August 1934 rolled around we had all things ready, and in company with our youngest daughter as traveling companion, left for the trip at about dawn the day before the camp started. Of course, wife went along and we all had another feast. This is one of the remarkable things about the Christian religion—the more we have the more we want and need; and another remarkable thing about it is the more we help the other fellow with what we have the more we have left for ourselves.

Well, having had an opportunity to take in a portion of three successive meetings, we are now trusting the Lord that all may go well with us and that we may be able to take in more of the 1935 meeting than we have yet been able to take in; our young daughter who went along with us, and was saved in the young peoples meeting, will graduate from high school this year and already says she will be off for Asbury College next year. We think this is fine. We had trouble deciding where our other children should go to college, but she has relieved us of any worry about the matter on her account.

Dr. H. C. Morrison, Evangelist Joseph H. Smith and Bishop Darlington are scheduled to do the preaching next year. All of us that are spared will have a great opportunity at that time and it should be our ambition to avail ourselves of it. A young minister asked me the other day what the style of preaching down there is? I told him to have his people to pack him up and send him down next time and he would get it much better than I can tell him. But the style is to preach the full gospel of Jesus Christ three times a day and pray and work for the salvation of souls the greater portion of the remainder of the time. I left Indian Springs with sore knees. Sore from kneeling in prayer, the only time that I recall that this ever happened in my life. The assembled prayer services started at seven o'clock in the morning and continued until the breakfast bell. Mr. Homer S. Jenkins of East Point, Ga., handled all song services. He is a skilled musician and an efficient leader. With two good pianos, five good fiddles and a number of cornets and other instruments in his choir of about one hundred voices, he furnished music that will entertain and thrill any live person. The congregation also seemed to be composed of people who could sing, and had something to sing about. Every one seemed to be lifted up and the fact that a fellow's voice happened to be pitched on the wrong key, if any were, didn't seem to bother at all.

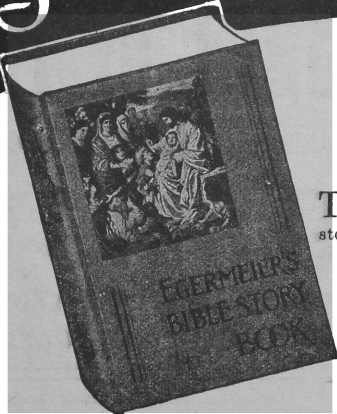
It was all good; and if there were any grumblers or knockers present they seemed to dispense with their business for the time being and everything moved along as smoothly as a well oiled machine.

It was also a grand sight to see that great throng of people file into the dining hall and take their places around the tables and remain standing until a hymn was sung and a prayer offered. Three meals with lodging thrown in for one dollar per day under such circumstances is simply wonderful.

One of the most remarkable things to us about the whole thing was that during the five or six days we remained we never saw a person smoking or using tobacco in any form, and never saw a cigar or cigaret stump or a stain of tobacco juice anywhere on the place. We don't recall hearing the matter mentioned, but saw notices attached to some trees showing that smoking was not allowed. They seemed to be the most humble and obedient people we have ever been among, and we were impressed that a real heavenly atmosphere prevailed over the entire meeting.

Wade H. Kinlaw. Lumberton, N. C.

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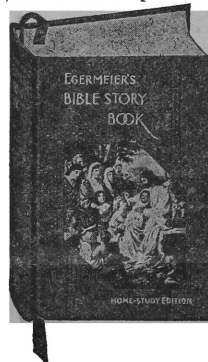
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AND WAY OF FAITH

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

Louisville, Ky., Wednesday, Oct. 17, 1934.
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BACK TO THE BIBLE AND CHRIST

By The Editor

CHURCHMEN, statesmen, business men, serious-thinking people, everywhere, are telling us that there is great need of a revival of religion. Doubtless this is true, but may God save us from a church-wide drive to bring multitudes of impenitent, unregenerated people into the church.

A true revival of religion must begin within the church. The church must search her heart, separate herself from worldliness and sin of every kind, give herself to prayer, song, and cry for the restoration of her first love, and the joy of God's salvation.

A revival church can win souls from sin to Christ, and care for them, feeding them upon the sincere milk of the Word, that they may grow in grace and become strong in the Lord. A cold, world-loving church cannot travail in prayer, bring forth in love, and nurture new-born souls. If you want a true revival begin with your preachers and your churches.

Preceding a revival there must be much earnest preaching. This was true of the revival under Luther, Wesley, Finney and Moody. All true revivals of religion must be brought about by a faithful proclamation of the word of God. The word of the Lord is the sword of the spirit. There is power in the Bible to save, and it must be proclaimed, if we have a revival.

Faithful preaching of repentance, of the necessity of the new birth, of faith in Christ, as the one and all-sufficient Savior, will awaken a church, a community, the indifferent and wicked. You can never bring a people to see the sinfulness of sin and the danger in it, if you do not point out the final results of unrepented sin. If you would awaken the people and turn them to God, you must make them to see the final fruit of wickedness. You must teach them that, "The wages of sin is death."

The greatest need of these specialists going about the country telling us that the old-time revivals were "mob psychology," is a pungent, deep conviction for sin, and a few days' struggle at the mourners' bench. Any preacher or layman who tells you that the day of revivals is past is backslidden—if he ever had anything to backslide from. He neither knows the need of the people or the power of God. If we would have a revival of true religion we must have a tidal wave of repentance sweep over the land, and this will not come without faithful preaching.

We are not going to have a great revival of religion preaching modernism. It produces doubt instead of faith, conviction, and saving trust in Christ. We shall not have a revival if we do not recognize the Holy Ghost and give him his full place in our

ASBURY THEOLOGICAL SEMINARY.

Our one object in establishing this Seminary at Wilmore, Ky., is an earnest desire to send forth into a needy world, a well trained, sanctified, Spirit-filled ministry. There is no greater need in our nation and the world at this time, than consecrated men in the ministry with hearts aflame for the salvation of souls; men who will not be content with anything short of bringing the lost to Christ.

These men in order to accomplish this task must be free from all those phases of modern liberalism that destroy the spirit of evangelism; an unshaken faith in the inspiration of the Holy Scriptures, the Deity and saving power of Jesus Christ. It was with an intense longing for such a ministry, for such an evangelism, the proclamation of an evangelistic message, and the spread of scriptural holiness over these lands, and around the world, that this Seminary was organized. It has been graciously blessed of the Lord. We have sent out a splendid body of young men who are rendering most efficient and fruitful service.

We now have enrolled in the Seminary and in Asbury College over one hundred devout young men who feel a definite call to the ministry; in order to equip them for service we must have financial assistance. The Herald Family has sustained this good work from its incipency. We look to you who read this paper to help us go forward in this great undertaking. The time has come when we must have immediate and considerable financial help. Please send your contribution, or a promise of financial assistance, not later than February 1, 1935, to Mrs. H. C. Morrison, Box 774, Louisville, Ky., treasurer of the Student Loan Fund, which is administered with great care. My brethren and sisters, those of you who believe in and love the great truths for which The Herald and Asbury stand, do not delay, but hold up our hands. Give us help. Let us hear from you very soon.

Please remember that small donations are appreciated. Remember what Jesus said of the "widow's mite." If you can give largely, we do not believe there is any place for a better investment of the Lord's money, or where it is likely to bring larger and more abiding results.

Faithfully your brother,
H. C. Morrison.

preaching, faith, hearts, and labor. He must convince the world of sin, of righteousness, and the judgment to come. We must come back to the Bible, back to Christ, back to the Holy Ghost, back to repentance, regeneration, and full redemption from sin if we would save the people, cleanse the moral atmosphere, and save the nation.

Old-Time Methodism.



HERE are many things to be said with approval of the old-time Methodists. They believed the Bible was the Word of God, and of absolute authority. They believed in, and about, Jesus Christ as the ancients prophesied of him, and as the disciples wrote of him. They believed that Jesus was the only and all-sufficient Savior. They believed in free moral agency.

They emphasized the proclamation of God, "Choose you this day whom ye will serve." They believed in a most genuine and thorough repentance for sin, forsaking of sin, confession of sin, and humble, patient, persistent seeking and praying, and waiting before God for forgiveness of sins.

"Here on my heart the burden lies;
And past offenses pain my eyes"
was the attitude of the penitent seeker. They believed in pardon, or forgiveness, justification and regeneration, a trio of graces instantaneous and inseparable; and coming with them was the witness of the Spirit that the great transaction was done. They insisted that passing from the death of sin to the life of righteousness, the being born again, being made in Christ new creatures, was so definite and great a work that it could not take place in an intelligent human being and not be known. They delighted in singing

"My God is reconciled;
His pardoning voice I hear;
He owns me for his child;
I can no longer fear."

The old-time Methodists laid great emphasis on the witness of the Spirit. This witness came at regeneration and remained an abiding assurance of acceptance with God in Christ.

The old-time Methodists believed in a full deliverance from sin—sanctification, cleansing from all sin in the precious blood of Christ. They aspired to that high and holy spiritual altitude and, groaning after it, obtained it, and lived rejoicing in the fullness of the blessing of the gospel of Christ.

The old-time Methodists were wonderfully separated from any form of sinful worldliness. They had no desire, nor use, for those forms of pleasure sought after and enjoyed by those who openly and wilfully disobeyed the commandments of God, rejected the mercies of God, and lived in open rebellion against God. The dance hall, card table, theater, bar-room and race course had no charm or attraction for the old-time, Spirit-born sons and daughters of the Almighty. They were the happiest people on earth: they had a joy unspeakable. They prayed, they sang, they shouted, and gave a glorious testimony of salvation, warned and exhorted until sinners went forward. They sang "How firm a foundation, ye saints of the Lord," and "We are marching to Zion, beautiful Zion." They were indeed, the salt of the earth and the light of the world. Multiplied thousands were attracted by their joy, impressed by their sincerity, and won to Christ by their exhortations and prayers.

The old-time Methodists were great believers in revival meetings. They would take time to attend them day and night, fast, pray, sing, testify, exhort and visit, invite sinners to Christ and labor with them in holy love. They would stir up the communi-

(Continued on page 8)

THE OLD GOSPEL AND ITS HERALDS

Rev. G. W. Ridout, Corresponding Editor

I.



Among the veteran evangelists of New England was Rev. I. T. Johnson. For 37 years he never missed Douglas, Mass., camp meeting. Reading his biography, recently, my soul was thrilled at scenes he relates of the old-time revivals. It was a common thing for him to see 200 to 400 souls saved and sanctified in a revival.

Among his converts is Bishop Wallace Brown, of the M. E. Ch. Bishop Joyce was sanctified in a revival he held in Trinity M. E. Church, Cincinnati. Johnson tells about it thus: "The work at the church had been going deep. In one of the afternoon Bible readings Dr. Joyce presented himself at the altar as a seeker of heart purity and got wholly sanctified. When he received the witness to heart cleansing he must have leaped as much as two feet into the air and shouted, 'I have it! Glory to God!' This meeting at Cincinnati had to close because of the flood which threw the city in darkness. It was a disappointment to have to close but it was a great victory and worth everything to have such a man and such a preacher as Dr. Joyce get his pentecost. Ever after he became one of the mighty preachers of full salvation and, as Bishop, he always carried the holy fire with him into his conferences around the world."

II.

Evangelist I. T. Johnson had many problems to meet with in his revivals. He tells of a woman who was seeking in one of his meetings but could not get through. Night after night she would seek with no blessing. "One night, I ventured to ask her what seemed to be standing in her way of receiving pardon and this was her story: 'Bro. Johnson, I married a poor miner years ago and God gave us children but I became enamored after a wealthy miner's son; I secured a divorce from my husband and married him. I cannot receive Christ with this before me and what shall I do?' I advised her to tell the man with whom she was living that she could not live with him as his lawful wife and be a Christian, and that she must go back to her lawful husband and children. She did as I advised her. She left the house of plenty and went back to her husband who had lived a chaste life and begged him to take her back; he opened his heart and arms and restored her to her place. Of course, light came into her darkened soul."

"What is it keeps me back,
From which I cannot part,
Which will not let the Savior take
Possession of my heart?"

Searcher of hearts, in mine
Thy trying power display;
Into its darkest corners shine,
And take the veil away.

"Nay, but I yield, I yield;
I can hold out no more;
I sink, by dying love compelled,
And own thee conqueror."

III.

Moody was a constant preacher of power from on high. He taught insistently that, until believers received the promised power, they could not be effective in service. In one of his sermons he said: "Get this power and you will do more good in one week than you

PERSONAL WORD.

A while ago a friend of mine in the East said to me: "I thought you were in South America." And so it seems that many people think I am still engaged in evangelistic work in foreign fields. Now the fact is, I have been for many months engaged in evangelism in U. S. A., and I want to again announce that I shall be open for evangelistic engagements in churches, tabernacles, tents and camp meetings until further notice. I have recently been in attendance at my Annual Conference and the Bishop has renewed my appointment as Conference Evangelist for another year. My fall work opens up around Philadelphia where a number of holiness conventions will be held, but I shall be free to carry on revival work in any of the States as requests come in. Having been for nearly six years in world-wide evangelism I have got a bit out of line with the summer camp meetings but I shall now be glad to line up the whole summer of 1935 among the camps. Write me care Pentecostal Herald, Louisville, Ky., or at my home address, 506 Fourth Ave., Haddon Heights, N. J. I am praying and preaching and working for a real Heaven-sent revival for America.

George W. Ridout.

could do without it in many years. Jonathan Edwards said that there was more done down in Northampton in one week than there had been done in seven years, when the Holy Ghost came in power and Christians were quickened." "A gentleman came from Edinburgh to see me in London, and stayed with me for ten days," said Mr. Moody. "Afterwards, when I went to Edinburgh, his minister said, 'What did you do with that man? Why,' said he, 'he is quite a different man. Everywhere he goes he is wonderfully blessed.' It was the power of God coming on him for service."

"You should not be looking for any token. Just keep asking and waiting for power," said Mr. Moody. And while we ask and wait, "there must be complete and unconditional surrender to the will of God. You must give yourself wholly, unreservedly—to be anything, to be a hewer of wood or a drawer of water. If a man is proud and lifted up, and isn't willing to do anything or everything for the Lord, I don't believe he will get the Spirit. God can't trust him with power. But when a man is completely emptied of self and is ready to do anything or to go anywhere, then it is that God fills him." Then, "a sense of God's love will melt his heart and make him almost a new man. There will be no enmity in his heart, nothing but love."

The power of the Spirit is the crying need of our times in order to save souls and bring on a work of regeneration. "The regeneration of a sinner," says William Arthur in his "Tongue of Fire," "is an evidence of power in the highest sphere,—moral nature; with the highest prerogative,—to change nature; and operating to the highest result,—not to create originally, which is great; but to create anew, which is greater: for, when nature has once become evil, how infinite the glory of the act whereby again it takes its place in the eye of the universe, 'very good!' The creation of saints out of sinners is the demonstration whereby the divinity of the Gospel is most surely and most convincingly displayed."

IV.

Among the prophetic, God-given preachers of this age must be put that Evangelist of the Salvation Army, Colonel Brengle, whose life has recently been published by the Army. Brengle was born in Kentucky, 1860. He was educated at Boston University where he came under the influence of Dr. Daniel Steele,

whose teachings and ministry led him into holiness. When going through this crisis he prayed: "Lord, I wanted to be an eloquent preacher, but if by stammering and stuttering I can bring greater glory to Thee, then let me stammer and stutter. I am willing to appear a complete failure if only Thou wilt cleanse me and dwell in me." Then came God's word assuring him of cleansing and renewal. He received it by faith and a great peace filled his soul. His fellow students saw the change in him and as he testified his joy was full. The day after the experience, he preached in the church where he was student-pastor. For the congregation it was a moving time; for him it was a crisis of open committal. He had publicly burnt his boats and now there is no going back. Listen to his diary recording the following day:—

"I walked out over Boston Commons before breakfast, weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus, and I loved him till it seemed my heart would break with love. I was filled with love for all his creatures. I heard the little sparrows chattering! I loved them. I saw a little worm wiggling across my path; I stepped over it; I didn't want to hurt any living thing. I loved the dogs, I loved the horses, I loved the little urchins on the street, I loved the strangers who hurried past me, I loved the heathen—I loved the whole world."

He had a call to a rich church in Indiana but Pentecost brought with it a call to evangelism. In 1885 he met General Booth and offered himself to the Salvation Army. The gruff old General greeted him thus: "Brenge, you belong to the dangerous classes. You have been your own boss for so long that I don't think you will want our discipline. We are an Army and we demand obedience." To which the cultured young preacher replied: "Well, General, I have received the Holy Spirit as my Sanctifier and Guide. I feel that he has led me to offer myself to you. Give me a chance."

So he was given a chance, sent to the London training home where his first duty was to black boots in a dark little cellar. At first he resented the task, but there came a vision of his Master washing the disciples' feet, and from that day he had fellowship with Jesus down in the cellar every morning. His prayer became: "Dear Lord, let me serve the servants of Jesus." So in the rough and tumble of training, scrubbing floors, selling *War-Cry's* and speaking in back streets, his life was disciplined for future service. His cadet days over, he was sent back to America as a Corps Officer.

V.

Colonel Brengle was finally sent by the Salvation Army back to Boston where he had been educated. This was the last place he wished for. There he had been a theological student and had many cultured friends. He faced it out, however, and got the victory, saying: "Dear Lord, I am willing not only to go to Boston, but even to die there for thee." And nearly die he did, for one night a "rough" from the saloon opposite attacked him, smashing his head against the doorpost. For weeks he lay between life and death and for months he was a complete invalid. However, the devil sometimes oversteps the mark, and like Bunyan in prison, Brengle in sickness became a messenger to the multitude. He started writing articles, later published as "Helps to Holiness." This book, the first of many, became a religious best-

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GOD'S GREAT SOUL WINNERS

Basil W. Miller, S.T.D.

KAGAWA, JAPAN'S GREATEST EVANGELIST.



It is unusual that one of God's most successful soul winners of the present should be a Japanese. Two decades ago "the Sunrise Kingdom" was a closed land, and only yesterday ignorance and heathen backwardness marked Japan. But today the story is far different, and the one man who is winning more to Christ than any other preacher of the world is a son of that country. Every year Kagawa, the Japanese evangelist, speaks to more than 600,000 and each meeting results in definite decisions to accept Christ as Savior.

He is Japan's Moody, simple in faith and "a stormer of the kingdom."

BEFORE HIS CONVERSION.

He was born in 1888, and his family were respectable and well-to-do. His father was the secretary to the Privy Council of the nation. When he was about ten years old, Toyohiko Kagawa (his full name) was sent to a Buddhist temple to study the teachings of Confucius. When he came across a passage referring to purity and holiness he would say that it was impossible for one to live pure and holy. His father and elder brother were very immoral, and he believed that he too was destined to live a similar life of sin. When the father died, the elder brother became the head of the family. Kagawa says, "He lived so licentious a life that I could then understand what a prodigal life meant."

When fifteen, this brother lost all the family inheritance through his evil living, and died in Korea. This marked a turning point in the young Toyohiko's career. He was sent to live with an uncle, the lonesome life of an orphan boy. The immorality of Buddhism gradually drove him to Christianity. In the faith of his father he found no comfort for the heart of an outcast boy.

HIS CONVERSION.

At this time he was miraculously led to a Bible class of an American missionary, where he went to learn English. Dr. H. W. Meyer of Kobe, came into his life at this time of uncertainty, and "he passed from the dark gospel of Buddhism to the gospel of light." The more he studied the English Bible, for this was the text, the more did the beauty of Jesus appear to him. One day while in the slums of his city, an outcast without friends, a missionary came to him, and put his arms around him in tender sympathy. At once Jesus seemed to be near.

The message of Christ, "Consider the lilies," took hold of his heart, and through it all he saw God. "When I was sick and poor, and felt like an orphan in the wilderness of life, the thought of God's handiwork manifested in the beautiful flowers like lilies was an entirely new revelation to me . . . Then I knew that if God cares for the flowers of the field, even more does he care for man," writes this Japanese Christian.

At once he determined to live a simple life like the lilies so that God could care for him. After this he went to the slums of Kobe, where Christ became very real to him. In these slums he has lived ever since, devoting his time to the work among the outcasts of his native land.

THE BOOTH OF JAPAN.

He is doing for Japan what Booth did for England and the world. He determined to live in the slums, and to make their problems and needs his own. Kagawa, now at forty-six, is nearly blind. For once in those early days he shared his blankets with a slummer who had the dreaded disease of trachoma. From him Kagawa contracted the trouble. He bears the marks of suffering for

his Lord. Tuberculosis also has a grip upon him because of the privations of those early Christian years of service. He is not large physically, but every moment of his time is spent in activity which will foster the work of the kingdom in Japan.

As a type of his strenuous labors we give the following incident. One of Kagawa's interests is teaching the working boys of his city. Beginning before they go to work in the factories, he starts teaching at five o'clock in the morning, spending two hours with arithmetic and algebra; and again at seven in the evening he is conducting his classes. He teaches dietetics to the children of the slums. He organizes unions with those who are the down-and-outers among the laboring groups, that they might stand together to better their social conditions.

Not long since he started a union movement among the tenant farmers on rented lands. Usually such farmers rent about two and a half acres each, and half of the crops go to the landlords. He has also organized the factory workers. The Tokyo government realizing the great benefit coming from his religious-social activities recently appointed him as head of its Social Bureau. The government also voted him the vast sum of ten million dollars to assist in carrying on his religious work among the lower classes of the city.

In this he has taken up the standard of William Booth who made the Salvation Army. Booth went to the lowest strata of society and strove for their redemption. So is Kagawa doing in Japan. In all these interests he has but one goal, and that is the winning of his people to Christ.

THE PREACHER AND HIS WORK.

Kagawa began to train himself for Christian work as soon as he was converted. He decided to enter a theological seminary, but instead of living in the comfortable room furnished by the school, he found a billet nine feet by six in the slums of the city, that he might be near the people of his choice. One writer says, "His companions were the down-and-outs, and ex-convicts, the beggars, and the deformed in body and mind." It was during these years that his social program had its birth. He realized that the Christianity of the slums of Japan must be a practical one, which brought not only the glorious hope of Christ, but of better living conditions.

Kagawa came to Princeton to complete his theological education, and returned at once to his native soil. In Princeton he left a brilliant record as a thinker. He proved himself a great writer in the interest of Christianity. Altogether he has published forty-five books, and some of these have had a circulation of more than one hundred thousand. He is striving to sell one million copies of his last book, "New Life Through God." He has translated E. Stanley Jones' book, "Christ at the Round Table," into the Japanese, as well as other works of varied nature.

He feels that since Japan is a nation which has less illiteracy than the United States, and is rapidly reading everything of a Christian nature, his best means of scattering the doctrine of Christ is through the printed page.

With all these interests he is a diligent evangelist. There is no preacher in that land who can compare with him in speaking ability. His work is attracting universal attention to Christianity. It is believed that he more than any other religious worker is responsible for the rapid spread of the gospel. In 1926 he began the Kingdom of God movement, through which he hopes to reach the entire population during the next three years. The aim is to win one million people

to Christ, through a definite decision, a complete yielding to Jesus.

But recently he conducted a two weeks' series of evangelistic campaigns in a rural section of his nation. Some ten thousand people were in attendance, and almost one thousand sought the Lord as their Redeemer. Just after the earthquake in Tokyo he delivered one hundred and twenty-five addresses to the people of the city in which he upheld Christ, and brought them assurance and comfort.

One speaker in New York City in pointing out the extensive Christian influence which Kagawa is exercising upon Japan said, "Show me a Christian worker that the United States government would vote ten million dollars for the purpose of fostering his gospel program, as the Japanese government has done for Kagawa. There is none."

SOAP AND HOLINESS.

William Booth was taunted when he first began his work in the slums of England, but for the long years of his life he gladly became the apostle of "Soap and Holiness." So Kagawa, Japan's most noted evangelist, has become the apostle of cleanliness, social reform, holiness and true righteousness.

Unless the work of this Christian along with the other half million in the Sunrise Empire succeeds, Japan will become the world's greatest problem. Another million won for Christ within the next three years will leaven the nation, and the tide will be turned. Finney won a half million souls for Christ, and it is not too much to believe that this Kingdom-of-God movement will succeed. Already Kagawa is looking beyond the confines of his native soil and is hoping to so stir the Christian Japanese that they will become the evangelists in Catholic, yet pagan, France. In his recent address in the United States he has attracted widespread attention. Unchristian America has much to learn from this prophet of Japan.

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seller and went round the world in a dozen different languages.

Back in active service, Brengle rose rapidly in rank. He never sought promotion, he almost dreaded it, but his light could not be hidden. He dreaded administrative work, fearful lest "devotion to business should hinder the business of devotion," yet he faithfully did his share. Great, however, was his joy when in 1897 he was appointed a "Spiritual Special," being set aside to go round on tour first in America and later round the world, conducting special holiness and evangelistic services. The rest of the record is the story of these unending campaigns. Soon the name of Brengle became famous within the Army and beyond, as an exponent of holiness and a winner of souls. He became known also as a saint, one who adorned the doctrine and who lived the Gospel he preached.

The Third Edition Off the Press.

The third edition of "Is the World Growing Better; or Is the World Growing Worse?" is off the press. This book has had a remarkable sale, and attracted much favorable comment. It contains many startling facts the people should know. Send \$1.00 to Pentecostal Publishing Co., Louisville, Ky., and get this book.

"The Conflict of The Ages"

by A. E. Gaebelin, D. D., ought to be universally read. It will provoke thought, and a call to prayer. For sale by Pentecostal Publishing Co., one dollar.—L. P. Brown, Meridian, Miss.

Success treads on the heels of endeavor.

THE HERALD PULPIT

THE MAN WHO WAS RASH

Rev. E. E. Shelhamer.

"I forced myself therefore, and offered a burnt offering." 1 Sam. 13:12.



SOMETIMES the selfishness or saintliness of men is hidden in one unguarded expression. Little things not only make, but reveal character. A straw shows which way the wind is blowing more accurately than a telegraph pole.

As far as we can learn, this is the first thing, the first statement that reveals the weakness in the life of King Saul. Up to this time he was not only "head and shoulders" above the people, but his humility was very marked. Yet this one statement caused Samuel, the old eagle-eyed prophet to read in the young king a dangerous streak. So much so that he announces, "Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." 1 Sam. 13:14.

Get the picture! The children of Israel were in a great "strait," for the Philistines with "30,000 chariots and people as the sand of the sea" had declared battle. The men of Israel lost their courage and some hid in "caves, thickets, rocks, high places and pits." Others deserted the army and crossed over Jordan. Any general like Saul could see at a glance that this meant defeat. He well knew that what he did he must do quickly, in order to hold his men. He was as yet very religious and waited patiently, then impatiently, for Samuel to come and offer a burnt offering, that they might expect the peculiar blessing of God upon them. After days of waiting for the prophet, the tension was so tense that the young general could wait no longer, and assuming the priestly office, we hear him say, "Bring hither a burnt offering to me." God in mercy did not strike him dead for this rash, (some might say commendable) act, because of his sincerity. But he took an awful risk.

At first thought it would seem unnecessarily severe that for this innocent offense, yea, an act that was religious more or less, that the old prophet should pronounce such a severe sentence. Especially so since there was such sweet fellowship between the young ruler and the "seer." Is not God merciful? Why then this judgment with one stroke? We answer, he who cannot hold still while under a great pressure is not safe to be at the head of a great cause or nation. He who will disregard the checks of the Spirit and "force himself" to do things on the spur of the moment has a rash streak in him that cannot be trusted.

But, friends, do not be too severe on King Saul. Perhaps you have likewise and on less important occasions "forced" yourself. Do you remember when against your better judgment you rushed into signing up for stock in a fake scheme? Did you ever, while under pressure, answer an unkind letter and say too much? Did you ever bring on a leanness of soul by disregarding former vows and yielding to the demands of the flesh? Did you ever make a rash vow that you would do so and so to carry your point? Were you ever

guilty of over-eating or over-sleeping? Be careful then how you hastily pronounce judgment on others.

King Saul is continued on trial! How good God is to give us repeated opportunities to redeem ourselves. Had the king proven himself worthy, perhaps his reign might have continued, at least much longer than it did. But that dangerous tendency came to the surface again, for in the next chapter (1 Sam. 14:44) he rashly decrees, "thou shalt surely die, Jonathan." And why such an outburst of anger? Simply because his valiant son had tasted a little honey while routing the Philistines. He had been reconnoitering and had not heard his father's unreasonable decree: "Cursed be the man that eateth any food until evening, that I may be avenged on my enemies." Hence it was with difficulty that Jonathan, the victor, was rescued out of the hands of his rash father.

But again, I say, do not be too severe on King Saul. Friend, have you ever spoken rashly? Have you ever threatened, or punished your child while impatient? Have you ever censured another before hearing both sides? Have you ever made a rash vow that you would not eat or sleep until certain things happened? Have you ever become impatient with a window, door or stove pipe because it did not open or fit readily?

Paul speaks of a high state of grace in 1 Cor. 13, and among other things he declares that perfect love "vaunteth not itself," or "is not rash." Some of us would almost give our right arm if we could only recall a rash word or act, against a loved one years ago. See Moses, the wonderful law-giver, the statesman, the historian, the general, the deliverer! Yet forbidden to go across Jordan into the promised land—because on only one occasion he "spake unadvisedly with his lips."

He who is given to rashness will do other strange things. Next we see Saul disobeying the Lord in failing to "utterly destroy" the Amalekites, but spared Agag and the best of the cattle. Agag was a type of carnality. It was his people (the Amalekites) who were the first to withstand the children of Israel in their march to Canaan at Rephidim. Ex. 17:8. And for this, God had sworn, not to suppress them, but "utterly blot out the remembrance of Amalek from under heaven." This shows how God proposes to deal with the carnal nature—"utterly destroy it!" More than one man, like King Saul, has lost the kingdom because he spared the Agag of his soul. It is easy to confess and destroy cheap things, but spare others. He who does it brings the curse of God upon himself. "Cursed is he that doeth the work of God deceitfully. Cursed is he that keepeth back his sword from blood." Jer. 48:10.

Saul had come now to lightly esteem the favor of God or man. Now we see him getting farther from God and it is easy to give way to fits of anger and jealousy. Next, he deliberately plans the killing of David. "And Saul spake to Jonathan his son, and to all his servants, that they should kill David." 1 Sam. 19:1. We can excuse the first offense in forcing himself to offer a burnt offering while under a great pressure. But not so now, when murder is deliberately premeditated. He is now no longer teachable, but case-hardened. Be careful how you allow your spirit to become severe and unfeeling!

The sad and closing scene! God forsaken!

Slain by an Amalekite who according to the Divine command ought himself to have been slain. Saul had a glorious beginning but an inglorious end! "I am sore distressed; for the Philistines make war against me and God is departed from me and answereth me no more." What could be sadder than a God "departed," just when he was needed most. A silent God! A God refusing to give counsel when enemies were pressing from every side. Why? Because counsel in the past was unheeded.

Reader, do not lightly esteem the commandments of the Lord! Do not pull off from those who would reprove you. Do not entertain for a moment a spirit of jealousy and bitterness. Make all haste to seek God's voice, lest he turn away from you in a most crucial moment.

Our Departed Friends.

This writer's heart sensibly sags as he remembers how many comrades have recently answered roll call yonder where sorrow never comes. I cannot name them all. But have felt that I should mention some of them.

Brother Charles H. Cooke, of Brooklyn, and his worthy companion, Sister Mollie Cooke, promoters of the great and unique Brooklyn Convention. Large in body, in heart and in brain, they were God's worthy children. Brother Cooke was born in England and early came to the United States. Sister Cooke was a native of New York State, I believe. Brother Cooke's business was that of expert accountant. He had retired from active business, and, they being of ample means, lived comfortably and gave liberally for the promotion of holiness and missions at home and abroad.

Brother Cooke was the greatest student of Prophecy it has ever been my fortune to meet, whether preacher or layman. I carried his articles for three years in The Way of Faith while I was its editor. Not all the readers agreed with him in all his interpretations nor did the Editor in every particular, but none of us knew how to refute his arguments nor disprove his positions. His little booklet published a short time before his death completely demolished the great Pyramiders and the Anglo-Israel delusion. He was rugged and none too gentle to those whom he believed to be in error, but he was a man from the core of his being out. Sister Cooke gentle, cultured and unusually devout, loved him and revered him with the utmost devotion. His going was in August, 1933, from over-heat; hers was on Dec. 31, 1933, from pneumonia. Sad to have them go when they were so devoted to the cause of holiness, and also sad that, so far as is known, they made no will, and their fortune will become the possessions of kinfolk who have no interest in those glorious truths for which they labored and prayed. Money is a solemn responsibility which too often is lost to God's work through failure to dispose of it before one's death. But their memory will ever be fragrant to me and I hope to greet them on the other side the golden sea.

HARRIS.

And just recently I saw in the papers the announcement of the death of Big Brother John M. Harris, singer, composer of beautiful songs, Christian gentleman and friend of

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BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DuBOSE.

ACELDAMA.



THE case of Judas Iscariot is the moral riddle of history. It would be unbelievable if it were not so absolutely believable. It stood at the place where supreme loyalty was called for, but where baseness became possible, and where there was no chance for the falling of any doubtful light on the record of perfidy. The judgment that he was a devil from the beginning is doubly confirmed, which is a fact as sad and difficult of understanding as the infamy of the betrayal itself. Judas was a sinner of the most pronounced evil heredity, amorphic moral instincts, and of the dust-eating appetite of the serpent of the first temptation. He was a "son of perdition," whose type strews the multitudes of living humanity, a type found in the murderers, robbers, seducers, outragers and secretly malevolent of our own times. The Judas race are those who walk in assumed fellowship with the high-minded and just of the earth; but who secretly covet the wages of unrighteousness.

Both Matthew and Luke, the latter in the Acts, are insistent in their demand that the story and end of Judas be accepted as a specific proof of the truth of Scripture history. The prophecy of the Psalmist: "Let his habitation be made desolate, and let no man dwell therein," applied to Aceldama, the barren hold, bought for thirty pieces of silver, received by Judas as the price of the Lord's betrayal, has been fulfilled to the letter. It is a rocky scarp, lying to the southwest of Mount Zion, in the gorge of Hinnom, and answers to the fancy of every one who reads the story of the suicide of the betrayer. Perhaps no habitation of any kind ever has occupied the scene of the hanging of Judas; but there, through centuries has loomed the void of the potter's field, the place of the burying of strangers and the wretched poor. There walk the memories of perfidy blacker than Syrian night.

According to a safe deduction from our evidence, Judas was a native of Kerieth, a town situated southward in Judea, hence the name given him, "Iscariot," "the man of Kerieth." There must have been something sinister in his birth, and in the manner of his bringing up, since there was always a lack of sincerity in his motive and conduct. His chief characteristic seems to have been sordidness, cheap selfishness and a low born lust for money. This led the evangelist to say that he was a thief, not in motive only, but in petty pilfering from the common fund of the Master's family. The dishonest man need not purloin from the till and substance of his brethren and neighbors to be a thief; he only needs to be steeped in the lust for dishonest gain; but it follows that, with opportunity, he will perform the part of an actual thief. This was the case with Judas, as the evangelist saw and classified him.

Very many have sought to palliate the crime of Judas, as they have that of Pontius Pilate, who cravenly abandoned Jesus, when he saw the possibility of incurring the ill will of Caesar. Some have supposed that Judas meant, in his betrayal of his Master, to hasten the coming of a material kingdom for the Galilean, which he supposed him to be about to set up. This was a common view held in the apostolic group; even the beloved John, in the shadow of the near approaching Crucifixion, was not wholly free from it. But to posit Judas' crime of such a sentiment is to shift the matter to another center of moral gravity. The sin of covetous selfishness and bloody recklessness remains.

It may be that, considered in the abstract of their personalities, neither Pilate nor Ju-

das was worse than thousands of others in their own, or even in our, time; but therein rests a direful judgment of fact. Judas and Pilate live on in human action in the betrayal and abandonment of the Christ. It is only that Judas and Pilate stand out in the glare of a super tragic history that their record seems to tell of a guilt above that of those who today betray and put the Christ to an open shame.

In this are the Scriptures again testified to in their edicts against the shameless unrighteousness of men. "Aceldama" not only spells out the black sin that marked the day of the gospel's sacrificial testimony; but it becomes a symbol of those awful problems of heaven-defying transgressions through which grace must work out the salvation of the race. It is the mystery of iniquity against which the kingdom of God must move, as it has moved, to a spiritual triumph at the end of the ages. The sin of Judas contradicts, appalls with every new day of the world's life; but its aspects bring new proof of the truth and power of the words of Scripture: "Where sin abounded grace did much more abound." The foreknowledge of God concerning men's sins constitutes no palliation of their guilt. Revelation is a theodicy from beginning to end.

(Continued from page 4)

many years. I first met him and his wife, Sister Margaret, at New Castle, Pa., in their annual early summer, city camp meeting. We formed a warm friendship that never ended. When he and Sister Margaret sang there was no such team, as I have ever met. She was a great soul and a great general of Christian forces, and was possessed of one of the most musical and wonderful voices we have ever heard. Even when her health was precarious and she was reduced to a shadow of her former self, her voice lost none of its clear sweetness, and her brave heart never faltered. She also composed some beautiful songs. John was a fine, frank, open-hearted, sunny soul that one could not help but feel the bigness of his heart and manly worth. No doubt he and Margaret, Yates and Gilmour, Rhinehart and a host of other redeemed singers have already met, rejoiced together over old days and joined in glorious songs, without discord, in the land of holy fellowships. We say to all our friends who have gone over the great divide, "farewell" and "all hail!" We shall meet again when life's dreams and hopes shall have full fruition beyond the touch of grief or pain.

Our sympathy to those who linger on this side. The gladness of that reunion no mortal tongue can tell. But we shall see them in the Morning.

J. L. BRASHER.
Attalla, Alabama.

Just the Old-Time Religion.

MRS. H. C. MORRISON.



WE are told that we are living in a "new age"; that we are not expected to do things in the "same old way" as formerly; that children need not be taught that they are sinners, needing the saving grace of God, but if they are properly trained and become members of the church that is the end of the law.

But over against this teaching we find that "all have sinned and come short of the glory of God," and that "without the shedding of blood there is no remission of sins." Of course, children dying before they come to years of accountability are provided for in the atonement, but when they sin wilfully, after having known the way of righteousness, they must repent, believe in Jesus

Christ for salvation, or they will be condemned like any other sinner.

In these "new days" we do not hear much preaching on regeneration, conviction for sin, or depravity of the human heart. We are not often reminded by the proclamation of the gospel that we are born in sin and that we must confess our actual transgressions if we ever hope to find peace with God. And of course, if the new birth is not emphasized, the deeper and more abiding life is not preached. Jesus came that we might have, not only life, but life more abundant. He came, not only to set us free from our actual transgressions, but to cleanse our hearts from indwelling sin and fill the vacuum with his Holy Spirit. To be saved "to the uttermost" is to be saved from the uttermost of sin; not only our personal transgressions, but the sin inherited through our federal head, Adam.

We found such a striking illustration of this experience of a clean heart, that we are passing it on with the hope that all who read it may come to realize it as their personal experience. God is no respecter of persons, but is willing and able to save to the uttermost, all who come unto him through the atoning merit of Christ's death. The testimony is that of Minnie Severance, evangelist, as follows:

MY TESTIMONY.

"Things were in a 'mixup.' People had little, if any, interest left in their church work, neglecting to take the Lord's supper. Worldly pleasures seemed to take the first place in their hearts. Many were joining Christian Scientist Churches, Spiritualism, Bahai, New Thought and other so-called twentieth century religions.

"When my own friends, whom I loved, belonged to this class, my heart was troubled. Although I was a Gospel singer and the wife of a minister, I felt that if these new faiths were truth, my faith in the old Gospel was wrong. If my faith was truth, I wanted to save my friends; so I determined that I would find the truth for those I loved.

"It occurred to me to pray for all concerned. I shut myself in my room and I prayed to have the truth revealed to me. Then the following commands took possession of me while on my knees: 'Give up the movies, don't wear your jewelry any more, stop curling your hair, put no more dye on it, and a few more such things, and you shall know the truth.' I was much troubled and arose saying to myself, 'Oh, I couldn't do that. People would think me crazy. I would look like some of those narrow-minded people whom I much dislike. None of that for me.'

"Then, while walking about in my room, love for my friends and for the whole world filled my soul. I promised God that I would give more to the poor, sing the Gospel often, do more good, etc., if I could know the truth, without giving up all. I knelt down again to pray, hoping that God would speak to me in a different way, but again came the command, 'Give up all those things and you shall know the truth.' I arose this second time and said, 'I can't do it, that's all. I can't make a fool of myself. I am a broad-minded person and have common sense.' I left my room and went into the kitchen saying, 'I am so glad that is over and I am still myself.' I took some dishes from the cupboard to get me a little lunch before leaving for New York, where I had a singing lesson to give.

"There was a little oil-stove burning in my kitchen, also a coal fire. I walked over to the little stove and held my hand over it. Many times had I done this before, but this time, quicker than it takes me to tell it, the floor around the stove seemed to be grass and the light from the stove like a bonfire. The light was shining through my fingers and the following words shot through my heart:

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ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

Good Words From An Asburian.

V. G. OSEPOFF.



was born in Russia. From my early childhood I belonged to the Russian Greek-Orthodox church. Reared in the atmosphere of Catholic, traditionally-formalistic ways of worship, though zealous in the observance of the rules of my Church, I was a sinner without Christ in my life, with impure heart and unclean hands.

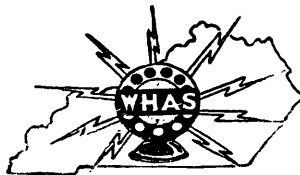
Driven out of Russia, by the sweeping wave of Russian revolution, which was culminated in the Russian civil war of 1918-20, after tremendous hardships and sufferings, I found myself a refugee in China, denied of my own country and of those who are really dear to my heart. I was without support, spiritual, moral, or material. A young man of nineteen years of age, I was left to myself without relatives and the guiding, tender love of Jesus Christ and the abiding and comforting presence of the Holy Spirit. Surrounded by those who did not know God, and without God in my own life, both through the influence of the wicked people and through the inclinations of my own sinful heart and carnal mind, I went to the bottom of degradation and sin. Weary and distressed, confused and demoralized, realizing the awfulness of my condition, I was even thinking of committing suicide, as the only means by which I could deliver myself from depressing misery.

At this critical moment of my life, I was led to God, who was able to deliver me. God in his infinite love and compassion looked down into my poor, struggling heart. In his mercy and Fatherly tenderness he picked me up, convicted me of my sins, led me to repentance, washed me "with the water of regeneration and renewing of the Holy Ghost," gave me rest on his bosom, comforted my heart, healed my soul, and filled my whole being with joy unspeakable.

Though unworthy, God called me into his ministry. Perfectly aware of my ignorance of the Word of God and my general unpreparedness to fill this place, I decided to go to America with the purpose of getting rooted and grounded in the doctrine and life of Protestant Christianity. I have been asked why I selected Asbury College as my Alma Mater, as the place of my preparation for the ministry. It was easy for me to make my choice because of Asbury's world-wide reputation as a holiness school, where the Biblical truth of entire sanctification is given such a prominent place, not only in the doctrine—theoretically, but also in the life—practically, in the hearts and lives of those who profess to be Christians.

Today, all over the world, regenerated and sanctified children of God are looking toward Asbury as to a mighty stronghold against worldliness and atheism within the church itself and outside in the perishing world. I thank God for the privilege of being in Asbury under the leadership of men like Dr. H. C. Morrison, who is the direct cause of my being in this great institution.

Four years ago, while in China, attending the Russian Methodist Bible Institute under the direction of George F. Ervin, of the Board of the Methodist Church, South, I came into contact with a professor of the Bible Institute who had received theological training in Germany. While there, he heard Dr. H. C. Morrison, this mighty soldier of God and fearless fighter for the cause of Scriptural Holiness, and not only heard him,



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These programs are sponsored by Asbury College and Asbury Theological Seminary, given in the studios at Asbury College, featuring the Radio Devotional League Quartet and other organizations.

but also was endowed with power from on high through the baptism of the Holy Ghost.

Though greatly handicapped by my poor knowledge of the English language I remember I would often open our dear PENTECOSTAL HERALD and using the English-Russian dictionary, I would translate it and dream the wonderful truth of full salvation. Like dews cover the earth, so THE PENTECOSTAL HERALD covers the mission fields, wherever Scriptural Holiness is preached, practically all around the globe. It has a world-wide influence through the message that it carries forth on its pages, by pointing out the very essence of Christianity—the purity of heart and the subsequent holiness of the Christian life. This is the key that unlocks the pathway to the unsearchable riches of Christ, appropriated in our individual life only through the channels of the pure heart which controls motivation of our Christian behavior or Christian life.

Who can carry this message to the world? Only those who have tasted "how good is the Lord," who know his power of keeping them, not only from the commission of sins, but also from the having of sinful desires and sinful inclinations of the heart, those who, by his grace, are having pure hearts, "His thoughts" ("the mind of Christ"), who live the holy life, without a blemish or a spot before God and fellowmen. Those who are full of zeal and passion for the salvation of lost souls and are carrying the burden of responsibility before God and humanity for the propagation of the "good news" to the salvation of "everyone that believeth."

Here is where we find the cause of "Asbury's" birth, cause for her existence and her world-wide significance—"Full salvation from all sin and free salvation to all men." It is the purpose of Asbury College and Asbury Theological Seminary to send into all the corners of the earth men and women filled with the Holy Ghost, to spread the gospel of full salvation. And I can prove my statement by pointing to the cosmopolitan composition of Asbury's student body, representing forty different states and ten foreign countries.

Under the banner of Asbury College, we are all gathered here with but one purpose: to serve him and to give our lives for him. "O, Asbury, we heard thy call." We came to thee from beyond the seas to join thee in triumphant march under the banner of "holiness unto the Lord." We give our young lives, our hearts and minds, and our support

to our Alma Mater. We pledge our allegiance to thee, O, Asbury. We will take thy message and give it to the world.

Friends of Asbury, join us in your support of Asbury by your prayers for her, by your financial support, and loyalty to her for the promotion of Scriptural Holiness. You, who love the Lord, to you I make my appeal.

Beloved American people, may I, who found the Christ through an American missionary who was supported in prayers and finances by you, may I express my appreciation to you who stood by Asbury College and Seminary through the years of her conception and development, carried the burdens of Asbury financially, and shared the shouts of joy and victory that were and are coming from all the corners of the earth.

At this most critical moment of human history, blinded by marvelous material progress, people in general, lose sight of God. Ministers of God who themselves are misled by the teachers of modernism, confused in theological controversies, teachers who lost their vital message, robbed their flock of the "bread of life," of their Savior who is able to save to the uttermost, and let them die from spiritual starvation, at this moment need of colleges of Asbury's type is most imperative.

In these closing lines I thank God for Asbury College and her message; for Dr. J. W. Hughes, the man of God who founded and led this school through its infancy, the most critical time of her existence; for Dr. H. C. Morrison, who fought the fight of scriptural holiness all over the world and by whom Asbury was made known even across the seas; for all the friends and supporters of Asbury College, for her godly faculty and consecrated student body.

Tzechow, Szechwan, West China.

RHODA BURDESHAW.

This has been a wonderful year for us here in West China and we in Tzechow are rejoicing at prayers answered and lives changed. The Bethel Band came to hold revival meetings in Szechwan Province. The Band consists of Miss Betty Hu, a former student of Asbury College, Mrs. Rose Chen, and Mr. John Ku. They are all Spirit-filled, thoroughly consecrated young people. The evident reality of God to them was a revelation to our people and made a deep impression upon them. Nearly everyone who commented on the meetings (and who did not?) referred to the feeling of God's reality and actual presence when they prayed or preached. They all preached the full gospel and it reminded me of Asbury days. It was wonderful to have them.

During the seven days of their stay here, three meetings were held each day, one for the Boys' High School, one for the Girls' High School and Woman's School, and one for church workers, teachers, and other adults. On some days an additional meeting was held for the children. All the hours of the day, aside from the public meetings, were spent in personal interviews with individuals and groups, and it was here that the most intensive work was done and hearts were surrendered and cleansed by the Holy Spirit. The character of the meetings left little to be desired. The Spirit worked mightily and the influence of those meetings is being felt in a very definite way. Decisions were made and there were public confessions as the urge from the Holy Spirit was felt within each heart. Teachers, Bible women, and students

found Jesus precious in his forgiving and cleansing power.

As a result of the meetings there are some changed lives. There is a Teachers' Prayer Group among the teachers of the Girls' High School which meets daily, and a Workers' Prayer Group meeting once a week. Among the girls and women of the two schools there are fourteen prayer groups, to one or the other of which, nearly all of the students belong. These also meet daily for group prayer. Every girl has her own Bible which she brings daily to chapel. It is a joy to have the responsive readings and also to see each girl find the Scripture read in the chapel service. In the Boys' High School two Bible classes of twenty-five and thirty students respectively came into being. How glad we are to see the boys begin to study the Bible too; for several years there has been no religious teaching given them.

It does one's heart good to hear the testimony of students as they tell or write about their changed lives. One of my girls, now in Chengtu in school, wrote me of her experience thus, "Call the other missionaries and the three of you rejoice with me for I am saved!" How I love to hear the testimonies of these girls; through their lives and testimonies, many others will find him too. Pray for us that we may each be the witnesses he would have us be so that continually we may see them find him.

We have taken two trips out to tell the gospel to others, each time taking a new group and it has been wonderful to see how eager these girls are to tell others of salvation. Last Sunday they took three Scriptures for their text: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "Repent ye, and believe the gospel." "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." One thing that impressed the girls so were the remarks they heard as they gave their message of God's love, "Why, I never knew that before!" or "How shall we worship him?" and "We do not know how to be Christians." So a plan has been made to go out often with this group to tell his precious gospel to those who do not know, and to feed them with the Bread of Life. Pray for these that they may lead many into the way of eternal life.

I am always glad to read of Asburians and of their work, of dear old Asbury College and her progress and pray his blessing on her as she prepares men and women to go out and preach a full gospel of salvation from all sin. I am grateful for the four years I had in Asbury, and that I have such blessed opportunities of spreading the "Good News" in this "Far west of the Far East."

BUD ROBINSON'S LETTER.



IN our last chat we left you at Plano, S. Dak., where Brother and Sister Bohannon are the good pastors. We had a fine crowd, splendid interest. Tuesday morning we drove to Beulah where Brother and Sister Dicus are the good pastors. We took dinner with Brother and Sister Ness. These people know nothing about depression; their tables are loaded with good things. We drove in the afternoon to Howard where Brother and Sister Hardman are the good pastors. She was away in the hospital with a dislocated shoulder. We had a good service; house full, and spent the night with Brother Hardman.

On Wednesday we drove to Carthage where Mrs. Edith Mansveldt is the fine pastor and has three lovely sons. We had a fine supper with Brother and Sister Almstead,

and a fine service with a full house at night. Here we met some people that we had known before. One fine young lady who was converted in my meeting at Mitchell, So. Dak., thirteen years ago and was also sanctified. She is still shouting the victory and had a host of loved ones and friends with her that are now saved.

On Friday we drove quite a long ways to Dawson, Minn. Brother and Sister Lee Bates are the pastors. We had a service in Dawson. Up to this time Brother and Sister Walker of Mitchell, So. Dak., had driven us for eleven days. They are a most excellent young people and have accepted a call to Corsica, S. Dak., as pastors. Here they turned back and we were met by Brother Gadow and wife who are the fine young pastors of Buffalo Lake, Minn.

We drove to Glenwood, where my old friend, P. A. Dean, is the good pastor. We drove over early in order to have some time for fishing. We didn't have much luck but enjoyed a fine boat ride on the beautiful lake and Saturday night we had a good service, fine crowds, and spent the night there with Brother and Sister Dean. Sister Seals and the children came down and met us and spent one day with us, but they went back early Sunday morning to their home and we drove to Litchfield, where Brother and Sister S. A. Nyhus are the good pastors. We had the morning service in a city hall auditorium and although it was raining we had a fine crowd and a wonderful dinner with them after the good service. Then we drove to Corvuso, where we had a fine crowd and good interest. Brother and Sister Nyhus are also the pastors of this church.

At the close of this service we rolled into our car and made a run to Buffalo Lake, where Brother and Sister Gadow, the young man and wife who had been traveling with us, are the pastors. The church would not hold the crowd so we went to the City Hall and here we had a great crowd and a mighty fine interest. Spent the night in the parsonage with these good people. Brother Gadow's mother and father had driven down from Fergus Falls and had charge of the morning service while young Gadow was away with us. Mrs. Gadow is a consecrated deaconess and a fine preacher.

We went to Redwood Falls where Brother C. C. Swallowell is the fine pastor. He is one of our strongest young men on the district and has built a church in Redwood Falls and has a splendid congregation. We were there for two services, Tuesday morning and night. We spent the night in the parsonage. Brother and Sister Swallowell have a son who is preparing for the ministry. On Tuesday afternoon we drove out a few miles to a beautiful lake and Brother Seals baptized this young man, having a beautiful service with some songs. Drove back to city and got some rest and preached to a great crowd at night. The young man left home Wednesday morning for school, and our party left at the same time headed for Winona. Stopped for an hour or so at Rochester and visited the great institution here that is run by the Mayo Brothers. This is probably the biggest thing of its kind in America.

After spending a little time in Rochester we drove to the beautiful little city of Winona on the banks of the Mississippi River. Brother Julius Miller has been pastor for three or four years, but has just resigned and accepted the church at Fargo, N. Dak., and Brother Seals is arranging for a pastor. We have some of the finest people here that I have almost ever met.

We drove to St. Paul. Here Brother Seals has just located in St. Paul and we worked in and out of St. Paul for three or four days and stayed in the home of Brother and Sister Seals. We had two or three beautiful fishing trips while we were in and around St. Paul. Thursday night we were with Brother Bard and his good people in the St. Paul church.

Our services were held in a Methodist Church. Their pastor was unusually kind to us and our service was unusually interesting; was owned and blessed of the Lord.

On Friday morning we ran to Stillwater and had a lovely dinner with Brother and Sister Barber. We drove to Osseo where Brother W. M. Thompson is the good pastor and one of our coming young men. Brother Thompson is also President of the District Young People's Society. We had supper with Brother and Sister Fisher and had a service in the Methodist Church. We were up early Saturday morning, and went to a beautiful lake, and while our luck was not so good we did catch enough for a good fish fry.

We drove back to St. Paul and got some work done and had a fine late dinner and drove to North St. Paul for Saturday night service. Here we have a beautiful church and a splendid congregation. Brother Schaap has a fine choir and a good orchestra. We had splendid music. At the close of this service we drove back to the district parsonage and spent the night with the Seals family.

Sunday morning we were up early and drove to First Church, where our beloved Brother Johnstone is the good pastor. I haven't enjoyed preaching for months more than I did on Sunday morning. Had fine people from all over the city and out of the city. After dinner three carloads of us drove to the North Side Church in Minneapolis, one of our new churches.

I don't think I ever preached more in one day in my life than I did on Sunday, Sept. 9. On Sunday morning I preached on the "Story of Lazarus"; in the afternoon I preached on "Why I believe in Scriptural Holiness," and at night I preached on this theme, "Does the Bible teach two works of Divine grace to be wrought in the human heart by the Holy Spirit," and preached for more than one hour. Brother Johnstone declared that I preached for five hours during the day. I think Johnstone is too good a man to misrepresent an old preacher but if I get much worse I am going to get me a little alarm clock and carry it with me and wind it up and set it to go off at the time I should quit. We spent the night with the Seals family.

In love,
UNCLE BUDDIE.

"The Christ and the Creed."

BY BISHOP WARREN A. CANDLER.

Here is a book that every preacher and every thoughtful layman ought to read. The Apostles' Creed is repeated every Sunday, only in Methodist churches, but also in the churches of other denominations. It expresses the faith of the Church in every age. The words are so familiar to us that we quote them from memory from beginning to end. But do we understand the import of the words we use? Many do not. We need something to aid us to a better understanding of the Creed.

Bishop Candler's book does not undertake to expound the entire Creed. The statement concerning the Christ is the heart of it, and about this statement has raged the controversy of the centuries. Bishop Candler centers his lucid discussion upon this part of the Creed, though there is ample treatment of the nature, value and permanence of the entire document. His discussion of the Virgin Birth and the Resurrection is strong and satisfying. He plants himself firmly and without apology upon the plain teachings of the Holy Scriptures, and exposes mercilessly the sophistry and shallowness of modernistic reasonings that would deny or explain away these teachings. Get the book and read it, then read it again. It will be a tonic to faith and give a new meaning to the words we repeat from time to time in our Sunday services. I strongly advise every reader to send at once to The Pentecostal Publishing Company and get a copy. The price is only \$1.00.

W. E. ARNOLD.

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Continued from page 1)

ty, and refused to be satisfied without the salvation of souls.

The old-time Methodists were liberal on non-essentials, but were strong contenders for the essentials of salvation. They believed in every fundamental doctrine of evangelical truth of the Bible, and did not fear the face of man, but stood in their place with a "Thus saith the Lord" for all comers.

I believe in the old-time Methodists. I believe with them, and am not ashamed to be one of them. There is great need and a large place in the world for just such people today. Oh, for ten thousand ministers filled with the Spirit to bring on a great revival!

The Revival at Asbury College.

It was my great privilege to preach twice, daily, for twelve days at Asbury College at the opening of the school year. The morning service embraced the chapel hour and did not interfere with the school program. At the evening service I preached directly after supper beginning at 6:30. We had gracious services and the students were at their studies by 8 o'clock. So the revival went forward while the students were getting adjusted and down to hard class work.

There were times when some of them tarried at the altar of prayer. I have never seen a revival work in finer harmony with the school in all of my experiences at Asbury. We have an unusual fine body of new students, many of them coming to us with a definite religious experience, with a fixed purpose to prepare for a useful life of service to their Lord and fellowbeings. The entire machinery started with a harmony and enthusiasm that were most encouraging.

There were at least one hundred students blessed at the altar; some reclaimed, others converted and sanctified. We have a remarkable body of young men preparing for the ministry and as equally fine young women who are preparing for special service in the Lord's vineyard. In touch with these young people my youth was renewed, not only because of their intelligent, joyous enthusiasm, but I received special help from the Source of all spiritual strength and joyfulness.

I have never known the professors to take more vital interest in the students in a re-

THE PENTECOSTAL HERALD.

How It Started.

No. XII.

The Central Methodist, organ of the Kentucky and several other conferences, and regarded as a useful paper, took a position quite opposite to that of the paper I had founded, on the subject of sanctification. The old files of that paper will show enough articles directed against me and my position to make a good-sized booklet. Some of them are very severe. I was accused of a desire to split the church and organize a church and get myself made bishop of same. Nothing could have been farther from my purpose. I loved the church. Southern Methodism had blessed me from childhood, and I had no desire for a new church organization, or any sort of officialism. I was eager to "spread scriptural holiness over the land," as taught by John and Charles Wesley, John Fletcher, Richard Watson, Adam Clarke, Bishops Asbury, McKendree and others who were leaders of Methodism.

The doctrine of entire sanctification, with its resultant experience of perfect love, had been neglected. The majority of Methodists knew nothing of it, and it did not appeal to the carnal nature. My wife, long since gone home to Paradise, used to meet the postman at the door, get The Central Methodist and, if it had some strong attack upon me, she slipped it into the cooking stove where it helped to boil our dinner, in order that her parents might not see what a disturber of peace they had for a son-in-law.

(Continued)

val, to work more earnestly about the altar and show a deep concern and fine spirit and high purpose to carry on in the great work and opportunity afforded at Asbury College.

One of the interesting features in the student body was the fine students of the second crop; I refer to the children of parents who were educated at Asbury years ago, who had married and reared splendid young people who are now enrolled in Asbury College. Another encouraging feature was the fact that a number of students were present who had been sent in by men and women who graduated at Asbury years ago, who love their Alma Mater and desire that their young friends shall enjoy the same intellectual and spiritual advantages and blessings which they found at Asbury.

Some schools appear to think only of the head and feet; to make good thinkers and strong kickers; cultured minds and capacity to kick a ball so as to bring the applause of the crowd. Quite a number of schools are introducing the dance which appears to us to be an appeal to the lower, rather than the higher nature.

With us at Asbury we believe in the immortality of the soul and that, however highly educated a man may be, whatever of honor, place, distinction or riches he may gain, if his soul is lost he is a tremendous failure, and may appropriately have written upon his tombstone, "It had been better for this man had he not been born." We have not found that emphasis placed upon obedience to God, belief in God and saving faith in Jesus Christ is a disadvantage to a student in the pursuit of his studies, the building of his character and his future usefulness.

I know if the readers of THE HERALD could stand with me on the platform at a chapel service some morning at Asbury College and look over that wonderful student body gathered from thirty-odd states of the Union and many foreign countries, you would be ready and eager to give us a helping hand in the ongoing of the great work at Asbury College, Wilmore, Ky.

Faithfully your brother,

H. C. MORRISON.

A Great Man Gone to his Reward.

We were shocked and grieved to hear of the sudden death of Dr. Archibald T. Robertson. He was a profound scholar, a devout Christian, a cultured gentleman, and a warm-hearted, brotherly man. It is not often that

one sees more fine qualities beautifully blended in one man that make him greatly useful and, at the same time, a most charming personality.

Dr. Robertson was born in Virginia; he was educated at Wake Forest College. He received many degrees from various schools and had a world-wide reputation as one of the greatest living Greek scholars. He married the daughter of Dr. John A. Broadus, a great scholar, an eloquent preacher, and devout Christian; one of the most distinguished churchmen produced by American civilization.

Dr. Robertson began his career as a teacher in the Southern Baptist Theological Seminary in 1888; he taught 6,000 young Baptist ministers, has written a number of scholarly volumes on profound scriptural subjects. He was a devout man, loyal to Bible truth, and stood unhesitatingly against all the tides of modern skepticism with an unshaken faith in Jesus Christ as the Son of God and the Savior of men.

On two occasions I have been with Dr. Robertson in Bible Conferences, was instructed with his teaching and blessed with his fellowship. Only last June we spent some twelve days together at the Bob Jones' College, Cleveland, Tenn., in a Bible Conference. We roomed near each other; we took long walks. He was a man of purest speech; there seemed to be no cross about him. He thought deeply and, while a serious man, he was cheerful. There was an evenness in his character and manner which was interesting and attractive in a remarkable degree. He spoke with great reverence of his distinguished father-in-law; he occasionally made affectionate references to his wife. I came, not only to admire him as a scholarly gentleman, but to love him devotedly as a Christian brother. I grieve over his departure. May God bless those who most keenly feel his loss.

H. C. MORRISON.

Gone Home to Heaven.

We have just received news of the death of Rev. J. M. Davis, who died suddenly September 23. He was announced to preach at 11 o'clock, but passed to be with his Lord in Paradise. Brother Davis was 74 years of age, for many years he had resided in Atlanta; had been a devout Christian for more than a half century and for a number of years had enjoyed the experience of sanctification. He bore the fruits of perfect love.

He had been an attendant upon the Indian Springs camp meeting, was greatly blessed and made a blessing. He was earnest in prayer, full of joy, a good witness for Christ and a faithful altar worker, one of the first to kneel down and help the seeker, and one of the last to leave the place of prayer. He was greatly beloved and graciously used of the Lord. May the blessing of God rest upon his family, and may they have patience to wait, grace to be faithful, and in the sweet by and by meet him in the city beyond the skies.

H. C. MORRISON.

Pound Your Preacher.

Now that the Kentucky and Louisville Conferences are over and your pastor has returned, or your new pastor has come in, *pound him good!* There is nothing where a little goes further and means more than giving the preacher a good pounding at the beginning of the conference year. Take him potatoes, apples, some cabbage, not too much cabbage; just a head or two of cabbage will be enough of that; several chickens, sugar, coffee, canned goods, lots of canned goods; that will keep and come in handy. Get the thing up; get happy over it; have a real good time. The preacher will preach better and you will love him better. Go to it! Don't fail! Pound your preacher good, and do it now.

H. C. MORRISON.

JUST THE OLD-TIME RELIGION.

(Continued from page 5)

'Peter stood by the fire and denied Jesus.' I felt that if I surrendered all those things, the world would know that I was one of them that follow Jesus wherever he goeth. 'If I did not do it, I would, like Peter, deny my Lord. The whole thing was clear to me as in the twinkling of an eye. There I stood debating: 'What shall I do?' I counted the cost as follows: 'If I do it, I will lose all my vocal pupils, for who would have a crazy woman teach them; my children's respect, my husband's love, my singing engagements; for people would not engage such a simple looking person as that would make of me to sing for them. Socially I would be laughed at, for I myself would think a person crazy if he did that.'

"Then, after a moment I said, 'I'll do it! I am going to do it!' When I said that, I felt empty. It was the most wonderful feeling. I knelt down and said to God: 'Here is all I have and I am at Thy feet to use as Thou seest fit now and forever.' Hardly was this said when something like fire came from above into my soul. I felt I was branded and filed, and that God had come to his Temple. Later I found I had received the baptism of the Holy Ghost and was sealed. The days following revealed that I had been instantaneously delivered from sin, fear, hate, envy and all else. There was no more self-control or will power necessary. When I read my Bible, verses would stand out in raised letters, and all the truth was revealed to me supernaturally. Religions were explained and the doctrine was made clear.

"My friends called me crazy, sick, old foggy, and many other things. I was despised and rejected by all, none believing that I had found the truth. My hair is white and I am outside the camp, bearing his reproach.

"One more thing I want the world to know. As the time went on I found that I was under the blood. The blood of Jesus was made plain and I could see what was the meaning of the blood-washed throng, washed in the Blood of the Lamb. God sent me out to tell all people to surrender. They are not safe unless under the blood of Jesus, when he comes in the air. He is coming for the hated and rejected, blood-washed ones. 'Ye cannot serve God and Mammon.' Twentieth century religions are for those who are serving Mammon and calling it God. Many shall be deceived. Gal. 1:8, 9—If any man preach any other gospel unto you than that ye have received, let him be accursed. Mark 13:21, 22—And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

"When the Son of Man cometh shall he find faith on the earth.' This does not mean faith in twentieth century religions. It means the same old faith of the saints and prophets of past ages. They and the few that will keep the old Gospel faith now, will meet Jesus at his coming. 1 Thess. 4:16, 17—'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'

"Let us consecrate ourselves and make sure that our names are written in heaven—Luke 10:20. Jesus said: 'My sheep hear my voice.' 1 John 5:4, 5—'For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'"

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WHAT A BUSINESS MAN THINKS!

I feel urged to say relative to Dr. Morrison's late book—"Will God Set Up A Visible Kingdom on Earth," that at this present time undoubtedly the signs are pointing in the direction of world dictatorship. The conveniences with which we are surrounded are far beyond the dreams of our forefathers; but there is more unrest, more dissatisfaction and more worry than ever before. The strain of modern life is apparent; men are not content with things as they are, yet they are fearful of what change may bring. There is so little difference between the poorest and the richest, between the ignoramus and the scholar, the peasant and the king that these things seem but "accidents" in life. Deep down in the hearts of men there are the same evils, the same desires and longings. We turn to education, or to socialism, or to economic orders, or to inflation, or whatnot; we veneer, paint and boost for a "new deal" or a new order, but our hearts are hungry; we seem to grasp for shadows and miss the substance. Immunities have their price, and that price must be paid somewhere, sometime. All human proposals are inadequate to meet man's real need. Business men are tired and sick of rituals and formula, and are full of distrust and suspicion and apprehensive of the future, feeling that we are approaching a stupendous change in the order of things.

Holding these convictions, on last Friday evening, I chanced upon Dr. Morrison's recent book, "Will God Set Up A Visible Kingdom On Earth?" I found it correlates the prophecies, giving a clear and accurate statement of what is undoubtedly taking place in the world today. This book convinces one that the Omnipotent is ruling in the affairs of men and, while he may seem to leave men to themselves for the present, in his own time he will make bare his arm of power in defense of his people. The expression *mulum in parvo* is applicable to this book. Its appeal is so great, its truths so apparent and revealing, and its subject so appropriate to our times, that I read it from cover to cover without moving from my chair. I wish every one could read this book.

John W. Watts,
Realtor, Contractor and Builder, Louisville, Ky.

Order from Pentecostal Publishing Co., Louisville, Ky., \$1.00.

H. C. Morrison's Slate.

Blackwell, Okla., Annual Conference M. E. Church, Oct. 17-21.

Annual Conference M. E. Church, South, Fresno, Calif., Oct. 25-28.

Back to Asbury College.

I earnestly ask the prayers of THE HERALD family for the blessing of the Lord upon my heart and body for these meetings.

Seeking Holiness, But Not Now.

By A. W. ORWIG.

I have heard of persons confessing their need of holiness, or heart purity, but not willing to seek it at once. A strange state of mind indeed, but doubtless the work of Satan. Surely the time to be holy is always the present, for we are not certain of any other time.

Some have said they would seek holiness with the opening of the New Year, or at some indefinite period. Others have declared they would seek the experience when a special holiness meeting would be held. A man said to a certain evangelist: "My wife received the blessing of holiness at your meeting at —; and when you come to our town to hold a meeting I hope to receive the blessing also." The evangelist replied, "Ah, my brother, you should not wait for a meeting, but should seek and expect full salvation now."

The writer is of the opinion that the man not only lacked a proper conception of the true nature of the experience in question and the divine agency through which it would be received, and that he was not sufficiently convicted of his present great need. Doubtless there are others like him. While admitting their need, they defer the specific pursuit of the blessing to some "more convenient season."

Whatever excuses are made for not seek-

ing holiness as a definite experience subsequent to regeneration, especially if under conviction for the same, implies more or less spiritual declension. Can any one afford to defer seeking that which he knows he lacks? To be a true and successful seeker of entire sanctification, one must not be a backslider. Such need reclamation to the favor of God. We cannot, by a single bound, or more leisurely, reach the sunny heights of holiness from the lowlands of a backslidden condition. But when one is deeply and scripturally convicted for heart purity, through the Holy Spirit, and when true consecration and faith exist, the blessing can and will be received instantaneously.

Dear reader, if you are not already in possession of this more exalted state of grace, through the all-cleansing blood of Jesus, you need not and should not wait for a special holiness meeting or any other supposed seemingly more favorable time. Knowing that the Bible enjoins *present* deliverance from all in-dwelling sin, will you not *now* go down before God in self-abasement, perfect abandonment to him, crying for full deliverance from the inherent foe of your soul? Let Jesus Christ now be made unto you full sanctification of spirit, soul and body. Do not stifle your convictions, and thus grieve the Holy Spirit, lest spiritual darkness and barrenness envelop you, and possibly eternal death overtake you.

Some Good, Suggestive Sermon Material

will be found in Fife's Sermons, Vols. I and II. These sermons might be considered a bit crude by some, as the author's style is similar to that of Sam Jones. His sermons are on definite sins, and this is a need of the hour. The ones on "The Unpardonable Sin," "The Judgment," "What Will You Do With Jesus?" "Amusements," are very good indeed, as are the others. One book contains 16 sermons and the other 13.

These volumes were published to sell at \$1.50 each, but we offer both of them postpaid, to turn them into cash at once, for \$1.10. The type is large—pleasing to the eye, and the books are attractively bound in cloth, stamped in gold. They are especially designed for ministers, but we sincerely believe that any one who reads them will derive great benefit. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

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Must faint and fail forever
Without God's guiding finger to point the
how and where."

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OUR BOYS AND GIRLS

ONLY A PICTURE.

An artist was painting away at a picture which he hoped to exhibit at the Royal Academy of England. He came from a gifted family, and was making a name for himself. His picture was called "Homeless," and it showed a woman struggling through a storm of snow and sleet, with a child in her arms, which she was shielding as best she could. It was a striking and pathetic picture, and the painter was putting his whole soul into it.

But as he painted, the thought came to him that the picture was not worth putting one's whole soul into. "Why don't I go to rescue the homeless," he asked himself, "instead of painting pathetic pictures of them?" The question stung him. He turned again to his painting, but the idea would not leave him. He finished the picture, packed up his easel and brushes, and went out to help the London poor. In the end he became a missionary and was sent to Agunda, in Africa, where he became the bishop of that far-away province—the well-known Bishop Tucker.

He did not abandon art entirely. He painted and sketched whenever he could. But a picture to him was only a picture. Human life and its needs were the real things to which he could fully consecrate himself. To win a soul to God was worth more than to hang a dozen canvases at the Royal Academy. He had found the true, the satisfying way to live.

It is so much easier just to paint a picture of a thing than to do it. Any girl can dream of being great and heroic. Nobility of character is no trouble to think about. A girl can hang her day-dreams on the walls of her heart without the slightest effort. But they are only pictures after all.

"How I loved my darling mother!" said a girl, weeping over her mother's sudden death. Her sad young face was a picture of sorrow. Yet all who knew the household knew that the mourner had never lifted her finger to help her mother do the work, and had continually disobeyed her wishes in the most careless way. Her picture of sorrow was only a picture. There was no reality in it.

Pictures are lovely things. When they are added to the realities of life they are well worth while. But they cannot take the place of realities. It has been wittily said that it is a fine thing to build castles in Spain if the builder puts foundations under them. To paint the homeless and then go out and rescue them is heroic business. Youth should have day-dreams—and then go out and make them real.—Youth's World.

Dear Aunt Bettie: Will you let a little Ohio girl join this happy band of boys and girls? I will be twelve October 10. Who has my birthday? We live in the country. I have one sister and one brother. I belong to the Presbyterian Church. At prayer meeting last Wednesday night 58 were there, and 9 were saved. I was saved eleven months ago. I am in the seventh grade at school. My teacher is Miss Hattie Vallance. Who can guess my middle name? It begins with R and ends with A; it has seven letters in it. I will answer any who will write to me.

Ruth R. Wilson.
Rt. 2, Hammondsville, Ohio.

Dear Aunt Bettie: Just a line as it has been a long time since I chatted with you on page ten. How I do enjoy each letter, in fact, the paper from cover to cover. I can not tell which is best. I read to several of our sisters who are unable to read and they too enjoy same. I've been so very busy in last year since my sister died and left three bachelor brothers who are batching. I go to help them out when I possibly can; just came from there. They threshed wheat and we sure had a real nice time. But

oh, how we all missed that precious sister who meant so much to us all. I am so thankful for the comfortable home the dear friends have erected for our declining years. We thank him for the wonderful Matron and nurse, besides our hired help are so desirable and agreeable. Will now bid you good-night and tell you more about our home next time. Lizzie M. Perry.
Protestant Home, Rt. 6, Box 228, Washington Ave., Evansville, Ind.

Dear Aunt Bettie: I don't see very many letters from Alabama, so I thought I would write. I am a boy fourteen years old, have light curly hair, blue eyes and fair complexion. This is my first letter to The Herald. One of my cousins, Lester Corbin, wrote to The Herald and received lots of letters. I live on a farm of sixty acres. I am in the eighth grade. I expect to finish school. My birthday is October 2. Have I a twin? If so, write to me. Would like to hear from all the cousins.

Carthell Elliott.
Rt. 2, Pisgah, Ala.

Dear Aunt Bettie: Will you let a West Virginian join your happy band of boys and girls? I have been a silent reader of The Herald for some time. I do not take it myself but my aunt gives it to me. I am truly glad that so many of the cousins are Christians. I am sorry to say that I have not accepted Christ as my Savior, but I truly hope that all of you will help me to become a Christian. I go to church every time we have preaching; we only have it twice a month. I was born Dec. 7, 1920, and my mother died in 1925, when I was only four years old. I hope to meet her some day. I have two brothers. My two brothers and myself went to live with my grandmother and grandfather, but my grandfather passed into the great beyond March 16, 1930, and my grandmother isn't able to work and is so hard up that we can't buy clothes to wear. My greatest desire when I become a woman is to be a nurse for the sick. Pray for me that I might do some work for Jesus and find Jesus as my Savior. With love and best wishes to you all,

Celia May Humphreys.
Roxalia, W. Va.

Dear Aunt Bettie: Move over just a little bit and let one of your silent readers step in for a chat. It has been something over two years since I visited your happy family of boys and girls. I want to tell you I still enjoy reading page ten and want to thank all who wrote me such nice letters. Owing to illness in my family and lack of postage I could not correspond with you all, but often think of all who wrote me and hope that God is blessing each one of them. There is one I often think of and who was ill. I wrote her and sent her a little gift after my mother's illness and was called home. If you see this please let me hear if you received it. Her name was Mrs. Lela Medows, Syria, Va. I certainly enjoy the radio program over WHAS from Asbury. I am always interested in Asbury College. Also read the names of the Victory League to see if there is any one of my friends' names there. I sent an offering sometime ago to the League. It is a small item to us but when several send something it counts up. I am nursing now and still interested in every walk of life which is for the good of humanity and the betterment of our country. I wish that more of us would write more on other subjects than describing ourselves. I enjoy the stories and experience some write about. I would be glad to correspond with anyone who would care to write.

Elizabeth Story.
Rt. 2, Ewing, Ky.

Dear Aunt Bettie: Father has been taking The Herald for thirty years.

I read The Herald each week and think it is a fine paper, especially page ten and Dr. Morrison's talks. I am eleven years of age and I am in the eighth grade. I go to Black High School. I have a little brother five years of age. He is a lot of company to me. I will try to answer all letters I receive and I guess Ruth Love to be nineteen years of age. I would like to see this letter in print since it is my second letter to The Herald.
Evelana Adams.
Jonesville, La.

Dear Aunt Bettie: Will you please let a lonely shut-in into your corner? I have written to your good paper before and received lots of letters, cards, pictures, and other gifts from the dear readers. I sure did enjoy all I got. It was lots of help and pleasure to a lonely cripple. I've been bed-fast over eighteen years with infantile paralysis; have rheumatism which has drawn my limbs and feet; been almost eighteen years since I sat up; am tired and worn out. I was thirty-four Sept. 24. I'm a Christian and belong to M. E. Church. I want all the readers to write me. I enjoy getting mail. I'm wanting a folder of every State. I'd sure be thankful if you would please send me one. I can't go and enjoy life and it's a pleasure to look at them.

Your shut-in friend,
Mattie Lou Aycock.
Rt. 1, Hartselle, Ala.

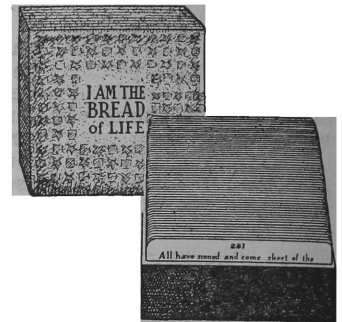
Dear Aunt Bettie: I have been reading the letters on page ten for a long time and have been very interested in them. As this is my second letter please give me a little corner in your happy band of boys and girls. I am a little girl thirteen years of age. My birthday is Jan. 29. I am a Christian and belong to the M. E. Church, South. I go to church and Sunday school every Sunday. I will answer every letter I receive, so let the letters fly to
Earline Harned.
Custer, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I am not a subscriber but have received a number of copies from my Sunday school teacher. I love to read the cousins' letters. Am planning on becoming a subscriber myself in the near future. Hope to see this in print and would love to have some pen-pals. I am a member of the Church of Christ in Christian Union and love to do what little I can for Jesus.
Vella Flowers.
1721 S. 4th St., Columbus, Ohio.

Dear Aunt Bettie: I am a Christian. I am twelve years old. I belong to the Church of The Nazarene, in Sharon, Pa. We live almost in Sharon. Our pastor is Rev. E. E. Johnson. I like to read The Herald, especially page ten. I rejoice to hear from children who are Christians. Please write to me. I like to get letters from people. I will try to answer the letters I receive. Please send to
Harold Rice.
Rt. 1, Nutwood, Ohio.

Dear Aunt Bettie: I have never written to The Herald but the boys and girls who write to it are so splendid I wish to get acquainted. We have only taken The Herald a short time, but it is certainly wonderful. I was fifteen years old August 23. I was saved September 2, 1932, and sanctified two or three days later. The Lord is certainly wonderful. What a joy to be heaven-bound! "There are no great souls without great sorrows," is a saying and it is true. You don't have to dress in black and scowl all the time; sorrow is wonderful in its place. The more trials, tests and hardships we have the more fit we are for blessings. It makes us big hearted and broadminded. The Lord willing, I'll enter Asbury College next year. I play the piano and have charge of different things in the church. I love to work for the Lord, and to do his will. My pastor is Rev. Edwin H. Grant. He has a fine family, and he and his wife are graduates of Asbury College. I love nature, and next to that I love to read and write letters, and to read good

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books and literature. Please, all of you, write to me. I have written to four and gotten an answer to one.

Ruth Hughen.
Grayson, La.

Dear Aunt Bettie: Is there room in the family for just one more? This new member was twenty years old the 23rd of last February, weighs about 120 pounds, and is five feet, three and a half inches tall. I would thoroughly enjoy hearing from anyone, and promise to answer every letter. The Lord wonderfully saved me about six years ago and has kept me ever since. Isn't he a wonderful Friend and Redeemer? I graduated from Normal School this past June and am prepared to teach this fall as soon as the Lord opens up the way. I have been fortunate enough to have gone to Luray Caverns, Va., and to the World's Fair this summer. While in Chicago we stayed at Moody Bible Institute, a most glorious school. If you'd like to hear more about this, and would care to write, just send your letters flying to

Ruth Bayne.

144 New Jersey Ave., Collingswood, N. J.

PECANS FOR SALE.

Rev. W. W. McCord, of Sale City, Ga., has fine paper-shell pecans for sale. I have had the pleasure of enjoying some of these pecans and can speak from personal knowledge of their fine quality. Those desiring to help a worthy man, and at the same time get value received for their money, should order several pounds of Pecans from Brother McCord. I am sure you will not be disappointed.

Mrs. H. C. Morrison.

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FALLEN ASLEEP.

RESOLUTIONS ON THE DEATH OF RUFUS R. HUMPHREY.

The grand objective of God has ever been to save men, but in this work a medium of transmission has been required if his saving truth reach the unsaved.

Who should go with the message? Angels, we would say. No, they could not go, for they knew not its gracious power. Only man, and himself a recipient of this grace, could go, and thus it was determined in the deep counsels of his Divinity.

So man, with heart aflame, became the bearer of a story that angels fain would tell. Many through the years have carried the story and with glorious results, but none more effectively than Rufus R. Humphrey for many years President of Richland Holiness Camp Meeting Association at Richland, N. Y.

The Board of Directors of said organization, met in executive session, and feeling the great loss occasioned by his passing, desire to record their sense of loss by the following resolutions:

Whereas: Brother Rufus R. Humphrey was one of the original promoters of the Richland Holiness Camp Meeting Association, and has through the past thirty years, by liberal gifts, and sacrificial service sought to make Richland Camp a great soul-saving center, and

Whereas: He has, by his careful walk before us, adorned the Gospel of Jesus Christ, and has proven by such victorious walk, through circumstances often difficult and afflictive, the all-sufficiency of the Grace of our Lord Jesus Christ, and

Whereas: He as a most alert soul winner, working in season and out of season for the lost, sowing beside all waters, and making himself all things to all men that he might save some, and

Whereas: Brother Humphrey, by sound judgment and business acumen rendered most valuable service in the deliberations of this Board, and ever evinced by his kind brotherly attitudes the spirit of the Lord whom he served, therefore

Be it resolved:

1 That we bow our hearts in humble submission to the Divine will, conscious that his ways are higher than our ways, while we recognize that that loss which is great to us, means glorious gain to him, and that

2. The Richland Holiness Camp Meeting Association has sustained a great loss in the passing of our Brother, but in our sorrow we are comforted by the Comforter by whom he was comforted, while we remember that though God takes home his workers, he assures us he will still overshadow and carry forward his work, and

3. That we press on with the work of this Association, endeavoring to make its ministry, increasingly effective, and to bring to actuality every advance our Brother anticipated for it, and

4. That these Resolutions be placed in the records of this Association, that copies be sent to the members of his family and that they be printed in the Christian Witness and The Pentecostal Herald.

William C. Hollis,
William H. Stimson,
Luella Hunt Johnson,
Committee.

WESLEY METHODIST EPISCOPAL CHURCH,

Rev. Charles F. Pegram, Pastor.
Louisville, Ky.

Sunday, Sept. 2nd, was known at Wesley Church as Retired Ministers' Day. Six retired preachers representing the two great branches of Methodism participated in the morning worship service. Rev. J. W. Cantrill, aged 73, pastor emeritus, presided effectively. Rev. Frank Lewis (age withheld) since, like Bishop Asbury,

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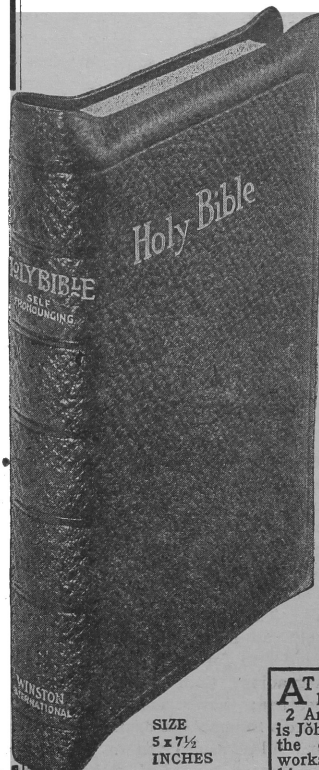
he has lived in single blessedness, led the morning prayer. Dr. J. T. Rushing (80) youthful ex-pastor and ex-presiding elder of extraordinary resourcefulness, led the responsive reading and spoke briefly. Rev. C. R. Crowe (73) educated in Vanderbilt University "under the old constitution of orthodoxy," and who has never missed an Annual Conference roll call in 51 years, author of "What Methodists Believe," read the New Testament lesson and spoke briefly. Dr. George W. Young (90), dean of Methodist preachers, having heard Bishops read his appointments 66 times, and spoken in every city of the United States of 10,000 population or more, preached the sermon. Rev. G. C. Weinstein (78), in true Methodist fashion, exhorted "with great warmth" and sang a solo.

The choir was composed of the members of the congregation ranging in age from the 60's to the 80's. The hymns, "How firm a Foundation," "How tedious and tasteless the hour" and "God be with you," were sung. The regular choir fittingly sang the Anthem, "God be Merciful." The spiritual benediction of that day will live long. Brother Pegram, the pastor who planned the program, received an offering for the retired preachers as a fitting climax.

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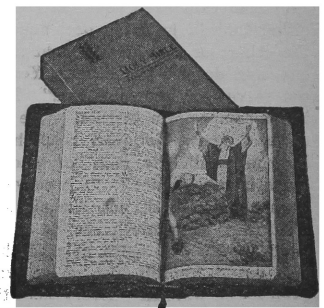
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SPECIMEN OF TYPE

At that time, Hēr'od the tetrarch heard of the fame of Jē'sus, 2 And said unto his servants, This is Jōhn the Bāptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. 3 ¶ For Hēr'od had laid hold on Jōhn, and bound him, and put him in ples to the multitud, 20 And they did i filled; and they too ments that remaine full. 21 And they that about five thousand men and children. 22 ¶ And straight

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LOUISVILLE, KENTUCKY.

REPORT OF CAMP MEETING.

The camp at Fisher, Ky., was conducted by Rev. D. W. Fossit and wife, 857 Quality Ave., Louisville, Ky. The Lord gave us a great meeting in many ways. There was not a service during the entire meeting that his presence was not manifested. Sinners were converted, believers sanctified and some were healed, for which we truly give God the glory. Long before the date set for the meeting the people began to pray for a gracious revival. During the meeting special prayer was offered, and on several occasions prayer chains were held beginning at 5 A. M., and lasting until 6 P. M. We believe that God still answers prayer and that the days of revivals are not past.

Rev. Fossit and wife are young people, and hold strictly to the old-time holiness doctrine and the fundamental truths of the Bible. His wife is a talented musician; she plays the piano, guitar and auto-harp, and is also a gifted singer. We heartily recommend them to any one wanting a safe and sane gospel.

Frazier H. Moore, Sec.
Rt. 1, Foster, Ky.

"A Conversation on the Tongues."

This book is written by H. L. Crockett, an able minister of the Gospel. It is the best on the subject I have ever read. We would like to see it in the hands of every young Christian. And every minister who is not sufficiently informed to refute and combat the modern tongues delusion, should get this book and give it an intensive study. It is written in the form of a conversation between a pastor and a seeker after the tongues, in which he finally convinces her by the Bible itself that it is the delusion of the devil. Get one for your Young People's Society or Church and urge every member of your society to read it, not only fortifying yourself against this deadly plague, but fitting yourself so you may be able to meet the issue unashamed when it comes your way, and on scriptural grounds. It explains 1 Cor. 14. Price 50c. PENTECOSTAL PUBLISHING COMPANY Louisville, Kentucky.

The Conflict of the Ages by A. C. GAEBELEIN

The Godless arise What is going to happen in the United States? The chapters outlining the progress of the radical movement constitutes a text book that is indispensable," says Col. M. M. Hadley. "It is the clearest and in all respects the most satisfying diagnosis of the present outlook as to the immediate future, I have yet seen. I hope many Bible loving Christians will read it and be refreshed and strengthened." says Prof. Howard A. Kelley, M. D.

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Renew your subscription today.

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF

Lesson IV.—October 28, 1934.

Subject.—The Christian's Standard of Life (Temperance Sunday). Eph. 4:17-27; 5:15-21.

Golden Text.—Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5:18.

Time.—A. D. 62.

Place.—Rome.

Introduction.—There seems to be some discrepancy between the Bible standard of Christian living and our modern standard. Or it may be that I am too slow to keep pace with modern improvement. I grant that the Bible standard is very high; but the Book does not indicate that any other will pass muster at the pearly gate. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." There is no compromise in that. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Whosoever is born of God doth not commit sin." "He that committeth sin is of the devil." "He that saith he abideth in him ought himself also so to walk, even as he walked." "Every man that hath this hope in him purifieth himself, even as he is pure."

In all ages compromise has been the ruin of men spiritually. We are willing to serve God, if we can be allowed to serve the world, the flesh, and the devil too. The Jews in Ahab's day did not wish to absolutely forsake the worship of Jehovah; but they did want to take some time off for the worship of Baal. Many modern church-members would not withdraw from membership for any ordinary consideration; but they must have time and opportunity to run with the world a little. It is going too far to ask the dear people to give up cards, dancing, the movies, lodges, tobacco, liquor, etc., for the service of God. O, it is too narrow. Surely one will not go to hell for failing to keep the Sabbath day holy in this advanced age of the world. If one attends church in the morning, can't he devote Sunday afternoon to golf? Joy riding won't be out of order surely? Why not go fishing, if one likes? We do not like strait-laced religion. This age does not like such old foggy doings. Well, go ahead with the advance style; but remember that God says he will spew you out of his mouth.

If I mistake not, the fact that we are advancing in knowledge calls for cleaner, higher living. A hundred years ago men did not know the poisonous nature of alcohol—they thought it was good for one's health; and many good men drank it conscientiously; but we know better now. The day has come when men can't drink it and be good at the same time. People used to think that tobacco was good for one's health; but now we know that it contains deadly poison, and that it is ruining the health and killing multitudes. We know now that no one can use it and do his best work. It will soon be true (if it is not already so) that one cannot use it and be a Christian. "The times of this ignorance God winked

at, but now commandeth all men everywhere to repent."

This introduction might be extended much further; but it is not necessary. If we are not asleep, figuratively speaking, we know that modern church members are doing some very loose living. As some one has recently said, "Church membership means very little nowadays." One finds it impossible to tell by their deportment whether most persons belong to a church or not. In commenting on today's lesson, Dr. R. A. Torrey says: "There is something—yes everything—wrong with a man or a woman who, having professed to find Christ, join his Church, and follow after him, does not indicate to every one about him that a deep seated radical change has taken place within him." To all of which I say, Amen!

Comments on the Lesson.

17. That ye henceforth walk not as other Gentiles walk, in the vanity of their mind.—Paul had no little trouble keeping his converts in the narrow path. The Galatians tried to gain perfection through keeping the law; and they had to be corrected. The Corinthians were the worst of all. They were carnal—babes; were split up into little cliques; dropped back into fornication that was more degrading than that among the heathen; they made a mess of the Lord's Supper, got drunk on the wine and filled themselves to gluttony on the bread; they denied the resurrection of Jesus Christ; and worst of all they adopted the unknown tongues of the vile courtesans in the temple of Aphrodite. The marvel is that the great apostle had so much patience with those converts from heathenism. Herein the missionary in pagan lands may learn how to deal with converts who are weak in the faith and erring in life.

18. Having their understanding darkened.—Having myself been a missionary in China where I had opportunity to study the matter, I think Paul in this verse and the one following has given as full a statement of the real spiritual condition of the heathen world as can be put into so many words. Spiritual night is darker than Egyptian gloom. Being past feeling, many of those poor people are to be pitied rather than condemned. The condemnation belongs to us who have the light, and hide it under a bushel.

20. But ye have not so learned Christ.—It is a shame for one to profess to be a Christian and not live as Christ lived. If one has been taught the things of Christ, he must live up to the light given him, or perish. God will not compromise with any one.

22. Put off concerning the former conversation the old man.—In 1611 conversation meant deportment. Its import has changed. The old man is used here in its fullest sense, implying the carnal nature with its full fruit. It is "corrupt according to the deceitful lusts."

23. Be renewed in the spirit of your mind.—I do not comprehend the full meaning of this. There must have been some decline in the spiritual life of the Ephesian church, and Paul was

endeavoring to lift them back to Christ's standard.

24. Put on the new man.—Paul defines this new man, "which after God is created in righteousness and true holiness." The contrast between the new man and the old man is tense. Paul was a holiness preacher.

25-27. These three verses are what Mr. Moody used to term "red-hot." Quit lying, and tell the truth. Lying is the most common sin of the human race. One is moving when cured of that dirty habit. I suppose we got it from the devil, seeing that he is a liar from the beginning. "Be ye angry, and sin not." That is, don't get mad at all; for if you do, you shall not inherit the kingdom of God. (Gal. 5:19-21). If you get vexed, repent and get forgiveness before sundown; for you may die before day.

5:15. Walk circumspectly.—"Watch your step." Look all around before you advance. Don't live like fools; but live as wise men should live. This is good old horse sense, the kind that donkeys don't have.

16. Redeeming the time.—Mr. John Wesley used to preach from this text. Many of us are ignoramuses because we have failed to use our time to advantage. We have done almost nothing in life, because we have been too lazy to work. Paul says the days were evil then. Well, they are still evil, and will be as long as man is a sinner; but that is no excuse for personal worthlessness. We must obey God; but that we cannot do unless we learn what is his will concerning us.

18. Be not drunk with wine, wherein is excess.—The Greek says riot. Wine was a mocker and strong drink was raging in Paul's day; and such is still the case. It is hard for a decent man to have respect for our rulers who have foisted liquor back upon this nation. They are unworthy of the trust bestowed upon them. Under the present regime America is down on her knees to the rum-power. She is being sold out to the devil and debauched from center to circumference. Some day we may come to our senses when it is too late to save the nation. Be filled with the Spirit.—It is every Christian's duty and privilege to enjoy the fulness of the Holy Ghost at all times. The Church needs a baptism with the Spirit and many refreshings.

19-21. Ours should be a joyful salvation. I do not like the word religion. Almost every one has some sort of religion; but salvation is a different thing. Paganism is religion, but not salvation. Unitarianism is a religion, but not salvation. Lodge life is religion, but not salvation. Salvation is deliverance from sin. It is Christ formed in us the hope of glory. It is knowing God as one's Savior and Father.

METHODIST HOME NOTES.

Several things have happened lately that have opened up new channels of thought to me. Mrs. Margaret Board of Hardinsburg, who died recently, bequeathed \$50.00 to the general expenses of the Home. People sometimes feel that if they can't leave a big legacy they will not remember the Home. There are many people who could leave us as much as \$50.00 without depriving their heirs of enough to matter. Of course some could leave more, but suppose one out of every thousand Methodists in Ken-



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tucky should leave us \$50.00, that would amount to \$5,000.00. If a thousand people should leave even \$10.00 it would give us \$10,000. Why can't we "do our best and be not troubled if some others better do." In this connection it seems fitting to tell that Brother and Mrs. S. L. C. Coward who live on the Penny Farms in Florida have taken two small children to clothe. These people have always been very generous with the Home and their taking two children ought to make somebody blush! "Is that somebody you?"

Mr. and Mrs. E. R. Lester of near Ewing put in a patch of potatoes in the spring and last week brought us 25 bushels after having kept out enough for seed for another patch next year for the Home. Potatoes are almost a necessity and when it takes a bushel for a meal they become an expensive necessity. These good people have supplied us with almost a month's supply. Is that a little thing to do?

Fort Thomas is the first church to volunteer to buy a "good cow."

None of these things seem big taken alone and yet they are big and I hope will put others to thinking, to praying and working. The children must not suffer this winter because things are scarce. Most of us have something we can share and because I know you, I know you will share with these children, therefore I feel they will be taken care of.

With many thanks for all you have done, I am,

Sincerely yours,

Jessie Ray Williams.

Supt. and Treas., Methodist Orphans' Home, Versailles, Ky.

PERSONALS.

Evangelist, Mrs. Eula B. Crouch, Lawrenceville, Ill., does not need anyone to introduce her and open doors for her ministry, for she has been kept busy in the M. E. Church, in which she is a minister, but since she is a great niece of Robert E. Lee, and is a true daughter of the Southland, it seems to me that the northern field should not wholly employ her brilliant ministries. May I suggest to my many friends who read this that they employ this efficient and widely-used woman in their revival activities.

Thomas Clark Henderson.

Miss Gladys White, of 546 Pearl St., Marion, Ohio, graduate of Ohio Northern University and Cleveland Bible School, experienced public school teacher, several years experience in religious work, feels special call to work with young people and the children. Will be glad to assist any pastor in evangelistic meeting for free-will offering and entertainment. Miss Gladys White assisted in our evangelistic services last year at the Pleasant Hill Methodist Episcopal Church with very satisfactory results. A District Secretary of Christian Stewardship in the W. F. M. S.

Mrs. R. P. Buchanan.

P. H. Wood: "Some three years ago I became acquainted with a young Pennsylvania R. R. engineer, Stanley Shultz, who is endowed with a beautiful baritone voice. His wife, Helen, is a dramatic soprano, with a voice of great power and richness. Over a year ago, Stanley was sanctified at Portage Camp Meeting, and has consecrated his voice to the Lord. He is giving up the throttle to lead folks to the Lord. I had Brother and Sister Shultz with me this summer, and how folks do love to hear them sing! The greatest crowds Colebrook Church has seen for years, came to hear them in their beautiful duet and solo numbers; and in a service of song alone, the altar was filled with seekers for pardon and purity. God has sanctified their work. In these days of Radio competition, it takes outstanding ability to attract people to the church. The Shultz's have this ability. I consider them to rank among the first four or five in the Holiness Movement. But the test is in the public response, not the judgment of one person, and in this section announce Mr. and Mrs. Stanley Shultz and you have a full house. If any pastor is looking for consecrated musical talent, he will make no mistake in calling this sanctified couple, Stanley Shultz, "the singing engineer," and his wife. They will come for the usual freewill offering, and if the Pennsylvania Railroad is near, they will travel on a pass. Address them, 932 Butler St., Toledo, Ohio. You will not be disappointed."

The address of Rev. Joseph S. Long, Phalanx Station, Ohio, has been changed to Burton, Ohio.

J. M. Hames: "On account of circumstances over which I had no control I had to cancel a camp meeting date the first two weeks of June, 1935. As this is my only open date I shall be glad to get in touch with camp meeting committees or pastors of churches. Address me, Greer, S. C."

Dr. Andrew Johnson will hold a revival in Stanford, Ky., beginning October 14 and continuing until October 31. Dr. Johnson is constantly in revival work and is seeing blessed fruit from his ministry. Those interested in a meeting may address him Wilmore, Ky.

R. F. Shinn: "I have held seven successful revivals the past spring and summer; one in Oklahoma with Rev. Elmer D. Lorange, one in Arkansas with Brother Burdette, two in Wichita Falls District, with Rev. F. W. Lovell, one in Sherman with Rev. Byrd, one in Denton District with F. A. Malone, which was an exceptionally good meeting. These meetings re-

sulted in conversions, reclamations and additions to the churches. I am open for engagements anywhere, winter or summer.

Robert A. Potter: "We had a good revival at Cleveland M. E. Church, Kan., from September 2-16, with Rev. J. L. Carothers and wife as engaged evangelists. Thirty-nine were at the altar and twenty-one professed the experience of sanctification; five came into the church, and the entire membership was greatly helped."

Rev. L. E. Williams: "Since reporting in The Herald I have held three or four good meetings, closing with Rev. T. P. Roberts, pastor at Goddard, Ky., then to a church on the charge where I served my first pastorate. It was a joy to meet the old friends and to see some fruit from my labors. I assisted Rev. E. C. Crow at Rosine, Ky., where we found many hungry souls and the altar was filled each night for two weeks. I was informed that more people found the Lord in this meeting than during the past fifteen years. After this meeting I attended my annual conference at Winchester, Ky., and was reappointed as conference evangelist. I went to Bell City, Mo., to assist Rev. C. E. Andrews, a most brotherly and sympathetic pastor. A number were blessed, among them the pastor's daughter. I am ready to answer calls anywhere in the U. S. A. or Canada trusting the Lord and the people to care for me. I have some open dates for camp meetings next summer. Address me, Wilmore, Ky."

William O. Henderson, Pastor: "We have just closed a two-weeks' revival meeting at Union Church, McGee charge, with Brother J. R. Parker, evangelist from Wilmore, Ky., assisting. Meeting was attended by large congregations at night, fifty-seven conversions at altar, six joined the church by vows and two by letter. Brother Parker is a strong gospel preacher and a hard worker and is one of our accredited evangelists working under the Board of Missions of our Church and I do not hesitate to recommend him highly."

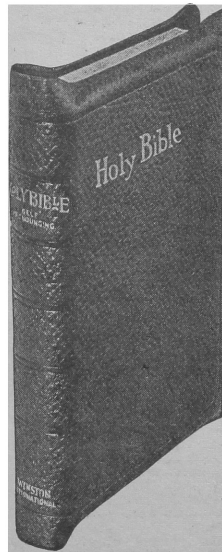
Evangelist J. B. Kendall, of Lexington, Ky., begins a month's revival campaign in Byers Ave. Methodist Church, Nov. 4th, Rev. Roy L. Brown, pastor. Rev. Kendall conducted a great revival in this fine church ten years ago. He is now in an excellent meeting in Centralia, Ill., with Dr. O. H. Free. The crowds are large, interest deep and prospects are good for a wonderful meeting. He will be in Centralia until Oct. 21st.

C. W. Robb: "We covet the prayers of God's people for the success of the meetings that are planned for November 19 to December 2 in Bethany M. E. Church, of Camden, N. J. Brother Bona Fleming will be the evangelist. Rev. C. W. Robb is the pastor. Place us on your prayer list. The more you pray for these meetings the greater amount you will have to rejoice over."

TO NEW JERSEY READERS.

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

beautiful camp grounds in that part of the State. It has auditorium, young people's temple and dormitory on it, and is well equipped for camp meeting, Bible Assemblies, Institutes, etc. It seems a pity to have such beautiful grounds get into the hands of worldly people who could make a pleasure resort or beer garden of it if they choose. It can be purchased for a very moderate figure. This would make a splendid site for a Full Salvation camp ground, excellent roads in all directions. Anyone interested please write W. McElmoyl, Groveville, N. J., Rev. Alfonso Dare, Mt. Holly, N. J., or me at Haddon Heights, N. J.

George W. Ridout.

EVANGELIST USES "SMOKE BOTTLE" IN OHIO.

Another conference year has passed and how can I thank you who have prayed? The Strehm Testing Device has once more done its work this summer and past conference year. I had used it in other states but this year I tried it in Ohio. The first Ohio meeting in which I used it was a North Conneaut U. B. revival. The fine pastor, Rev. Balyeat, secured two sparrows which we used in demonstrating the twenty poisons of the cigarette. Both sparrows died from the effects of the poisons, and six of the men who attended the revival meetings quit tobacco inside of a week after they saw the "smoking bottle." I have worked in revivals here in this state all summer, and a number of names have been added to those who started the Ohio record for stopping the use of this dread weed. Just this week I have been handed one pipe and one box of snuff so it may be seen that it awakens not only cigarette smokers but also others. This summer I have used snakes for showing the effect of the poisons, and not one has lived after being given the poisons from one cigarette. The bottle was secured from the Boys and Girls' Anti-Cigarette League, Room 410, 53 West Washington St., Chicago, and with it one may secure sixteen posters for sending one dollar extra. Many of the M. E. pastors at the conference

were interested in the device, and when some had seen it they asked that I show it again for the sake of some who had not seen it. Brother Balyeat arranged with the bishop at the U. B. Conference for me to have ten minutes to give the demonstration before the conference and some of them felt that the device was very enlightening. One does not have to urge some men to stop when they are given the facts, but there are always some in every community who have the habit, and enjoy it, and for those I ask your prayers. Pray for me also as the Lord gives you the burden, and ask that souls may be born into the kingdom in a marvelous way in these days before Jesus comes, and that every revival will mean a great harvest of souls.

Miss Lois V. Gregory, Evangelist. Waterford, Pa.

FIRST QUARTER, DANVILLE DISTRICT.

Corbin, Oct. 21, 11 A. M.
London, Oct. 21, 7 P. M.
East-Burnstedt, Oct. 27, 11 A. M.
South Corbin, Oct. 28, 11 A. M.
Meadow Creek, Oct. 28, 3 P. M.
Preachersville, Nov. 4, 11 A. M.
Stanford, Nov. 4, 7 P. M.
Richmond, Nov. 11, 11 A. M.
Lancaster, Nov. 11, 7 P. M.
Burnside, Nov. 18, 11 A. M.
Pulaski, Nov. 18, 7 P. M.
Wilmore, Nov. 25, 11 A. M.
Harrodsburg, Nov. 25, 7 P. M.
Middlesboro, Dec. 2, 11 A. M.
Pineville, Dec. 2, 7 P. M.
Somerset, Dec. 9, 11 A. M.
Ferguson, Dec. 9, 7 P. M.
Lynch, Dec. 15, 11 A. M.
Yancy, Dec. 16, 3 P. M.
Marry Hellen, Dec. 16, 7 P. M.
W. L. Clark, P. E.

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The distribution of "Will a Man Rob God," by Dr. H. C. Morrison, has resulted in enough tithes in a certain church, during these hard times, to enable that church to keep its expenses all up to date, with a good balance in the treasury. Try it. Price 10c a copy, or 12 copies for \$1. Very special prices in large quantities.

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(Box 96, Chazy, N. Y.)
Sheridan, Ind., Dec. 5-23.
Boyers, Pa., Oct. 18-28.
West Plattsburg, N. Y., Nov. 4-16.
Long Lake, N. Y., Nov. 18-30.

ARTHUR, F. E.
Binghamton, N. Y., Oct. 2-17.
Allentown, Pa., Oct. 19-28.
Springtown, Pa., Oct. 30-Nov. 11.

BECK, A. S. AND R. S.
(1019 So. 4th Ave., Louisville, Ky.)

BERRY, J. A.
(Bradford, Ohio)
Brush Mountain, Pa., Oct. 7-28.
Altoona, Pa., Oct. 29-Nov. 18.
Battle Creek, Mich., Nov. 25-Dec. 16.
Goshen, Ind., Jan. 6-27.

BIVENS, K. J.
(1474 Stelzer Rd., Columbus, O.)
Open dates.

BLACKBURN, HARRY WILLIAM.
(1506 S. Spring Ave., Sioux Falls, S. D.)

BRASHER, J. L.
(Attalla, Ala.)
Federalburg, Md., Sept. 30-Oct. 19.
Royal Oak, Md., Oct. 21-Nov. 4.
Wye Mills, Md., Nov. 5-25.

BUDMAN, ALMA.
Williamsport, Pa., Oct. 14-Nov. 11.

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)
Columbus, Ohio, Nov. 18-Dec. 2.

BUSSEY, M. M.
(116 W. Ramona, Wilmar, Calif.)
Riverside, Cal., Oct. 7-21.

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Newton, Kan., Oct. 15-28.

CARNES, B. G.
(200 E. Morrison St., Wilmore, Ky.)
Open dates.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Lincoln, Neb., Nov. 4-18.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Belle Bridge, Pa., Oct. 14-28.

CROUSE, J. BYRON
(Greensboro, N. C.)
Lowell, Mass., Oct. 21-Nov. 4.

DUNAWAY, C. M.
(Decatur, Ga.)
Hinton, W. Va., Oct. 21-Nov. 11.

DUNKUM, W. B.
(1855 Hemlock St., Louisville, Ky.)
Cedar Grove, W. Va., Nov. 4-25.

FAGAN, HARRY
(Shelby, Ohio)
Royal Center, O., Oct. 14-Nov. 4.
Open dates.

FLEMING, BONA
(2652 Hackworth St., Ashland, Ky.)
West Chester, Pa., Oct. 15-28.
Monongahela, Pa., Oct. 29-Nov. 11.
Johnstown, Pa., Nov. 12-18.
Camden, N. J., Nov. 19-Dec. 2.

FUGETT, C. B.
(2013 Newman St., Ashland, Ky.)
Reading, Pa., Oct. 8-21.
Decatur, Ill., Oct. 28-Nov. 11.
Indianapolis, Ind., Nov. 12-25.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Lowell, Mich., Oct. 15-28.
Saratoga Springs, N. Y., Oct. 29-Nov. 11.

GRAY, P. B.
(Montrose, Iowa)
Sharon, Iowa, Oct. 17-Nov. 2.
Exline, Iowa, Nov. 4-Dec. 2.
Unionville, Mo., Dec. 4-20.

GRAVES, DOROTHY
(933 Windsor St., Reading, Pa.)
Conygham, Pa., Oct. 15-28.
Lakewood, N. Y., Nov. 3-25.

GREGORY, LOIS V.
(Evangelist, Waterford, Pa.)
Shermansville, Pa., Oct. 22-Nov. 4.
East Liverpool, Ohio, Nov. 19-Dec. 2.

HAINES, MR. AND MRS. ROBERT.
(Song Evangelists, Rt. 6, Box 106A,
Wichita, Kan.)
Derby, Kan., Oct. 16-Nov. 4.

HAMES, J. M.
Liberty Center, Ohio, Oct. 15-28.
Chillicothe, Ohio, Oct. 29-Nov. 18.
Pioneer, Ohio, Nov. 19-Dec. 2.

HESSON, G. C.
Pleasant Shade, Tenn., Oct. 3-17.
Granville, Tenn., Oct. 20-Nov. 4.
Sullivan's Bend, Tenn., Nov. 7-21.

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

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Hagerstown, Ind., Oct. 15-28.
Rochester, N. Y., Nov. 4-18.
Cambridge City, Ind., Nov. 25-Dec. 9.

JOHNSON, ANDREW
(Wilmore, Ky.)
Stanford, Ky., Oct. 14-31.
Pontiac, Mich., Nov. 1-15.
Yale, Mich., Nov. 18-Dec. 2.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Joplin, Mo., Nov. 4-25.

KINSEY, MR. AND MRS. W. O.
(Singers and Young People's Workers,
Richmond, Ind., Rt. 3.)
Corbin, Ky., Nov. 4-25.

LEWIS, M. V.
(Song Evangelist, 617 N. Lexington Ave.,
Wilmore, Ky.)

LINCIOOMS, F.
(Gary, Ind.)
Newark, N. J., Oct. 8-21.
New Brighton, Pa., Oct. 28-Nov. 11.

LINDSLEY, LEROY A.
(1019 Southern Ave., Muskegon, Mich.)

MCBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
North Long Beach, Cal., Oct. 14-28.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Newton, Kan., Oct. 15-28.

MINGLEDORFF, O. C.
(Douglas, Ga.)
Cambridge, Mass., Oct. 21-Nov. 4.

MOORE, J. H.
(Sta. "D", Columbus, Ohio)
Alliance, Ohio, Oct. 14-28.

MORROW, HARRY W.
(Manville, Illinois)
Dickinson, N. Dak., Oct. 7-21.

MURPHY, WM. J.
(Evangelist and Gospel Singer, 2014 N.
17th Street, Boise, Idaho.)
Springbrook, Ore., Oct. 21-Nov. 4.

NICE, N. W.
(405 N. Millwood Ave., Wichita, Kan.)
Belpre, Kan., Oct. 7-21.
Corbin, Kan., Oct. 28-Nov. 11.

OWEN, JOHN F.
(124 W. 8th Ave., Columbus, Ohio)

OVERLEY, E. R.
(P. O. Box 247, Louisville, Ky.)
New Albany, Ind., Oct. 14-Nov. 4.
Paint Lick, Ky., Oct. 17-Nov. 4.
Barbourville, Ky., Nov. 11-30.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Oddville, Ky., Oct. 22-Nov. 4.

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, O.)
Pittsburgh, Pa., Oct. 14-28.
Corry, Pa., Oct. 30-Nov. 11.

QUINN, IMOGENE
(809 N. Tuxedo St., Indianapolis, Ind.)
Open dates.
West Toledo, Ohio, Oct. 14-28.
Mayville, Mich., Oct. 30-Nov. 11.
Mayville, Mich., Nov. 13-25.

REID, J. V.
(2912 Meadowbrook Dr., Ft. Worth, Tex.)

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Brooklyn, N. Y., Nov. 2-11.
Lexington, Ky., Nov. 18-Dec. 2.

RIDOUT, G. W.
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ROOD, PERRY
(948 Anderson St., Bristol, Tenn.)
Open date.
Columbus, Ohio, Oct. 30-Nov. 11.
Erin, Tenn., Sept. 30-Oct. 21.
New Castle, Pa., Nov. 10-27.

ST. CLAIR, FRED
Patchogue, L. I., N. Y., Oct. 14-Nov. 11.
Norwalk, Conn., Nov. 18-Dec. 16.
Los Angeles, Calif., Dec. 30-Jan. 18.

THOMAS, JOHN
(514 Exchange, Keokuk, Iowa)
Holiness Campaign in Europe, November
till May.

TRYON, J. C. AND DOROTHY
(516 So. Lorraine Ave., Wichita, Kan.)
Kiowa, Kan., Oct. 21-Nov. 4.
Wellington, Tex., Nov. 5-9.
Aline, Okla., Nov. 11-Dec. 2.

VANDALL, N. B.
(302 Brittain Rd., Akron, Ohio)
Tucson, Ariz., Oct. 14-28.

VANDERSALL, W. A.
(1208 N. Cory St., Findlay, O.)
Open dates.

VAYHINGER, M.
(Upland, Ind.)
Kennebec, S. Dak., Nov. 18-Dec. 9.

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

WIREMAN, C. L.
(302 S. Main St., Winchester, Ky.)
Madison, Ind., Oct. 18-28.
Milton, Ky., Nov. 1-11.

WISEMAN, P.
(72 Fifth Ave., Ottawa, Canada.)
Toronto, Ont. (Free Methodist) Oct. 14-28.
Brooklyn, N. Y., Oct. 31-Nov. 10.
Staunville, Ont., Nov. 18-Dec. 2.
Mount Joy, Ont., Dec. 9-25.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave., E.,
Detroit, Mich.)
Yale, Mich., Oct. 15-Nov. 4.

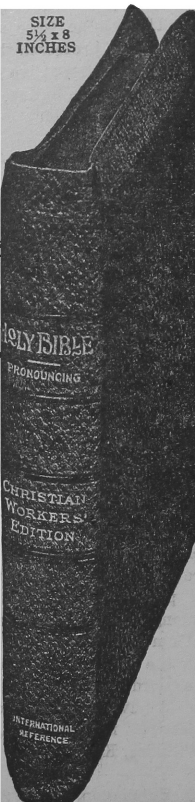
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vid, the 'son of A'brā'hām.
2 A'brā'hām begat I'saac; and I'saac
begat Jā'cob; and Jā'cob begat Jū-
das and his brethren;

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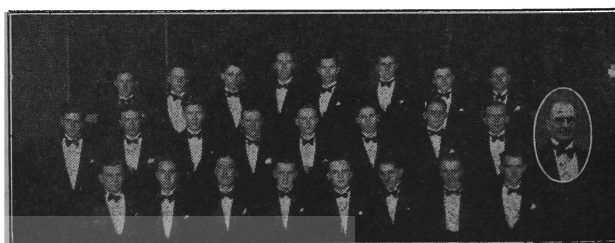
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SIX WEEKS' CAMPAIGN IN
LOUISVILLE.

On August the 5th we began a campaign with the Rev. H. A. Mastin, in Grace M. E. Church, 9th and Denmark Streets. The meeting was held in a tent which was pitched just back of the church. About twenty-five souls were definitely blessed at the altar, either saved or sanctified. And there were something like fifteen accessions to the church. The church

was greatly revived and the whole community stirred and awakened. Trinity, Epworth, Wesley, Second, Hancock and Market Street M. E. churches, and the Oakdale M. E. So. Church, supported the meeting by their presence, prayers, personal work and financially. A. D. Sutter was the song leader. Mrs. Ed Miller presided at the piano and Miss Anna Marie Burkhart was in charge of the Children's Services. Brother Mastin is a true yokefellow and believer in

and possesses full salvation from sin. We closed on Sunday night, Aug. 26, and moved over to the Glory Barn, 4202 So. 4th Street, where the Gaddis-Moser Party joined us, and we opened fire on the enemy, Monday night, Aug. 27. This was a hard battle and a glorious victory. The pastors and their people, of the Temple, Calvary, and Oakdale M. E. So., Epworth and Grace M. E., and the South Louisville Presbyterian churches, co-operated with us beautifully. The meeting resulted in 128 souls either converted or sanctified at the altar. What a glorious sight on the last Sunday to see the inquiry room crowded with seekers, who, upon their knees prayed through to victory. Forty-three were saved or sanctified in the closing services of the last day. Brother Gaddis never preached better or with more power and the Moser Sisters were at their best in singing, leading the music, in prayer, and in personal work. Dr. J. Kenneth Hutcherson and his good wife were greatly used of the Lord in personal work, around the altar and in prayer. The writer and Brother Gaddis did the preaching. Will all of *The Herald* family pray for us that we may keep humble and in the center of God's will.

E. R. Overly.

GOOD MEETINGS.

We are glad to report two good meetings since the Romeo, Mich., camp. We conducted a three-weeks' revival campaign in the big Gospel Tabernacle, Wheeling, W. Va., with Rev. L. J. Lehman. We had the privilege of broadcasting eighteen times over the WWVA. Bro. Lehman is a great worker and organizer and is doing much good for the cause of Christianity over West Virginia, Ohio, Pennsylvania and other states.

We went from Wheeling to Mound City, Mo., and conducted a two-weeks' meeting in the M. E. Church for Rev. C.S. Young. Here we had some gracious soul-saving services. Brother Young is a good pastor and has a fine family—a wife and daughter who stand by him and render excellent assistance on the charge. We were royally entertained in the hospitable home of Mr. and Mrs. W. F. Vance. There is a wonderful praying band connected with the Methodist Church in Mound City. It is the powerhouse of the religious life of the community. Rev. O. W. Adams, of Biglow, Mo., attended the revival and rendered much valuable assistance. Rev. V. C. Clark, pastor of the M. E. Church, Maryville, Mo., and a number of other pastors in the vicinity attended.

We are now in a meeting in the Menonite church, Bad Axe, Mich. We go from here to our old home town Stanford, Ky., for a county-wide meeting. We were converted and sanctified years ago in a meeting in Stanford conducted by Dr. H. C. Morrison, President of Asbury College. We are out on the firing line constantly in revival work. God is blessing and giving victory. Pray for us.

Andrew Johnson.

REVIVAL FIRES BURN.

The folk who believe in and pray for old-time revivals live today. The past summer witnessed some glorious awakenings on old camp grounds which had been hallowed by the victories of years ago.

I have been requested to report Silver Heights camp. Rev. C. M. Dunaway was our partner and this unctuous, godly, dependable preacher of the old-fashioned gospel of grace pulls wherever he is hitched. He is continually in evangelism and brings a blessing wherever he goes. This was our third year at Silver Heights and by far the best. There were many more seekers and a wonderful spirit. Many said it was the best camp in many years and it closed with filled altars.

Ramsey, Ind., camp also took on new life with an unusual spirit of power. There were large, attentive crowds and some marvelous cases of grace. It was generally felt this was the best camp in years. Within a few minutes all needed finance was raised. The motto of the camp was "Obey God" and it seemed the people obeyed in every way. We return to both of these camps.

We have just closed a great union campaign in a large tabernacle in Louisville, Ky., with Dr. E. R. Overly as our co-worker. The attendance steadily increased to some large crowds. God mightily came in convicting power, wrongs were made

right, broken homes restored, a man on his way to kill his family stopped and was saved, old grudges were straightened out; men spent days going about making restitution. One man came at midnight to have us pray for his wife and she and he were blessedly saved. People from a few years old to one from 79 years old were saved for the first time and pastors testified that their churches were greatly benefited. We ministered in various churches of the city on Sunday mornings and also on both radio stations, and in the shops, also at the Goodwill Industries. This campaign closed with great altar services and we are asked to return for a better organized effort with more churches co-operating.

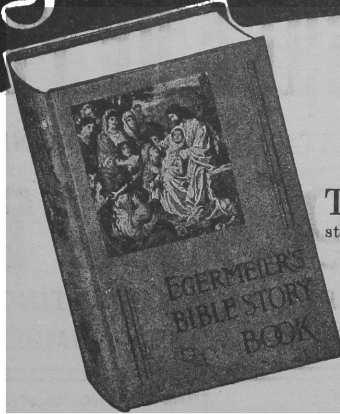
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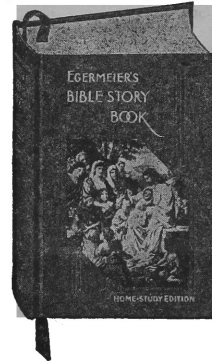
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Dr. H. C. Morrison, Editor
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Louisville, Ky., Wednesday, Oct. 24, 1934.
Entered at Louisville, Ky., Postoffice as Second Class Matter

Vol. 46, No. 43.
\$1.00 Per Year.

WHAT DOES THE FUTURE HOLD?

By The Editor

WHO can look into the future! Who can foretell with any accuracy what coming time will bring us, what reforms, revolutions, upheavals, changes! When John Wesley was preaching on his father's tombstone in the churchyard a century and a half ago, who would have thought that he was, under God, setting going an evangelistic movement that would spread abroad over all seas, throughout all nations, and touch the rims of the earth with powerful influences of gospel truth that would bring untold millions to saving faith in the Lord Jesus.

Is Methodism losing her evangelistic note? Is she ceasing to cry with earnestness to men to repent of sin, creating within them a "desire to flee from the wrath to come?" Is the Methodism of this nation holding tenaciously to the doctrines and emphasizing the experiences that were taught by the fathers and founders of the church? Are Methodist people separate from the world, denying themselves, taking up their cross and following Jesus? Is the united Methodism of this nation a powerful barrier and bulwark against infidelity, skepticism, and the modern liberalism so destructive to evangelical saving faith? Is the Methodism of today "Christianity in earnest?" Are her ministers flames of holy fire, her people glad witnesses of the saving power of Jesus Christ? This was characteristic of the mighty men of God who preached a full gospel over this nation and the rank and file of the laity gathered about the altar of prayer, prayed through to conscious redemption in Jesus, and bore witness to his divine sonship and redeeming power.

God will bless, and the people will receive with enthusiasm a Methodist ministry standing unafraid for the divine inspiration of the Holy Scriptures, the virgin birth of our Lord Jesus, as recorded in the gospels, his godhead, the miracles he performed, the truths he preached, the sacrifice for sins he made upon the cross, the fulness and completion of the atonement through his blood, his bodily resurrection, and the full and free salvation offered in the gospels to all who will repent and trust in him for salvation. The multitudes want a positive message from a consecrated, fearless, Spirit-filled ministry. There has never been a time in the history of this nation when the masses of the people would respond more readily to a fire-baptized, God-sent ministry with a definite and positive message.

The doctrine of human depravity is plainly written in the Word of God. The fact of sin and the need of outside help to peace of mind, happiness and righteousness of life is deeply felt in the universal heart of the race. Repentance, embracing sorrow for sin, turning from sin, saving faith in Jesus, the regeneration by the Holy Ghost, his inward

witness, the crucifixion and casting out of the man of sin, the purging and purifying of the believer's heart—all these fundamental truths of salvation are plainly taught in the Scriptures, and the need of them is painfully felt among people everywhere. There is no country beneath the sun, no place or people so ready to hear and receive an earnest, self-sacrificing, zealous ministry with a message on fire bringing all the vital Bible truths home to the conscience and heart of the people. The skies are full of pentecosts. The earth is full of sin and need, and crime and ruin. There is only one remedy—the gospel of Christ, which embraces the truths mentioned. This was the message of the early Methodists that stirred the nation and brought untold millions to Christ who are now in heaven. This is the message for the hour. The Methodism that will deliver this message will receive the blessing of God. The demonstration of the Holy Ghost will fall upon it, the people will flock to it, they will receive it; there can break out in the midst of this nation a religious enthusiasm never known before, to the earnest, unafraid preaching of these Bible doctrines of original Methodism.

There is a host in this nation who do not believe their ancestors were apes, who have no faith in, nor use for, the guesses and theories of evolution; who have no use for "shorter New Testaments" and the various schemes and devices for the destruction of evangelical faith. There are multiplied thousands in the church and out of the church who are not only tired, but disgusted with an uncertain and hesitating sound in the pulpit. They want a message from God. They want clear, positive statement founded upon, and illuminated with, the Word and Spirit of God, the builder of the universe, the Creator of man. They want men to preach to them who have heard a voice within their breasts, "Woe is me, if I preach not the gospel." They want to feel that God's messenger is standing before them full of authority, aflame with love, wholly given up to the one greatest thing of winning the lost to Jesus. To such a ministry there would be a response that would shake the kingdom of Satan, powerfully affect society, salt the commercial and political world with the purifying power of gospel grace, turn back the tides of crime and indecency, quicken the spirit of missions, and bring in a new era of love and humanitarianism among men, blessing and prosperity into every phase of our national life.

Will Methodism, as it is now organized, with its present leadership, its press, its schools, its bishops, secretaries, college presidents, professors, theological seminaries, the students, ministers, educators and leaders that are being sent out from its institutions of learning, tarry in the upper room for a baptism of power, inaugurate and lead forward in the great revival which is the su-

preme need of the hour. The Methodism of these United States is on trial before God and men. There is dissatisfaction and uncertainty abroad; millions are questioning the trustworthiness of many of the leaders. Have our leaders faith in God? Do they believe in the inspiration of the Scriptures? Are they loyal to the New Testament teaching on the virgin birth and Godhead of Jesus? Do they believe that he is Lord of all, mighty to save to the uttermost? Do they believe in his bodily resurrection and the atonement he has made for a sinful world? Are they Methodists in deed and in truth? What are they doing with our money? How are they educating our children? What sort of missionaries are they sending to the foreign fields? Are they spreading abroad in church and school and foreign land an unadulterated gospel which is the power of God unto salvation? Are they building upon the firm foundation of an inspired Bible, and Jesus the Rock of Ages, or are they adulterating the pure stream of Methodism with the poison of modern liberalism? Are our schools becoming skeptical? Are our pulpits hesitating to insist upon the importance of the regenerating power of the Holy Ghost? Are missionaries being sent abroad with teachings that will raise questions and doubts in the minds of the converted heathen, instead of establishing them in the faith and bringing the unconverted to Christ? These questions are being asked. They are important questions. What shall the answer be? God, who holds the destiny of men, nations, churches, time and eternity in his hands, is looking on, and multitudes wait with a degree of impatience, ready and eager for a forward movement under a faithful leadership, or for rebellion against the leadership of modern liberals with no "Saith the Lord," no positive message of salvation, no supreme purpose and passion for the salvation of souls through faith in the all-atoning Christ.

There Ought Not to Have Been a Strike.



HE recent great strike involving loss of time, money and, worst of all, the loss of human life, the engendering of bitterness and strife, ought not to have taken place. Employers and employees ought to be able to sit down in peaceable counsel, adjust their differences, balance equitable understandings and go forward peaceably with the work of the nation.

Capital carries its resources in buildings, machinery, stocks and bonds; labor carries its capital in its shirt sleeves and under its hat. Brain and brawn are as necessary to the carrying on of the world's work as are

(Continued on page 8)

THE DRIFT OF THE TIMES

Rev. G. W. Ridout, Corresponding Editor

I.



Bishop Linton, preaching from Heb. 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," suggests that the last few words should read "lest we drift past."

"That word 'drifting' occurs only once in the New Testament. It is a Greek picture word; it describes a vessel drifting past a place of sure anchorage, passing the harbor, drifting to destruction. I suppose to the seafaring man there can be no sight more sad than to see a vessel, designed, built, fitted out, with all the skill and the ingenuity of the ship builder and the engineer, beautiful in line, magnificent in construction, a thing of joy to behold, and to handle, and then to see her cast helpless, water-logged, drifting. And yet what is that in comparison with the sadness in the heart of the great Master Builder, God, as he looks down upon these lives of ours, whose end is to glorify God, and to enjoy him for ever, and yet failing of their purpose, drifting through life, just aimlessly drifting?"

"Now, what causes a vessel to drift? Generally, one of three things. It may be that the trusted engines do not stand the strain; and so her motive or driving power breaks down. Or it may be that the rudder snapped, and so she has no guiding power. Or she parted her cable, and has no restraining, holding power."

II.

There has been a tremendous tendency to drift in the last two or three decades and our Protestantism has almost become a derelict upon the storm-tossed seas of the twentieth century. We have drifted away from the Bible, from standards of doctrine, from real religion—all because we have drifted away from God. Our educational centers have become great centers of modern unbelief and students come from them alienated from the religion of their fathers and mothers and full of antagonism towards the teachings of Methodism. Tons of books have gone out from the Methodist press tearing the good old doctrines of Methodism to pieces. The irreverent trend of scholarship may be judged by the following uttered at the Merrick Lecture, Ohio Wesleyan University:

"It is now admitted on all hands, (the few protesting voices do but emphasize the general consent) that Christ's authority cannot be invoked, to invalidate the findings of modern biblical criticism. If in his references to the Old Testament, in matters of authorship, and the like, our Lord assumes a point of view which later investigation shows to be untenable, we no longer imagine, that by an appeal to him we can reserve the verdicts of the facts. We must maintain the limitations of knowledge of Jesus, alike in the interests of true Christianity and of intellectual liberty."

Professor Bowne, the noted philosopher of Boston University, in his "Divine Immanence," commenting on Jesus' statement to Nicodemus, that, "The wind bloweth where it listeth and thou hearest the sound thereof, but thou canst not tell whence it cometh or whither it goeth," said, "In all this the false naturalism and the false supernaturalism of untrained thought are apparent."

To the first scholar herein quoted, Jesus is no longer a final authority on the Bible; to the other, his thought is "untrained."

Bishop Hoss, of the M. E. Church, South, said years ago in an important address what applies exactly to the present state of the church. The Bishop said: "Our chief danger after all is to be looked for not outside but inside the churches. There is, as there ever has been, an immense company of merely nominal Christians, who have only a name to live, while they are really dead. To thrust them forth from the Church is to give them over finally to the devil. We must care for them as well as we can, bearing with them as long as they do not fall into flagrant sins, and even then exercising discipline with that tender charity which 'hopeth all things, believeth all things, endureth all things, and thinketh no evil.' It is true that they add little or nothing to our fighting strength, and sometimes they are a positive hindrance to great achievements. What shall we do? There is only one answer. By all possible means we must stimulate and quicken the life of the church till every individual member shall feel its vibrant pulsations. There is no magical way of curing the prevailing ills. Ecclesiastical enactments cannot do it. Worldliness is subtle, elusive, persistent. It laughs at the most stringent statutes that are framed to suppress it, and slips like an invisible spirit through the finest meshes of prohibitory legislation. Our only resource is to fall back on the simple directions of the gospel. What we need is a return to the old paths."

III.

The drift of Methodism away from sound words and sound doctrine has been reflected in the religious history of the church in the last twenty years. Where there is a drift away from holy standards there will be a drift away from the church itself. One thing that keeps the Roman Catholic Church crowded is that, its bishops and priests maintain the orthodoxy of the church all around the world. Not so with the Methodist Church. Some of its biggest pulpits are occupied by outstanding Modernists, and its biggest salaries are being paid men who fling to the winds our doctrines and preach the doctrines of men and the opinions of the passing age.

A member of the Pittsburgh Conference in a memorial address, said: "A careful diagnosis of Methodism (once proudly called 'Christianity in earnest') reveals symptoms of hardening of the spiritual arteries. Let us frankly face the facts. Our 1933 'Year Book' shows a membership decrease of over 8,000 last year, and an 'inactive list' of 492,000, with 89 less charges, 17 less ministers, and 105 less church schools, with a decreased enrollment of 20,000 scholars. Our Pittsburgh Conference, one of the four largest in world Methodism, is gradually shrinking, having fewer members now than 10 years ago (a loss of 3,000 in the past year). Nor has the depression been offset by revivals, as formerly, and though the last General Conference urged evangelism, the churches and pastors have not responded to its call."

IV.

The Drift of the Times is seen in our educational systems and schools and operators. Warden Lewis E. Lawes of Sing Sing prison, writing of the public school system, says: "The American school system, the finest and most comprehensive devised by man, has served the purpose for which it was originally planned. It has reduced illiteracy to a minimum. There is today hardly one citizen in forty who is unable to read; hardly one in thirty who cannot write legibly. It has been a job well done, because that was all that was expected of our schools. And yet, as we review the accomplishment of a century, one thing stands out in bold and sad re-

lief. The splendid and costly educational program that has been the pride of our government through the decades has done nothing—I say this advisedly—nothing to mold the character of our people. Its insistence on scholastics has left no room for character training. There is no moral force in the classroom. . . . The failure of our schools and general educational methods are filling our juvenile homes, our reformatories, and prisons."

President Coolidge said:

"Education which is not based on religion and character is not education."

"We do not need more material development; we need more spiritual development."

"We do not need more intellectual power; we need more moral power."

"We do not need more knowledge; we need more character."

"We do not need more government; we need more culture."

"We do not need more law; we need more religion."

V.

Roger W. Babson, in 1923, issued a special letter against the kind of rationalism that Dr. Fosdick and his school are spreading all over our American Institutions of learning. Babson said:

"There is altogether too much materialism in our schools and colleges. The public documents and the private reports of many professors are harmful. The talks which many professors give, sneeringly referring to the spiritual forces of life, are very harmful. This materialistic trend is distinctly dangerous and every college graduate should use his influence to stop it and check it."

"Conditions are getting so bad that they must be checked. It would be far better for the country if some colleges were closed up altogether than to have them continue to teach the materialistic economic doctrines that they are teaching today. Failing to teach the importance of the great spiritual forces is not only doing the country much harm, but is giving the students an idea which is absolutely wrong economically and statistically. The great need of the hour is more sane religion. Education, unless guided by a religious purpose, is very dangerous."

It is high time that the Protestant Church should awake to the perils that beset us and that the pulpit should be aroused.

"Dread not the din and smoke,

The stifling poison of the fiery air;

Courage! It is the battle of thy God!

Go, and for him learn how to do and dare!

"Look to thine armor well!

Thine the one panoply no blow that fears;

Ours is the day of rusted swords and shields,

Of loosened helmets and of broken spears.

"Heed not the throng of foes!

To fight 'gainst hosts is still the Church's lot.

Side thou with God, and thou must win the day;

Woe to the man 'gainst whom hell fighteth not!"

Next week will start Miss Holifield's story, "The New Pastor at Cross River." Our readers will recall that Miss Holifield gave us the beautiful story, "Beautiful Within."

Whatever you do, or do not do, don't fail to keep THE HERALD coming up the pathway to your door the coming year. Two cents a week for fifty weeks.

GOD'S GREAT SOUL WINNERS

Basil W. Miller, S.T.D.

AMANDA SMITH, THE WORLD'S GREATEST COLORED SOUL WINNER.



RODNEY Smith, the gipsy evangelist, and Amanda Smith, the colored soul winner supreme, are miracles of divine grace. From the gipsy tent to a world throne is no further than from a slave hut and a wash-tub to a parish world wide. Bishops and statesmen, mighty preachers and the world's intelligencia, presidents, kings and queens, sat enthralled alike at the feet of a "darkey woman" and learned the secrets of God. The Spirit of God who thrust forth a Luther from a miner's tent, and Wesley from a small insignificant English rectory, and Finney from a pile of law books, and Moody from a humble widow's cottage, likewise reached down to a slave abode, magnified the abilities of a colored girl and sent her around the world to win her thousands.

THE SLAVE HUT.

The scene opens in Maryland at Long Green. The winds of January are howling around the corners of a small hut, and whipping through the wide open cracks. When the twenty-third day is reached, a mother slave is blessed with a little girl baby, the first of nine children. For two generations these slaves have learned to sing such beautiful southern melodies as "Swing Low, Sweet Chariot;" and their voices could be heard calling upon God to deliver them from their bondage, as the voices of the children of Israel ascended centuries earlier. That year, 1837, became a red letter epoch in the annals of the kingdom. Amanda Berry was born, and her voice, soon lisping in the baby talk of the southland, was to be heard in the assembly halls around the world.

The mistress, a Miss Celie, had become genuinely converted, and asked her father to permit Mr. Berry the privilege of buying his freedom. Through the hot hours of the day he labored along with his family for his master, and during the night he worked in the fields until two o'clock making a little extra to buy his freedom. After securing their freedom the Berry family moved into the northland, Pennsylvania, where they might live without the taint of slavery.

Amanda's education began early. The Bible was faithfully read in the colored home, and the voice of prayer ascended around the altar. For a brief time she attended school, some three months in all, but hard, hot work was her lot in life. Amanda assisted runaway slaves to hide. She loathed that bondage which bound her fellowmen. When but a girl of fifteen she married a shiftless colored boy. Soon she was left a widow with a child to support.

HER CONVERSION.

Her's was not an easy way. For through a faithless aunt her sister was sold into slavery, and Amanda, earning six dollars a month, saved up enough to buy her freedom. Camp meeting time came and the preachers urged the sinners to seek the Lord. Unfortunately, Amanda's mind had been poisoned through reading infidel books. But one night she had a dream while lying on a sick bed. She sought God for hours, but no peace came. Finally the glory of Jehovah broke into her soul. Let her words tell the miracle:

"O, the peace and joy that flooded my soul. The burden did roll away, and a flood of light and joy swept through my soul. I sprang to my feet; all was light. I was new . . . there seemed to be a halo of light all around me. . . I cried, 'Hallelujah, I have got religion.'"

At once she felt an interest in the lost of the world. When James Smith, professing to be a local preacher, courted her, she thought it would give her an opportunity to be in the work of the Lord, so she accepted

his proposal, only to find that she was married to another trifling colored man, whom she must support. Her burdens increased, and she worked harder than ever to support her daughter and her worthless husband. Five babies more were to be born to her but her difficult life caused them all to die. She became a washer-woman, working night and day to keep the family.

JOHN INSKIP AND HER SANCTIFICATION.

Her's was a howling, fussing husband, and Amanda did all she could to please him. She joined two or three secret societies thinking that thereby she could get on with him better. One day while in New York City she heard of that marvelous preacher of full salvation, John Inskip. She attended his church and heard him preach. Her heart became hungry for a deeper experience than she possessed. One Sunday Inskip preached from the text, "That ye put on the new man, which after God is created in righteousness and true holiness." While washing a few days before she decided that she needed enduring grace. The thought filled her mind that this was the grace. All of a sudden, the conditions having been met, she writes, "I seemed to go two ways at once—up and down. Such a wave came over me, and such a welling up in my heart. Oh, what glory filled my soul! The great vacuum in my soul began to fill up."

As the sermon continued wave after wave of divine exuberance swept over her. During the last song of the service, the power of the Lord came upon her, and three times on her way home she fell prostrate under its might.

THE TESTIFYING COLORED WOMAN.

At once her voice began to arise in testimony about the work of redemption. She would tell it wherever she went. To those for whom she worked she told the story of grace. She plead with the unsaved to turn to God. When she spoke to others about their soul it seemed that a holy radiance wreathed her countenance and a peculiar unction touched her voice. With a voice which was rich in melody and strong in volume, she would sing as only a darkey woman can. The effect was tremendous to the tearing down of the forts of sin. In the meeting where she would testify and exhort sinners would rush to the mourner's bench in a truly camp meeting manner. God blessed her with results.

WIDER EFFORTS IN REVIVALS.

Soon calls came from various churches for Amanda, the darkey miracle, to come for revivals. Her first such call was from Salem, Mass., but she had no shoes and no train fare. She went to her knees, and miraculously God supplied these needs. She began by conducting afternoon prayer meetings, where she was looked upon with suspicion by the white people. In the evening talks and Bible readings along with her testimony produced conviction, and soon salvation broke out, and a revival tide touched the church.

In 1869, when thirty-two, God called her definitely into religious work. She would preach in the nearby colored churches and the blessings of God were upon her. When not busy in revivals she would go back to the wash-tub and make her living. The intermittent calls soon became regular, and she was able to devote all of her time to the work of evangelism. She went from camp to camp, where she would be invited to stay with some friend, and oftentimes these were white people. When not one of the stated preachers, she was mightily used of the Lord in singing. Her fame gradually spread through New York City, to Philadelphia, and Boston, and then the ends of the earth.

When sanctified under the ministry of Inskip, naturally he took an interest in her

work. As the National Holiness Camp Meeting Association was formed, Amanda was invited to speak at the various camps. Her singing and preaching became outstanding attractions at these meetings.

WORLD-WIDE EVANGELISM.

The fame of the ex-slave evangelist spread from country to country. Through influential friends she was called to England, where her preaching became a sensation, and hundreds were led to Jesus. For twelve years she labored with the Keswick people in that country, where her fire-baptized messages burned as living coals from the divine altar. The largest halls in London, Liverpool, Manchester and Edinburgh were taxed beyond their capacity to seat the crowds who came to hear her eloquent exhortations.

The call of God became stronger that she go around the world in revivals. She turned her face to the Orient. Her visits at Rome, Florence, Naples, Jerusalem, were made memorable because of those who flocked to hear her plead the cause of salvation. At last the mighty Bishop Thoburn invited her to visit Calcutta and all India. Of her work the Bishop wrote, "During the seventeen years I lived in Calcutta, I have known many famous visitors to see the city, and some of them attracted large audiences, but I have never known anyone who could draw and hold so large an audience as Amanda Smith." She went directly to the heart of a problem, and faced the souls of men, as though they stood before the judgment bar of God. She stopped an Indian riot or mob by falling on her knees and praying.

For some eight years she labored in Liberia, Africa, where multiplied thousands were saved through her preaching. It seemed that her faith in God was miracle working. She plead with the savage audiences with a power which was irresistible.

When she turned homeward again her ovation in London was unequalled. Thousands of letters and telegrams were received by her from the greatest men and women of the world. The wealthiest homes of the land were opened to her. Back again in America the arms of the people were extended to the slave evangelist. George Sebring furnished her a beautiful home in Sebring, Florida, where she called home between revivals. It was here that she died. Her body was shipped to Chicago for burial, and all along the railroad enroute multitudes came to gaze upon the train which bore the remains of "the world's greatest colored soul winner" to their resting place.

Those who heard this "darkey soul winner" said that when she arose to sing a quiet fell over the audience, and soon tears of joy would begin to flow. When she warmed to her preaching the flights of oratory marked her as a master. Her imagination was vivid, her language was powerful, though not elegant, and her voice was rich in modulation. Divinely she seemed to sense the basic principles of control of an audience, and under the Spirit she was able to mould her auditors as she desired.

When she prayed in public it seemed that all heaven was silent, and earth became attuned to God. She would break up the most formal meetings with just the word "Glory." She loved the lost, and magnified the redeeming grace of God. Like Moody of her own age, her gospel appeals were the simple stories of the Bible. It was said of her that "she became God's great billboard." Whenever she was advertised to speak crowds would flock to see and hear her. Around the Great White Throne multitudes sing who were redeemed through her messages. Her exit was as glorious from this world as her entrance was inauspicious.

THE END.

THE HERALD PULPIT

GOOD NEWS FOR EVERYBODY

Rev. T. DeWitt Talmaße, D. D.

Text: "The Son of Man is come to seek and to save that which was lost." Luke 19:10.

QUR sympathies are always roused when we see anything that is lost. Even a dog that has wandered away from its master we feel sorry for. Or a bird that has escaped from its owner, we say, "Poor thing!" Going down the street near nightfall, in the teeth of a sharp north-east wind, you feel very pitiful for one who has got to be out tonight. As you go you hear the affrighted cry of a child. "What is the matter?" You go up and find that a little one has lost its way. In its excitement it cannot even tell its name or its residence. The group of people gathered around are all touched—all sympathetic and helpful. A plain body comes up, and with her plaid shawl she wraps up the child, and says, "I'll take care of the poor bairn." While in the same street, but a little way off, the crier goes through the street ringing a bell, and uttering a cry that sounds dolefully through all the alleys and byways of the city: "A lost child, three years of age, blue eyes, light hair. Lost child!" Did you ever hear any such pathos as that ringing through the darkness of the night? A lost child! A lost mother!

You are on shipboard. You see against the sky a vessel. It comes nearer. You hoist a flag. It makes no response. You say, "What is the matter with that vessel?" You put the sea-glass to your eye, and you find there is no one in the rigging—no one on the deck. "Ah," you say, "I guess that must be an abandoned ship." It comes on, falling over into the trough of the ocean. It floats every whither, tossed by the wild sea, and the crew say to the passengers, and the captain says to his mate, "It is a lost ship." You are going down the street, and you see a man that you know very well. You once associated with him. You are astonished as you see him. "Why," you say, "he is all covered with the marks of sin. He must be in the very last stages of wickedness." And then you think of his home, and say, "God pity his wife and child! God pity him!" A lost man.

But, my friends, we are *all* lost. "All we like sheep have gone astray," and the bellmen of heaven come out hunting up and down to find those who have missed their way, ringing through all the streets of the city, and all the valleys and mountains of the earth, the old Gospel Bell—"The Son of Man is come to seek and to save that which was lost."

In the first place, we are lost to holiness, and he comes to bring us to it. We want no authority to assure us the race is ruined. There is no use to make an argument on that subject. If a rail-train is broken down, and the cars and everything smashed up, there is no need, when one sees it, to go into an argument to prove that the train is off the track. We are all astray and off the track till Jesus redeems us. Are you not all willing to take the Bible announcement that our nature is utterly ruined?

Someone says, "I admit all that. What is the use, therefore, of making the announcement to me?" Let me tell you—it is of great moment that I tell you this—that Christ has come to redeem you. The reply is, "I have sinned so much that I do not believe Christ will take me." Napoleon thought of going

over into Italy with his army.—His officers said, "You cannot get over the Alps with your heavy ammunition-wagons. You know but little of the Alps." Napoleon rose in his stirrups, waving his hand, and said, "There shall be no Alps." Then the road was built through the Simplon Pass, the wonder of following ages. The obstacles seem so great to you that you tremble. We stand and see the mountain of our guilt. The obstacles seem so great that it appears impossible for us to find a way into the peace and life of the Gospel. But Christ comes and says, "There shall be no obstacles; no Alps of iniquity shall stand in the way of your salvation if you believe in me. However far off you may be by sin, you are made nigh by my blood."

Note the joy in their presence as the bulletin announced it in heaven. It is the announcement of great tidings—that Christ has found that which was lost.

Come with me and wade down into the sea of God's mercy. No matter who you are, come with me, and let us wash off our guilt and sin. In summer-time great groups go to the beach at the seaside, take each other's hands, and, walking down, let the surges break over them. Join hands with me now, and wade into the deep and mighty Atlantic and Pacific of God's mercy, and let the crimson tide roll over you. I put the Gospel trumpet to my lips and blow one loud blast, saying, "The Son of Man is come to save the lost."

I find people saying God is a hard Master. They are afraid of him because they do not know him. You have heard people say, with reference to a certain individual, "I do not like him; I do not wish to meet him or know him." After a while they meet the man of whom they said these things, and know him. Then they say, having found him so kind and affable, "I was entirely mistaken in regard to him, and I really love him now." Men do not know the Lord, or they would love him. He is so full of pity. He has watched for some of us many a long year.

On the steps of one of our city homes a missionary found a little girl asleep, the cold, pitiless rain drizzling down on her unprotected little form and on her face. He awoke her, and asked, "Why are you here in the rain and cold, when you should be inside the house at this time?" She said, "My father has driven me out from the house. I shall wait until he is fast asleep and then return." She did so, and in the morning the child was preparing her father's breakfast. When he awoke from his drunken sleep in his right mind, he saw her and said, "Milly, why do you stay with me when all others have deserted me?" The simple answer came, "Father, because I love you. When mother died she took my hand and said, 'Milly, never forsake your father. After a while the rum spirit will go out of him, and he will once more be kind and gentle and loving. My last charge is, Never forsake your father!' and I said, 'Mother, I never will!' Milly may forsake her father, and the tenderest of earth's relations may be broken, but Jesus will never forsake you. He beckons with his right hand, pierced; points to his left side, pierced also; takes his left hand, struck through with the spike, and places it on the temples where the brambles struck through, and, holding up those two hands stained with his blood, spreads them out to all nations, saying, "Come unto me, all ye that labor and are

heavy laden, and I will give you rest." It makes but little difference what I think of you or you think of me, but it makes an immense difference what we think of Christ; and I pray God that by the Holy Spirit you may be brought into life. I once preached for Albert Barnes, and in my prayer I said, "O Lord, give me one soul tonight." At the door I met a man, and he said, "I think the Lord has answered your prayer. My soul has been blessed." Then I thought how insufficient my prayer had been. I say now, "Lord, may all of us pass into life." There is the twelve-gated Gospel; on the east three gates, on the west three gates, and on the north three, and on the south three. There is no person who may not now enter into life; for, "Behold, now is the accepted time, now is the day of salvation."

All of us have lost our happiness, and Christ comes to restore it. A caliph said, "I have been fifty years a caliph, and I have had all honors and all wealth, and yet in the fifty years I can count up only fourteen days of happiness." How many are there in any large audience that can count even fourteen days of their life of unalloyed bliss and peace? How many sorrows you have met with! I accost you on the faith of the gospel. Do you not know it is true? I often say, if I know there are five hundred people present, I know how many want help—five hundred.

Why is it that the most of the fine poems of the world are descriptive of grief? Do you know why great authors succeed better in depicting grief than joy? John Milton succeeds when he writes "Paradise Lost," but fails when he comes to "Paradise Regained." Dante's "Inferno" is a chime of horrors. Bryant's "Thanatopsis" is a poem of tears. Take the sadness and pathos out of the writings of Tennyson and Longfellow, and you have taken three-fourths of their power. Ruskin's mightiest book is about the ruins of Venice. The reason why men write so much more successfully about sorrow than about joy is because they understand the former better than the latter. You need the solace and comfort of the Gospel. This is a hard, cruel, evanescent world. No man who trusts it but finds he has made a mistake. It is a good and beautiful world to live in when we know it is a preparation for something better, but he who takes it for itself makes a mistake. Alas for the man who makes this world his portion! and how cruel the world is to the man who goes astray! Make the everlasting God your strength—do not make the world your portion.

There are people possessed of large worldly property who say, "I would give almost anything I hold if I could have the satisfaction of the poor slave who said, 'In Christ I own everything.'" It was so with the man who suffered for his faith, and so was thrust down into the coalhole of the Bishop of London. He said, "We have had fine times here, singing gladsome songs all night long. O God! forgive me for being so unworthy of this glory." More joyful in the hour of suffering and martyrdom was Rose Allen. When her persecutors put a candle under her wrist, and held it there until the sinews snapped, she said, "If you see fit, you can burn my feet next, and then my head—blessed be the name of Jesus!" So with Margaret, the Scotch girl, who was put on the sands far out at low-

(Continued on page 5, col. 2)

BISHOP DuBOSE'S COLUMN.

BY BISHOP H. M. DuBOSE.

THE GARDEN OF EDEN.



OME while ago, when lecturing on Babylonian antiquities, I was asked by a member of the audience if I would venture to indicate the location of the Garden of Eden. The answer then was,

as it now is, that I could venture with some degree of probability; but the probability admits of so much discussion that the indication, at last, becomes little better than a guess. However, the best way, as it appears to me, to approach the matter of a suggested location is to eliminate, or controvert, the claims of those places that hitherto have been urged as sites of the garden of Jehovah.

The place most constantly, and most strongly, named as the site of the primeval Eden is the point of shoreline at the head of the Persian Gulf, where, anciently, the two rivers, the Tigris and the Euphrates, came together. The conditions there, of climate and soil, as they have been known to exist for the past four thousand years, and more, would have been particularly favorable to the life of the infant race, warmth and fecundity being their unvarying provisions of nature. But it would not be accordant with either the teachings of revelation or the conclusions of science to place the beginnings of the human race at a date later than six to ten thousand years ago, and here the chief difficulty emerges.

During the present century, crowded with multitudinous researches and explorations, a geological survey of southern Babylonia, including this supposed site of Eden, is reported as having been made; and the result was to show that, as late as five thousand years ago, this region was a continuous morass, lying under a sheet of brackish water, and uninhabitable to any creature except some forms of sea life. Excavations at Ur seem pretty well to have confirmed these conclusions, showing that city to have been built upon alluvium and flood deposits which had reached a dry land state only a few centuries before.

The schools of comparative philologists generally have settled on the valley of the Oxus, in the highlands of Central Asia, as "the cradle of the human race;" but this is the result of considering the Aryan, or Indo-European race, as the original stock of the human family. The Aryans, as such, beyond a doubt, originated in these highlands, with their white faces and with the liquid syllables of their speech; but as the offspring of Japheth, they are one of the younger groups of humanity, as Genesis and the remotest records of civilization make plain. The anti-Semitic Nazis of Germany would, no doubt, pay liberally for satisfactory proof that this "cradle" of the Aryans was the veritable Garden of Eden, and that the "grand old gardener and his wife" were only early editions of a Hans and Gretchen of pure Teutonic blood. This would, of course, relegate the hated Jew and cognate peoples to the estate of racial dependents, and thus establish the line of the Aryan superman. But such a conclusion cannot be thought of as either scientific or rational; and so the Oxus Eden also disappears.

Yet other antiquarians have thought to locate the primeval paradise in Egypt, or in Asia Minor, in the midst of the territory of the old Hittite empire; and, near a half century ago, a distinguished American Churchman settled upon the land at the mouth of the Ashley and the Cooper rivers, in South Carolina, as the certain site of "the garden planted eastward in Eden." But, of course, it is plain that not one of these claims can stand the test of either Scripture or science.

Certain facts, recognized by both revelation and ethnic science must be satisfied in the site, wherever settled upon. These facts are chiefly those of soil, climate, and the fairly well known habitats of the most ancient peoples. A well watered and spontaneous soil, with an equable climate are the first requisites; while the earliest migratory courses followed by the race furnish the complementing argument.

It seems clear to me that, while all Assyria is to be identified with the province or country of Eden, the fruitful garden of that name was situated in a dimple in the northern reach of the Assyrian highland, where the courses of the Euphrates and the Tigris come near to a hand touch. There, indeed, are found the gold, bdellium and onyx stone credited by Genesis to the Eden hinterland; and there, in the times of the kings of Nineveh, —and remotely prior thereto, was an abounding fruitfulness, with a climate both salubrious and free from the vicissitudes of heat and cold. This view of Eden location is borne out by the fact that this region appears to have been the inhabited sector of all world space at the time of the flood, and the one over which the ark cruised in its necessarily limited voyaging. Most of all, this is the view which best agrees with the letter of the Scripture record. Mount Ararat lies but an easy distance to the northward; and the now well identified homeland of the early descendants of Noah lies in the near northwestward.

(Continued from page 4)

water mark. The waves came to her feet, her neck, her lips, finally floating over her, and wafted her into the kingdom of God. That was the happiness given to my dear friend Alfred Cookman, who in all the physical agony of his last moments uttered words which have become a Christian classic—"I am sweeping through the gates, washed in the blood of the Lamb."

The Lord is taking you for his jewels, and is about to try you. Sometimes a child is so ill it cannot lie in its cradle, and the mother takes it into her lap. So the Lord comes to the weak, and, taking them into his lap, sings this Divine lullaby, "As one whom his mother comforteth, so will I comfort you."

I once went into a jeweller's store and saw a man working at a gem, which he, however, shortly cast aside. He took another, and cast it aside also. He took a third, and continued working at it. I go in again a month afterwards, and say, "Why did you throw the others aside and labor so patiently and continuously at this one?" He replies, "Those were common gems, but this one is to flash in a queen's coronet." When I see a persecuted soul struggling with distress here and there, I say, "That is a jewel to flash in the crown of the King."

I observe, we are lost to heaven, but Christ will take us back. I cannot imagine anything more distressful than for a man, without any musical taste, to sit and listen to an oratorio for two hours and a half. Though it be the best of oratorio, if a man have no musical taste it is a distress to him, while it is a joy to others. And I cannot imagine anything more distressful for a man who has no love for pictures than to be shut up in the Luxembourg Gallery in Paris. Yes, I can think of one thing worse than that, and that will be for a man to enter heaven without any taste for it.

Our Lord Jesus comes to take out that from us which makes us unlike heaven, and substitute that which assimilates us. Ten thousand times the gate of heaven has swung back and forth, but it never swings back and forth save as Christ opens it, and you will go in through him or not at all. Christ wants you there. How do I know it, do you ask? Suppose a man lost a diamond, and he looked for it eight or ten days, would you not conclude, from the fact that he looked for it so

long, that he wanted the diamond? And when I find Christ seeking for your soul, seeking for it ever since it has been a soul, seeking for it by day and by night, seeking for it through heat and through cold, seeking for it with tears in his eyes, and blood on his brow, and scourges on his back, and a world of agony in his heart, I know that it is because he wants to find you.

He has prepared a glorious heaven for you. It is all ready. Not merely a throne, but steps by which to mount it. Not only a harp, but a song to play on it. Not only a bannered procession, but a victory which it is to celebrate.

Birthday Greetings.

The entire congregation of Glide Church extends hearty greetings to Mrs. Lizzie H. Glide on the occasion of her 82nd birthday, Oct. 1st. We rejoice in the good providence that has spared her to this ripe age.



The world has been enriched by her long life of usefulness. A survey of the many different things she has accomplished in the Kingdom of God, causes us to exclaim, "Behold what the Lord has wrought!"

The golden secret of her wonderful life may be summarized in one word

—Consecration. Many years ago she consecrated her life to God and came into the blessed experience of sanctification. For more than two score years she has been instant in season and out of season, in giving witness to this experience. She has witnessed not alone in word, but in large and generous gifts for the advancement of the Kingdom of God. Her one purpose has been, in all of her giving, that sinners might be saved and believers sanctified and built up in the Holy faith.

Some of her major gifts are, The Mary Elizabeth Inn in San Francisco; Epworth Hall in Berkeley; Glide Hall at Asbury College in Wilmore, Ky., and Glide Church in San Francisco. Glide Church stands as the culmination of her many gifts to the Kingdom of God, which was erected as a memorial to her husband, Joseph H. Glide. More than 800 new members have been received into this church since the dedication three years and nine months ago.

Mrs. Glide has assisted in educating scores of young men and women for the ministry and mission fields. Unto the ends of the earth, there is a great multitude who rise up today and call her blessed. May the Holy Ghost continue to enrich her life with the blessed heavenly evening glow, which is manifest in her daily victorious experience.

REV. J. C. MCPHEETERS, D. D., Pastor.

Miracles of Grace.

MRS. H. C. MORRISON.



NE needs to read, now and then, the experiences of men and women who have been plucked as brands from the burning, saved from the uttermost to the uttermost, and have been living wit-

nesses of Christ's power to save. Especially in these days when men are trying to humanize Christ and deify man, it is a source of spiritual strength to read of those who were beyond the help of man, and only through the blood of Christ could find deliverance from the bondage of sin. We are giving below some examples of Christ's saving power, hoping the reading of which the faith of

(Continued on page 9)

ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

Blessedness of Persecution.

Rev. G. R. Tomlin.

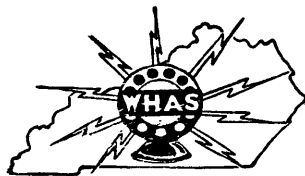
"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matt. 5:10.



FOX'S Book of Martyrs gives accounts of persecutions of Christians which make one feel that he would count it a privilege to be persecuted for Christ's sake. "The first persecution of the Church took place in the year 67, under Nero, the sixth emperor of Rome. This monarch reigned for the space of five years, with tolerable credit to himself, but then gave way to the greatest extravagancy of temper, and to the most atrocious barbarities. Among other diabolical whims, he ordered that the city of Rome should be set on fire, which order was executed by his officers, guards, and servants. While the imperial city was in flames, he went up into a tower, played upon his harp, sang the song of the burning of Troy, and openly declared that 'he wished the ruin of all things before his death.' Besides the noble pile, called the Circus, many other palaces and houses were consumed; several thousands perished in the flames, were smothered in the smoke, or buried beneath the ruins. This dreadful conflagration continued nine days; when Nero, finding that his conduct was greatly blamed, and a severe odium cast upon him, determined to lay the whole upon the Christians, to excuse himself, and have an opportunity of glutting his sight with new cruelties. This was the occasion of the first persecution; and the barbarities exercised on the Christians were such as even excited the commiseration of the Romans themselves. He had some of the Christians sewed up in skins of wild beasts, and then worried by dogs until they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them. This persecution was general throughout the whole Roman Empire; but it rather increased than diminished the spirit of Christianity. In the course of it St. Paul and St. Peter were martyred.

Just prior to the death of Polycarp, the proconsul urged him to reproach Christ, with the promise of release. Polycarp answered: "Eighty and six years have I served him, and he never once wronged me; how then shall I blaspheme my King, who hath saved me?" At the stake to which he was only tied, but not nailed as usual, as he assured them he would stand immovable, the flames, on their kindling the fagots, encircled his body, like an arch, without touching him; and the executioner, on seeing this, was ordered to pierce him with a sword. The flow of the blood extinguished the fire. His body was ordered to be consumed in the pile, and the request of his friends, who wished to give it Christian burial, rejected. They nevertheless collected his bones and as much of his remains as possible, and caused them to be decently buried.

James the Less at the age of ninety-four was beaten and stoned; and finally had his brains dashed out with a fuller's club. Matthias was stoned at Jerusalem and then beheaded. Andrew was crucified on a cross. Mark was dragged to pieces by the people of Alexandria, at the great solemnity of Serapis their idol. Jude was crucified at Edessa A. D. 72. Thomas was martyred by being thrust through with a spear. What an illustrious line of martyred saints?



RADIO DEVOTIONAL LEAGUE PROGRAM

Each week day morning from 7 to 7:30, Central Standard Time.

Midweek Hymn Sing, Thursday from 7:15 to 7:30 P. M., Central Standard Time.

These programs are heard over WHAS, Louisville, Ky., 820 Kilocycles.

These programs are sponsored by Asbury College and Asbury Theological Seminary, given in the studios at Asbury College, featuring the Radio Devotional League Quartet and other organizations.

When we think of these martyrs and the methods used in putting them to death, we ask the question, "Is the day of persecution passed?" We answer that question by saying that the day of persecution has not entirely passed, but that the type of persecution has changed. During the persecutions of the early church the persecutors were from without the church—today many of the persecutors are within the membership of the church. Today in many instances one who holds to the faith of our fathers, believes in the inspiration of the Holy Scriptures, believes in the regeneration of sinners, is persecuted by those who think that they have gone *modern*. Some have the false notion that to be *modern* they must discount a great portion of the Scriptures, deny many of the teachings of the world's greatest theologians, and put new interpretations on the Word of God. They are mistaken. The most modern book in the whole world is the Bible. It is not only up to date, it is ahead of time—it tells what will take place in the future. Some have the idea that to be *modern* they must place an antithesis between Intellectuality and Spirituality. This is untrue. Some of the world's greatest intellectuals have been the world's most pious men. The Modernists deny the Virgin Birth of Jesus, saying that such a birth is a biological impossibility; a psychological monstrosity; and a theological incongruity. Nevertheless the fact of his Virgin Birth remains. All of the speculations concerning this subject have had no effect upon this scriptural teaching. It would do us all good to sing more often that great old hymn:

"Faith of our Fathers! living still,
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!"

Sometimes a person is persecuted because he refuses to participate in worldly pleasures. The true child of God is so enraptured with the things divine that the things of sin have no attraction for him. If he has come into those high experiences taught by Jesus the things of the world will appear "cheap" to him. This is well illustrated by a story found in Mythology. On the island of the Sirens, the Sirens sang so sweetly that all who passed in ships were charmed with their music, lost control of themselves, and the ships were dashed to pieces on the rocks. When Ulysses came near with his vessel he

put wax in the ears of his sailors, and then had them bind him to the mast, and although he struggled to be free no one would release him as the sirens sang. Another ship passed that way, the sirens sang their sweetest music, but the sailors were unattracted by it. The secret of it was, that Orpheus was on board the ship and his music was so sweet that the music of the sirens failed to attract attention of the sailors. This is the secret of a happy life—live so close to Christ that the music of the divine is so charming that the things of sin are unattractive.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." When one realizes the fact that the kingdom of heaven lies before those who are persecuted for righteousness' sake—it makes their persecutions seem easy to bear. Those who have been hypocrites, and those who have been unwilling to suffer for Christ, will have no part in the kingdom of heaven. Those who have discounted the Bible, and who have endeavored to apply destructive criticism to God's Word, will not have a part in that future kingdom of God. Paul says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and, "If we suffer with him, we may be also glorified together." Herein is found one of the great incentives that kept Paul stabilized in his Christian conquest. He believed firmly in the resurrection, and that the saints of God would have eternal life with the Heavenly Father. During his persecutions he realized that no matter what man might do unto him, no one could take from him the blessed hope of the resurrection and hope of immortality. He said: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." There is no wonder that he had such zeal in his ministry; no wonder he had such persuasive powers in leading men into a knowledge of Christ; no wonder he was willing to die for his Lord—"he counted all things as dung that he might win Christ, and be found in him, not having his own righteousness, which was of the law, but that which was through the faith of Christ." Furthermore he states: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

S. B. Shaw gives an account of the death of Rev. T. Payson. He was asked, by a friend, if he could see any particular reason for this dispensation. He replied, "No; but I am as well satisfied as if I could see ten thousand reasons." In a letter dictated to his sister he writes: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for sometime such a happy inhabitant. The celestial city is full in view. Its glories beam upon me; its breezes fan me; its odors are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill, which can be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now fills the whole hemisphere, pour-

ing forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering why God should deign thus to shine upon a sinful worm." On being asked, "Do you feel reconciled?" he replied in part: "O, that is too cold; I rejoice! I triumph; and this happiness will endure as long as God himself, for it consists in admiring and adoring him."

"And let this feeble body fail,
And let it droop and die;
My soul shall quit the mournful vale,
And soar to worlds on high;
Shall join the disembodied saints,
And find its long-sought rest,
That only bliss for which it pants,
In my Redeemer's breast.

"In hope of that immortal crown
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain:
I suffer out my threescore years,
Till my Deliverer come,
And wipe away his servant's tears,
And take his exile home.

"O what are all my sufferings here,
If, Lord, thou count me meat
With that enraptured host to appear,
And worship at thy feet!
Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

BUD ROBINSON'S LETTER.

ON Monday, Sept. 10, we left Minneapolis for Taylors Falls. Here we preached in the First Methodist Church. We had a full house and a beautiful service. Brother and Sister Crane are the acting pastors. He had the meeting well advertised and had arranged excellent entertainment for us. We took dinner with Sister Taylor and met many of her friends and relatives at her home. After some time in her home we had prayers and then made a run to Mora, Minn., where Brother and Sister Gruver are the good pastors. Brother A. McNaughton was there in a splendid revival and has since organized a splendid church with 21 members.

A band of us had one of the best fishing trips that I have been on lately; by eleven o'clock we were back at the parsonage and had a big fish fry and had quantities left over. After a great dinner we rolled into our car and made a run to Duluth. Here we have no pastor at present, but one of the finest business men in the state, Mr. Jesse Holden, is taking care of the work until we get a pastor. We were entertained in his beautiful home. Here our service was in the Christian and Missionary Alliance Tabernacle.

We drove out and looked at a beautiful island where Brother Smith lives and then made a long drive to International Falls. Brother George Dech is our fine pastor. After a good night's rest we were up early and drove to Bemidji, Minn. Brother and Sister Crooker are the pastors. He had secured the Armory building and we had a great crowd of people and splendid interest. This is one of our new churches that was organized last year.

We were up early Friday morning, but while we were packing the boys threw out their plugs and pulled in three big pike before we started, we rolled them up and put them in our car and made a run to Backus. Here we have a new church and Brother Davis is their good pastor. We had a great crowd and dinner on the ground, one of the most interesting days on the entire trip.

In the afternoon we drove to Hewitt, where

Brother and Sister Selz are the fine pastors. They had secured the large city hall and I suppose we had four hundred people to preach to. These were unusually fine young people. After breakfast Saturday morning we drove through Fergus Falls and stopped a few minutes, then drove on to Hecla, South Dakota, where Brother Nichols is the fine pastor.

We had a beautiful service in the Methodist Church, large crowd and fine interest. We spent the night with Sister Woods, one of the finest ladies of the nation. Sunday morning we made a long run to Rosholt, South Dak., where Brother and Sister E. E. Kinbler are pastors. We had the service in the city auditorium. Had people from seventy-five miles around, a most excellent crowd. A great band of people took their full baskets to the parsonage and we had a fine dinner together.

After dinner and prayers we made a run to Alberta, Minn., where Bro. M. M. Mockler is the fine pastor. I have known Brother Mockler since he was a boy in knee pants. His mother and father were sanctified in a meeting I held in Botney, Iowa, more than thirty years ago. Monday morning we drove from Fergus Falls to St. Paul, reaching the home of the District Superintendent in time for supper. After supper we had a fine service in North Minneapolis where H. S. Thomasson is pastor.

This has been a great campaign and it puts our Central Northwest District over the top, making it more than a Star District. Brother Seals has about forty-five churches on the district, mostly manned by young men of splendid ability and they are determined to do the job or die in the attempt. In spite of the devil and the drouth these young men are going to show a big gain this year on every line. I am expecting them to come up to the next assembly with a net increase of five hundred, and not less than a dozen new churches organized. One good church has already been organized and a number of others are in the making.

Minnesota is one of the most beautiful states in the nation with more than eleven thousand lakes and these lakes are the fisherman's paradise. We have had some beautiful fishing trips. The last two weeks of our campaign we were driven by Brother and Sister John Friesen of Cottonwood. These are among the finest young people that you will meet in a lifetime's travel. They are unusually fine singers. After working districts for almost a generation, I can say I have never enjoyed a campaign more in my life than I did this one with beloved B. V. Seals, our splendid District Superintendent. I am leaving for Iowa, and say goodbye to this great country.

In love,
UNCLE BUDDIE.

A Correction.

In a recent article on Peter Cartwright by Basil Miller, the name of Stonewall Jackson appeared when it should have been Andrew Jackson. This error was an oversight of the stenographer who failed to see the correction in the Mss. Brother Miller wishes this correction to be made, in order that his article be understood as he originally designed it.

Struggle For Prohibition Will Continue.

WILLIAM E. (PUSSYFOOT) JOHNSON,
in Business Men's Research Bulletin.

You ask me if this struggle for prohibition is to continue. Two thousand years of history is the answer. Did the struggle against a great wrong subside when Christ died on the cross?

Did Washington cry quits at Valley Forge? Did Lincoln take to the brush following the foot races at Bull Run?

These adversaries of the dregs in recent months need not surprise anybody, who like

a woodpecker, works with his head. Every great war in history has been followed by a slump in efforts for better things. The wars of Napoleon turned Europe into a moral pest house. The Revolutionary War buried its idealism and wallowed in drunkenness and corruption. Our own Civil War resulted in the temporary collapse of most decent things. Every temperance and reform organization that prospered so well before that event went to smash. Even churches were split asunder. It took ten years of concerted effort to restore the status quo.

Just so, prohibition of the traffic in debauchery is caught in the backwash of the greatest war in history.

Missionary efforts, educational enterprises of all sorts throughout the world are mostly on the verge of bankruptcy. Not a single reform movement in the world has made any progress.

No great wrong in the history of the world has been disposed of except by prohibition. Piracy on the high seas, human slavery, polygamy, public gambling houses, thieving, lotteries and the whole list of great wrongs have gone down through the operation of prohibition. Not a single evil has ever subsided except through the operation of prohibition laws.

When the yearning for public order disappears, when a mother's love is transformed to hate, when the Ten Commandments become obsolete, when the Sermon on the Mount is thrown into the waste basket, then this struggle for prohibition of the traffic in debauchery will cease and not till then.

As there is no end to a circle, just so there will be no abatement of the struggle against drink, the chief cause of misery and suffering on earth for the last 4,000 years.

Twelfth Night.

(Epiphany)

The Greeks come shoreward
From gathering sponges
On the floor of the Gulf
To the feast of Epiphany.
They fling a golden cross,
Which falls glinting
Into the depths.
All dive. Each seeks to be first
To grasp the cross.
The successful,
Coming forth from the water,
Presents the prize
And receives the benediction.
So, O my soul,
Lay hold upon the cross;
Grasp its meaning
With all your power;
Cling to the prize
And receive the blessing.

—American Friend.

Some Good, Suggestive Sermon Material

will be found in Fife's Sermons, Vols. I and II. These sermons might be considered a bit crude by some, as the author's style is similar to that of Sam Jones. His sermons are on definite sins, and this is a need of the hour. The ones on "The Unpardonable Sin," "The Judgment," "What Will You Do With Jesus?" "Amusements," are very good indeed, as are the others. One book contains 16 sermons and the other 13.

These volumes were published to sell at \$1.50 each, but we offer both of them post-paid, to turn them into cash at once, for \$1.10. The type is large—pleasing to the eye, and the books are attractively bound in cloth, stamped in gold. They are especially designed for ministers, but we sincerely believe that any one who reads them will derive great benefit. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

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Continued from page 1)

buildings, machinery and money. Neither capital or labor can carry on successfully without the other; both are necessary in order to human civilization.

When men lived in caves and trees, on roots, berries and nuts and by the chase, there was little need for capital, and no sort of intelligent labor. Civilization tremendously multiplied the wants of men, and the farther we advance the greater the demand for homes, and better homes, better furniture, scientific apparatus, books, pictures, architecture, and art in all of its phases.

The product of these things calls for capital, for the erection of factories, supply of machinery, the building of railroads, ships, and everything connected with commerce, transportation, demand and supply. Modern civilization makes up a vast network of trade which brings the nations into a great neighborhood of exchange, acquaintance and commerce, not only of material things, but of mental, moral and spiritual kinship, a closer and more intimate brotherhood of mankind.

If into all of this there can be introduced the spirit of the teaching and life of Christ we shall certainly have an ideal state of society; and then there could be a proper adjustment of labor and capital in all of the affairs of men. Unfortunately, up to this time, the material world has been largely dominated by selfishness, often most inhuman greed. There is hope of emerging out of this mist and darkness of selfishness; but we move slowly, as modern strikes painfully reveal.

There is a tremendous lot of hard work going on in this nation. We are not getting all of the proceeds of the farm, the furnace, the factory, and transportation without a large amount of human sweat. The huge buildings in our cities, the strength and beauty of modern architecture, the wonderful designs in furniture, tableware, cooking utensils and the vast field of electrical machinery, the beautiful fabrics, attractive and comfortable garments all go to prove that along with the sweat to which we refer there is a vast amount of brain.

Let no one suppose that the great army of men and women who carry on the work of this country are an ignorant, illiterate, unthinking people. It has been my privilege to preach a number of times in foundries, fac-

THE PENTECOSTAL HERALD.

How It Started.

No. XIII.

One of the things I could not understand was the fact that, while this battle was going on, numbers of ministers who claimed to believe in this gracious experience, remained silent and gave me no defense, sent me no subscribers, and little or no, encouragement. I have not understood this protracted silence, however, at that time the spirit of persecution was rampant. A number of local preachers who professed and were witnessing to sanctification, were refused the renewal of their license. A number of these men who were deprived of this privilege went into the M. E. Church.

In those days we never got through an annual conference in Kentucky without severe remarks being made against those who witnessed to the blessing of sanctification. I shall never forget that, one of the happiest moments of my life, when conference was closing at Harrodsburg, Ky., just prior to the reading of the appointments the dear Bishop gave a severe rebuke to us "second blessing" brethren. After conference adjourned we gathered in a little group outside the church, stood close together, renewed our pledges to each other. We were suffering. We loved the church, the brethren, we honored and respected the Bishop; we knew we had sound doctrines of Methodism and the Bible, and we had received the experience from our Lord. We were compelled to stand and witness. We had been wounded in the house of our friends. But as we stood there suffering a bit, tears in our eyes, there was an invisible Presence, a great love for each other, and the high resolve to press on preaching a full salvation. There was a wonderful peace and rest within us.

As I remember, all of the group, except myself, have gone home to Christ. I fully expect to meet them there. I look back at the few moments we stood there together as one of the treasured memories of my life.

(Continued)

tories, and various places of industry, and I have found just as well shaped heads, as intelligent faces, and as searching and knowing eyes in these places of toil as I have found looking out upon legislative bodies, or the chapels of colleges and universities.

The public schools have done much for that part of our population called the "common people;" labor is reading, thinking, philosophizing, and the men who carry forward the industry of the world are by no means mere dumb cattle of toil. These facts must be distinctly understood, and the industries of the world must be carried forward with the understanding that the men at the forge, in their grime and sweat are, in their intelligence, ambitions and desires for the common comforts of life, equal to the men in white collars who sit at the desks and figure out profit and loss.

Capital and labor should be able to sit down, without any sort of oppression on the one hand, or threat on the other, and talk as peaceably over the matter of wages as any two gentlemen would converse on the subject of a trade in real estate, cattle, or a suit of clothing. It would look indeed, queer, if two neighbors should make a trade involving a milch cow, if A, who owned the cow should become angry with B over the price, and in his wrath should say, "If you don't buy this cow I'll go out of the dairy business." It would be equally foolish in B if he should say, "If you do not sell me the cow at the price I ask I'll quit drinking milk, and see to it that your cow is not permitted to eat grass or drink water until you come to my terms."

Men must learn the spirit of compromise, of give and take. Capital and labor must meet on friendly terms, search out their difficulties and make reasonable adjustments. If those who employ labor find they cannot pay a living wage, because of the cost of raw material, and turning it into salable products, the price of material should be increased; not simply to enrich the employer, but to give him a decent profit for his investment and supervision and, at the same time, the employee a just and living wage for his labor.

Personally, I would prefer to pay a bit more for the cotton garments I wear than that those who labor to produce these garments should not have a comfortable living, with a bit of savings for the "rainy day," which is sure to come; and I know that there are millions of my fellowbeings who are like-minded. We must make up our minds that the business of the world cannot be carried forward in order that a few persons may be made immensely rich while multitudes who produce the wealth with their toil, go without the ordinary necessities of life.

It is a fact that there is much selfishness in capital; on the other hand, there is an element of unreasonable and destructive influence in labor. The two dangerous influences should be curbed and controlled by law, while reasonable and just men who employ vast multitudes of good men and women in labor, should equitably and peaceably make proper adjustments in order that the business of the nation may go forward without waste of time, wages and bloodshed.

One of the unfortunate features of the situation is the fact that there is a vast number of people who do not want to work, and will avoid it if possible. When they do earn wages they do not know how to spend their earnings with wisdom. Indolence and waste give us a poverty problem difficult of solution.

Conditions as we have them present to the church a wide field of service. She ought to bring to all the people a great message of truth; she should preach and teach into the hearts and minds of men a reverence for God, a saving faith in Christ, and a spirit of brotherhood and love that would bring peace and happiness to the people. When statesmen and churchmen have done their best we can hardly hope for an ideal state of society until a King of kings shall appear, overthrow all wrong and establish righteousness in the earth; but while we wait for his coming, we should do our utmost to bring about good will and hearty co-operation of all classes of our people. May a compassionate God put his hand among the affairs of men in these trying times of confusion and strife, and bring in better days of co-operation, peace and goodwill. Before we can have a regenerated society we must have the regeneration of the individuals who make up society.

Blessed are They Who Help Somebody

Those who help shall be helped, and it is a delightful thing, by and by, to eat fruit off of the tree that you have planted. Somehow, the very toil you put into the planting and culture of the tree gives the fruit a delicious flavor.

Worldly people talk about "getting a kick" out of their various adventures and experiences. I prefer a gracious glow in the heart, something that abides, rather than a "kick." I felt the impact of a horse's foot while a farmer boy, and that word "kick" brings up a rather unpleasant memory. Give me the glow of meeting with some one to whom I gave a little help, and who has made good, and grips my hand with an assurance of appreciation of past favors.

Here is a case in point: He was a stout, sturdy looking boy; he had the evidences of long travel, looked a bit tired; there was dust on him. He looked me straight in the eye, held out his hand for a shake, and said, "I am the son of a Methodist preacher. My father is dead. He left a large family of children; my widowed mother is taking care of the smaller boys and I have felt a strong impression to come to Asbury College. I want to prepare to preach. I feel the Lord has led me here. I have walked down here from Minnesota, and have only \$60.00. Can I stay?"

I said, "Young man, you are at the right place. You can stay." I got some work for him and he proved worthy. He had strength,

intelligence and determination. He was a delight to me. I gave him a little money, I begged some money, people helped along; he went through College and Seminary. He was a manly fellow. Somehow, he was constantly finding something useful to do, with a bit of remuneration. That young fellow had life in him; it was not stagnant; it was a stream and was not wasted, but he put it where it would count.

He is a member of the conference now and is doing well and giving proof of his ministry. And what do you think he did this fall? With a couple of automobiles and a trailer he drove over 800 miles and brought seven fine young people to Asbury College. Say, what we put into that boy is bringing good interest. How would you like to invest in a chap like that? How would you like to give a helping hand to a coming man who will be carrying on for our Lord and humanity when you have gone to your long home? What about investing in the brain and heart of a splendid young fellow who feels the call of God upon him, the love of Christ within him, and the Holy Spirit leading forward into the white harvest field of souls? Can you think of anything that would be finer, more pleasing to the Lord, and promise a larger dividend on your investment? Here is your opportunity! I can tell you of seventy-five fine prospects at Asbury, and scores who would like to be there. What about it? You write to me and tell me how you would like to do something for these wonderful young eager lives, much or little. Write to me and I'll tell you what to do, and you do it and you will never regret it. I would not have turned that boy down who came in with the dust and sweat on him for the greatest building in New York City. May God bless him and make him a mighty man, a great soul winner, and bring him home to heaven with thousands of precious sheaves to present to his Lord and Savior.

Yours for greater victory,
H. C. MORRISON.

H. C. Morrison's Slate.

Annual Conference M. E. Church, South, Fresno, Calif., Oct. 25-28.
Back to Asbury College.

I earnestly ask the prayers of THE HERALD family for the blessing of the Lord upon my heart and body for these meetings.

MIRACLES OF GRACE.

(Continued from page 5)

many may be quickened and resolves made for a closer walk with God. This was written by the late E. W. Caswell, a man of faith and devotion to Christ.

"It was once my privilege, in company with Bishop Charles H. Fowler and Mr. J. B. Cornell, to visit the McCauley Mission in New York City and to listen to the testimonies of the men who, a few days before, were the lowest and vilest of persons. Bishop Fowler remarked, on his way to the meeting, that whenever he had any doubts or fears about Christianity, or his experience, he paid a visit to this mission, where they were all cleared away. We heard that evening the sobs and cries of drunkards, harlots and criminals, agonizing to God for mercy. We knelt in the midst of the seekers, praying for them and trying to guide them to the great Savior. When the time for testimonies arrived we listened with intensest interest as each one, with tears of joy, in broken language, described his deliverance and shouted his thanksgiving to the Savior who had redeemed him. They told how Christ had reached down his almighty arm when there was none to help, and had lifted them up to himself; how their horrible homes had been made happy and their polluted hearts holy. That was a memorable scene in my young ministry. More convincing to me of the manifestation

of divine power in saving men than any other except my own experience. We could see the glory shining from their faces and feel the divine fervor transmitted from soul to soul by God's wireless telegraphy.

"Samuel Hopkins Hadley was another great sinner, a hopeless sot, a forger, a deeply-dyed criminal. Often, when his money was all gone, he would be kicked out of saloons into the street. One night he found his way into a low haunt, where they simply tolerated him because the rest of them were so drunk they could not eject him from the room. He sat on an empty whiskey barrel in the corner of that low saloon. He said that he felt he had reached the end. He seemed to be dying. He said, 'My sins appeared to creep along the wall in letters of fire. I got a view of eternity that night there in the gin mill that I had never had before. I thought of the old text of my boyhood, 'Come unto me all ye that are weary and heavy laden and I will give you rest.' But I was too drunk to pray intelligently. I had heard it said that if one would only look to Jesus, he is so desirous to save the sinner that he will take the look for a prayer. But I thought where shall I find him. All of a sudden I seemed to feel some great and mighty Presence. Just then I felt myself falling from the barrel to the floor, and I exclaimed, 'I will fall toward the cross!' Soon after I arose and sought a policeman and told him I wanted to be locked up. I said 'I want a place somewhere so I can die before I get another drink of whiskey.' He locked me in cell No. 10. For twenty years I have visited that cell on the anniversary of that awful night of darkness and have had sweet communion there with Jesus. Oh, how I prayed in that cell on that memorable night! On the following Sabbath evening I went to Jerry McCauley's Cremorne Mission, 104 West Twenty-second street. The room was full of pickpockets, thieves, drunkards, harlots, sporting men and women. After Jerry had given his experience some twenty-five saved drunkards gave their testimony. When the invitation was given I, with several others, found our places at the altar of prayer. Jerry made the first prayer, saying, 'Dear Savior, won't you look down in pity upon these poor souls? They need your help, Lord. Blessed Jesus, these poor sinners have got themselves into a bad hole; won't you help them out?' He then put his hands upon my head and said, 'Brother, pray.' I halted but a moment; then, with a breaking heart, cried out, 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that time my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sunshine in my heart. I felt that I was a free man. Christ with all his love and power had come into my life.

"Sinking and panting as for breath, I knew not that help was near, I cried, 'Oh, save me, Lord, from death, Immortal Jesus, hear me.' Then quick as thought I felt him nigh; My Savior stood before me; I saw his brightness around me shine, And shouted, 'Glory, glory!'

"And I have been shouting glory pretty much all the time since. From that moment until now I have never wanted a drink of whiskey, and have never seen money enough to make me take one. The precious touch of Jesus' cleansing blood in my soul took from my stomach, my brain, my blood, and my imagination, the hell born desire for whiskey."

"It is said that seventy-five thousand persons sought and found the new life during the nineteen years Mr. Hadley conducted the Water Street Mission, and many more may be added to that number during his administration of mission work on the Bowery in Hadley Mission Hall. Multitudes not only have been redeemed for an eternal destiny, but they were helped to food, clothing and to

an avocation for the balance of their days. A large number have occupied prominent positions in business life in New York and other cities. Some of them attained great prominence. Mr. Hadley was considered a great Christian statesman as well as a mighty winner of souls. Some have thought he was the best representative of the self-sacrificing, long-suffering, forgiving Spirit of Christ of any person in the metropolis. His advertisement in the papers of his mission always closed with the sentence, 'All are invited, especially drunkards.' He remembered from whence he had arisen, and, with an undying love, was drawn toward those who were in a similar condition in which he had suffered. His favorite text was, 'Love suffereth long and is kind.' Once he said, 'If a man beats me nineteen times, I trust him the twentieth.'

"Christianity must not only make good men better, but it must make bad men good. While the churches are caring for the ninety and nine, they must go after the one that is lost, and the best way to care for the ninety and nine is to use them in seeking to save the lowest and most degraded of men. We must not begin at the top to save men, but where Jesus began—down in the uttermost depths, among the poor, the wretched and the miserable. When the church becomes merely a social club, where the members meet to have a good time, never reaching down to save those sunken in sensuality, she has neglected her divine commission, and consequently lost her great power. Seeking to save others is essential to our own salvation.

"If Almighty God, by heat and pressure and his processes of crystallization, may evolve the diamond out of carbon or lamp-black, producing the prince of gems, fit to adorn the diadem of kings, lustrous with its adamantine beauty, dispersing and reflecting all the colors of light and flashing its rainbows of fire, if he can create the rich ruby and brilliant opal out of sand and clay, if he can grow the whitest lily out of the somber bulb and black earth, why should we doubt his ability, by his own higher alchemy, to transform the blackest heart of humanity into the whitest purity of heavenly beauty, making it a gorgeous gem for the crown of the King of kings? Nay, more; if men, whom God has created, can produce beautiful paper out of black rags, or out of the dark log of the tree; if they can make shining porcelain out of mud, valuable statuary out of worthless stone, ornamental and useful glass out of sand; if man can reproduce all the forms and figures of nature: the sunsets, the mountains, the forests and flowers, and, by hitching God's forces to his chariot, can make them carry all his commerce, to turn all his wheels; if man can turn night into day, distance into nearness, copying the bird and the lightning in the flight of his thought and person; if he can perform miracles like these, shall we limit his Maker, who has endowed man with such mighty faculties, and who has created the forces which enable men to act with almost superhuman power? Who, then, will question the ability of the heavenly Father to bring purity out of sinfulness, strength out of weakness, heaven out of hell?"

I have just read your great new book, "Will God Set Up a Visible Kingdom On Earth?" I don't know when I have ever read a book with such profound interest. It held and thrilled me from start to finish.—J. O. Hanes.

Small Red Letter Bible.

The beauty of this book is the small, neat, convenient size, with a wonderful bold, black, easy-reading type. It has 60,000 center column references, maps, bound in genuine leather with overlapping edges, is self-pronouncing, the words of Christ in red. The new price of this Bible is \$4, our special price is \$3, postpaid. Especially appropriate for a young man or young woman, boy or girl.

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

OUR BOYS AND GIRLS

CHARGED WITH MURDER.

"Prisoner at the bar, have you anything to say why sentence of death should not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited with a dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head raised, his hand clenched, and the blood rushed into his dull, careworn face.

Suddenly he arose to his feet, and in a low, but distinct voice, said:

"I have! Your honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here, before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, a wretch, that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife that I had sworn to love, cherish and protect.

"While I have no remembrance of committing the fatal deed, I have no right to condemn the verdict of the twelve good men who have acted as jury in this case, for the verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

The startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, while the spectators could hardly suppress their intense excitement.

The prisoner paused a few seconds and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife.

"The judge on this bench, the jury in the box, the lawyers within the bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before his Judgment Throne, where we shall be righteously judged.

"If it had not been for the saloons of my town, I never would have become a drunkard, my wife would not have been murdered, I would not be here now, ready to be hurled into eternity! Had it not been for the inhuman traps, I would have been a sober man and an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out upon the mercy of the world!—whilst I am to be hung by the strong arm of the State!

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased, will-power was no match against the fearful, consuming, agonizing appetite for liquor. For one year our town was without a saloon. For one year my wife and children were happy and our little home was a paradise.

"I was one of those who signed remonstrances against the re-opening of the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons! By their votes and influence the saloons were re-opened, and they made me what I am!"

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears.

The Judge made a motion as if to stop further speech, when the prisoner hastily said:

"No! No! your honor, do not close

my lips. I am nearly through.

"I began my downward career at a saloon bar—legalized and protected by the voters of this town. After the saloons you allowed have made me a drunkard and a murderer, I am taken before another Bar—the Bar of Justice, and now the Law Power will conduct me to the place of execution, and hasten my soul to Eternity. I shall appear before another Bar—the Judgment Bar of God—and there you, who have legalized the traffic will have to appear with me! Think you that the Great Judge will hold me, the poor, weak, helpless victim of your traffic, alone responsible for the murder of my wife?

"Nay!

"In my drunken, frenzied, irresponsible condition I have murdered one, but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation today with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth.

"You legalized the saloons and made me a drunkard and a murderer, and you are guilty with me before God for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic."

Dear Aunt Bettie: I have just recently read a few copies of The Pentecostal Herald and may I say that it has been a great blessing to me. While visiting in a Christian woman's home I was given several copies to carry home with me and after reading them I felt impressed to write a few words for Jesus. I enjoyed the story, "Beautiful Within," very much, and especially have the letters from the young people's page been an inspiration to me. I am so happy to know there are young people who desire to live the Christian life at its highest and best. Exceedingly happy to know young people who possess those Christian high ideals and are striving to win the world for Christ. The Christian life is the highest and happiest life to live. My heart has been somewhat saddened because of the attitude many older people take toward the young. I realize there are those who are a spiritual help to us and I thank God for them, but so many are not. To cast down a youth's high ideals and blight their spiritual life is a dangerous thing. Christ said, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea than to hinder one of these little ones which believe in me." Youth needs encouragement instead of criticism. I cannot conceive of a person being thoroughly regenerated, born of the Spirit, and not have a desire for lost souls. Personal evangelism is Christ's method of extending his kingdom on earth. To win another to Christ is a great thing to do and a blessed privilege. I know from experience it brings joy unspeakable. God has saved us for a life of service. I praise God for what he has done for me. I was converted at the age of ten—have a vital religious experience. My sins have been washed by his precious blood and now I have a deep yearning to win others to my Christ. I have heard the divine call of God to enter special Christian service. For a long time I fought this call and was unwilling to engage in any form of Christian work, but one day God warned me and I surrendered. About five years ago at an Epworth League Conference I consecrated my life to the Lord and I shall never forget the peace

which flooded my soul. At times I try to get away from this inward impression but cannot. I know without a doubt that God has called me. There is an urge within my heart that says I must go. To me, it is a blessed privilege to be deemed worthy to be an ambassador for Jesus Christ. Please pray that I may do God's will at all times. I will appreciate letters from young people who feel the call of God to enter his service.

Gladys Roberts.

Rt. 1, Pecan Gap, Texas.

Dear Aunt Bettie: I would like to give my experience. I was first saved when I was seventeen years old, but I was reared in a church where they preached "Once in grace always in grace." The Lord surely did keep his hand on me, and I always felt another need in my heart but could not understand what it was. I did all I knew to train my children for the Lord. I failed to read the Bible as I should, but I would read the story of the Bible and Sunday school books and tell them all I knew about Jesus. I did not get to go to church often, and when I did I would try to testify and tell what the Lord had done for me, but I would do more crying than talking because I did not feel as I wanted to in my soul. I went on that way for twenty-three years. I never heard a holiness message preached until Martha L. Archer, from Vancleave, Ky., came to Devil's Creek to hold a revival about three years ago. Just as soon as I heard of holiness I said, "That is just what has been wrong with me all these years and I will never stop until I get the blessing. If the Lord has it for other people he has it for me." I began seeking for the blessing but I could not then realize that I had lost out in my soul. The Lord could understand and showed me my heart, and received me in my saved experience, and told me that there was more for me. I kept seeking and waiting for the time to come. On Monday night during the revival it rained and I could not go to church. I wanted to be sanctified, and intended to have it that night. I began seeking about twenty minutes before dark and prayed until midnight. The spirit of prayer left me, and I said, "Oh, if I could just praise the Lord." I heard a voice say, "You can." That is when the blessing came. I was sanctified. I cannot tell how quickly I got up from my knees nor how loudly I praised the Lord. I had such sweet peace in my soul. I was made new in Jesus. That sweet peace is still in my soul and I am growing in grace doing all I can for the Lord. I thank the Lord for the good time he gave me at Mt. Carmel during conference. I am the mother of nine children and I praise the Lord for what he has done for them. He has his hand on each one. They are all saved and sanctified, except one girl twelve years old, and she is now seeking to be sanctified.

Mrs. Mack H. Perry.

Mary, Ky.

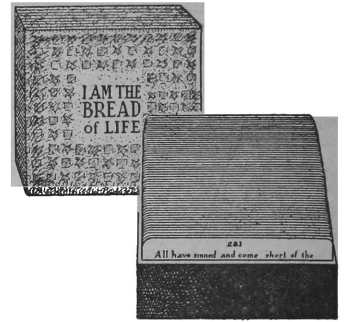
Dear Aunt Bettie: I am a little girl seven years old. I have big blue eyes, light brown hair and fair skin. For pets I have a kitten and a dog. I have gone to school one term. I have one sister thirteen years old. We go to Sunday school nearly every Sunday. Grandma takes The Herald and reads the cousins' letters to me. I have written this letter myself and hope to see it in print.

Betty Ruth Hudstep.

Rt. 1, Potosi, Mo.

Dear Aunt Bettie: I wonder if the cousins have forgotten me? My father took The Herald a long time, but we don't take it now. My sister takes the paper and lets us read it. I like to read page ten. My father has heard Dr. Morrison preach. I would like to hear Dr. Morrison preach as I have never heard him. I have brown eyes and hair, weigh 112½ pounds. I am between sixteen and twenty. My birthday is Sept. 6. Billie Ruffin, I guess your name to be William. Am I right? Myrtle M. Cox, I guess your middle name to be Mae. I have two sisters married and one lives

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Pass the box around at the beginning of a meal, let each person take out a card, then let each in turn read the verses. There is a verse on each side of the card or slice which teaches an important truth.

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Send us 5 ten cent stamps for three packages of these Scriptural Attendance Cards. This offer is good only while present stock lasts.

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about fifteen miles from here, and the other one lives on the same farm that we live on. Father and mother are living and are Christians. We have cottage prayer meeting every Saturday night. I go every time I can. We also have a Missionary Society every Thursday afternoon before the third Sunday. Cousins, where is your favorite place of going? My favorite place is going to church. I had rather go there than to go anywhere else. I am a member of the M. E. Church, North. I joined the church when I was twelve years old. I am also a Christian. I was converted when I was thirteen years of age. I have been going to church ever since I can remember. I go to church every preaching Sunday I can. I belong at Hardinsburg, but it is so far down there that I go to Custer to church. Our pastor is Rev. Roy Crenshaw. He has two sweet children. His wife is so friendly and he greets you with a smile. Our pastor at Hardinsburg is Rev. J. F. Arnold. I like to go to Sunday school at Hardinsburg. My Sunday school teacher at Custer is Mrs. Nora Harned. I like her fine. Every time I go to Sunday school at Custer I get a gold star. We live about two miles from Custer church. What became of Anna Ruth Mullins of Strawberry, Ark? She used to write to me. She wrote me some nice letters. Anybody who knows where she is or what became of her let me know.

Hilda Olena Lockard.
Woodrow, Ky.

Choose you this day whom ye will serve. Joshua 24:15.

FALLEN ASLEEP.

DURR.

Lucinda Melviney Dykes was born in Barber County, Ala., June 6, 1852; came to Louisiana in 1859. In the year 1863 she united with the Beulah M. E. Church, South, and remained a member of said church until her death on September 26, 1934, making 71 years of active service in the church.

In early life she was married to William R. Durr. To this union were born thirteen children of whom ten survive her.

The funeral services were conducted in her home church of Beulah near Marthaville, where she spent the greater part of her life. Vast throngs packed the church to pay tributes of respect to this great pioneer of Beulah Church and community. It is an admitted fact that no greater mother has ever lived and died in this country than this soul who gave 71 years of a well-spent life to the cause of God and Methodism. The funeral services were conducted by Rev. Otho Jennings, of the Congregational Methodist Church, and interment was in the Beulah cemetery.

DAVIS.

Brother J. M. Davis was called to his reward September 23 a short while before he was to preach for Rev. J. R. George, at Piedmont, S. C. He was 74 years of age, was born in Anderson, S. C., and went to Atlanta, Ga., about forty years ago. His membership was in St. Paul's Methodist Church of that city. He became a Christian 54 years ago, and 6 years later was sanctified wholly. He was called to preach and did his part in seeking lost souls on the mountains of sin. Another battle-worn soldier lays down his armor to be with his Lord. He leaves a wife and five children to mourn their loss of husband and father. May God's blessing be upon them now and always.

M. G. Morgan.

TRIMBLE.

Fred H. Trimble was born June 2, 1878, near Toronto, Ontario, Canada. He was a member of a large family. At the age of twenty-one he went to Morningside College, Sioux City, Ia., to complete his college education. In 1904 he went to China to take charge of construction work for the Methodist Mission Board. There he remained for ten years as consulting architect for the Methodist Mission Board in China. While in China, he was united in marriage to Miss Rhena B. Barker, who was also from the United States. To this union four children were born: Gladys, Leonard, Jerome and Ethel. These still survive their parents, Sister Trimble having departed this life Nov. 20, 1932, at Brownsville, Texas. Bro. Trimble was accidentally burned to death August 13, 1934. He lived only a few hours after the accident. This occurred while he and the four children were visiting relatives in Red Deer, Canada, where his tired body was laid to rest.

A good man has gone. He was a "plunger" for God. By profession, he was an architect, but he planned many things for the kingdom of God and the Christ whom he so much loved. While attending the Indian Springs Holiness Camp Meeting in Georgia, 1925, he called a group of men and women together and said, "Why not let us build a camp meeting like this in Florida?" During that fall the Florida Holiness Camp Grounds, Inc., was organized. This camp meeting has grown rapidly and is now located at Lakeland, Fla. Bro. Trimble was responsible more than any other man for the beginning of this great work. While living in Brownsville, Texas, he was a member of the Methodist Church, and Lay Leader of the Brownsville District. During the past two years he also had charge of the Brownsville Branch of the Volunteers of America. He was devoted to his family, a friend to preachers, unselfish and generous in

all of the Lord's work, and kind to every human being with whom he came in contact.

My good friend has gone but not forever,

We shall soon meet on the golden shore,

There we shall understand each other better,

And dwell in his presence forever more.

His former pastor,
H. H. McAfee.

REQUESTS FOR PRAYER.

A widow asks prayer for a daughter who has T. B., that she may be healed and her life given to God's service.

C. D. B.: "Please to pray for our little girl that she may be made strong, and that her crippled body may be made straight."

M. G. W.: "I feel the Lord leading where I think I can be of service in his kingdom, but there are hindrances; please to pray that the door may be opened, and that God's will may be done."

BOOK REVIEWS

"Biblical Back Grounds," by J. McKee Adams, Ph.D., Professor of Biblical Introduction in the Southern Baptist Theological Seminary. Sunday School Board of Southern Baptist Convention. 340 pages. \$3.75.

"Quite a stiff price?" Yes, but if you are interested in knowing Bible lands and want to see them with a vividness and clearness this reviewer has never seen them before, you will get many times the worth of your money. It is truly a great book. The author and his engaging subject grew upon us as we perused its pages. This work is the result of years of gathering information at first hand, of wide reading and of teaching the subject. Fortunate the pupil that sits at his feet, and next to that privilege is that of reading this book that so charmingly and entrancingly interests you in the lands of the Bible. The numerous illustrations are very fine. The bookmaker has been at pains to be as artistic in his line as the author has in his. In many ways as a Bible lover this book will help you. The up-to-date maps are all that could be desired. To be had of The Pentecostal Publishing Co., Louisville, Ky.

M. P. Hunt.

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Another new book you say! Yes, but we hope this one contains a message holiness people have been hungering for. It is one thing to have the fruit and graces of the Spirit in their initial form; and another thing to have them in their ripe maturing form. It is one thing to have love, but it is quite another thing to have the "love that suffereth long and is kind." It is one thing to be saved and sanctified—another one to have all the mind that was in Christ Jesus and to be filled with all the fullness of God.

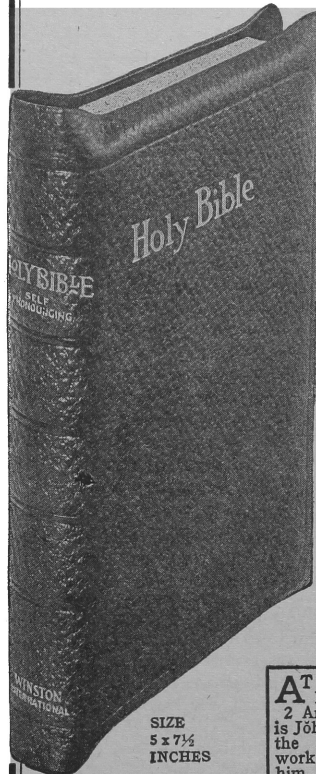
We have sought to put into this volume a message that deals with that progressive walk in the Holy Ghost, that every sanctified child of God should possess in this life.

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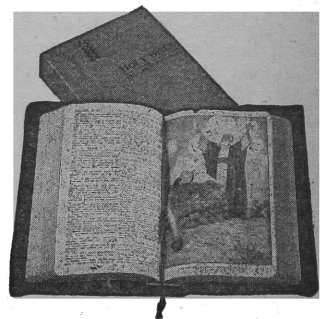
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SPECIMEN OF TYPE

At that time Hēr'od the tetrarch heard of the fame of Jē'sus, 2 And said unto his servants, This is Jōhn the Bāptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. 3 ¶ For Hēr'od had laid hold on Jōhn, and bound him, and put him in

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SUNDAY SCHOOL LESSON

By O. G. MINGLEDDORFF

Lesson V.—November 4, 1934.

Subject.—Christian Growth. Luke 2:42-52; 2 Peter 1:5-8.

Golden Text.—But grow in grace, and in the knowledge of our Lord Jesus Christ. 2 Peter 3:18.

Introduction.—In this lesson we need to remember that, although Jesus is in his youthful days, he is no less the God-man than he was after he came to his mature manhood. Some speak of him as the first and greatest Christian; but he was not a Christian. If one may use such a term, he was, and is, Christianity itself. It is true that in his humanity he showed us how a Christian must live. It is likewise true that, in so far as his humanity was concerned, he developed normally from infancy to manhood; and his development was threefold: Physical, mental, spiritual. There was nothing abnormal about him, unless the rapidity of his development be termed abnormal; and that was no doubt due largely to the fact that he was absolutely free from carnality. It is not too much to say that he was the only perfectly normal child that has ever been born into our world. On no other ground could he have been the Savior of men. But it must be kept in mind that he is the Christian's Pattern.

It needs especially to be emphasized that one must become a Christian before he can grow therein. The modern notion of growing into Christianity is not scriptural. "Marvel not that I said unto thee, Ye must be born again." That was true for Nicodemus and for all other men. The babe is born under God's covenant of grace; and, should it pass from this life before reaching years of accountability, God will do for it spiritually whatever is needed to prepare it for heaven; but I see no warrant for believing that it is born regenerated. There must come a time in life when the growing child meets the question of personal salvation through faith in Jesus Christ. If the offer of salvation is accepted, the child is then and there born from above; but if Christ is rejected, the child becomes a wilful sinner, and may be forever lost; although this is in no sense an unpardonable sin. The child may repent and be saved at a future day. However, it is running a great risk. It is well to remember that this is one of the most difficult matters in all theology. It is not a matter about which one can be dogmatic. I sometimes think of the attitude of Bishop E. M. Marvin who would scarcely discuss the question at all. To tell the truth, we know little about it.

Upon the supposition that one has been born from above, the matter of growth in grace becomes paramount. He must grow, or backslide. In his regenerated life he should by use of all the means of grace grow more like the Christ daily; for there are better things ahead of him. If he is a Christian he will keep himself unspotted from the world, for "whosoever is born of God doth not commit sin." It will be his delight to give himself to prayer and the study of the Word of God. He will hunger and thirst after righteousness, and will walk in the light as God is in the light. He will

show his love for God by keeping his commandments. If he so continue, the Holy Ghost will soon show him his need of holiness. Again he must walk in all the light given, or backslide. Only thus can he grow in grace and in the knowledge of Jesus Christ. By faith he must consecrate his all to God (not to the Church, nor to any other thing, but to God), and receive at the hands of Jesus Christ the baptism with the Holy Ghost, whereby he will be wholly sanctified.

"Far be it from the Christian to suppose that he has reached the goal at this juncture. On the contrary, he is just prepared to do some real growing in grace. Mark you, the grace does not grow; but the Christian grows in the grace. God's grace is boundless; and the Christian can no more grow into it than a fish can grow into a pool. The fish grows after he is placed in the water; and the Christian grows after God has bestowed his grace upon him. But he must grow, or lose out with God and die. It seems that the possibilities of Christian growth are everlasting."

Comments on the Lesson.

42. When he was twelve years old.—At that age the Jewish boy became "a son of the law." By his confirmation vows he became responsible for the observance of the law. That is a proud day in the life of a Jewish boy. I recollect once hearing a little fellow boast of the fact that he had just passed through that ordeal, and that he was now a man.

43. When they had fulfilled the days.—We know not how long they had been at the feast. It lasted seven days; but after two days it was lawful for pilgrims to return to their homes. Jesus tarried behind in Jerusalem.—He was deeply interested in the things of God's house. Joseph and Mary must have been a bit careless; albeit we shall not condemn them. They supposed he was somewhere among their neighbors and kinsfolk in the company, and went a day's journey before they look for him. There is no room here for eloquent preaching about losing Christ. No such lesson is taught in the passage; but one may weave it in at his own risk. If one will preach what God has put into his Word, he will have plenty to do and will be saved from a lot of foolish blunders.

46. After three days they found him in the temple.—Where else they had gone in their search for him no one knows. Wild guesses will do no good. For aught we know, they may have gone to the temple many times during the three days. Their precious boy must have slept and eaten somewhere. It is but good sense to suppose that he had passed in and out of the temple several times while they were looking for him. It is not easy to find a boy among several thousand strangers. Sitting in the midst of the doctors, both hearing them, and asking them questions.—Here we meet something more important than being found in the temple. That was unusual for a twelve-year-old boy. If it had not come to him before that time, it is fair to say that a consciousness of his Deity was awaking within him. One dare not suppose

that there was anything of the bragadocio in his interview with the doctors (teachers) of the law. That was foreign to his holy Being. He must have shown great wisdom and discretion, or those who heard him would not have been so much "astonished at his understanding and answers." He was more than a boy of twelve years. He was God.

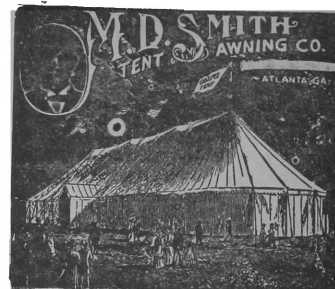
48. Son, why hast thou thus dealt with us.—This from his mother. It seems to carry just a bit of rebuke; but she and Joseph were "amazed." She says they had sought him sorrowing.

49. Wist (know) ye not that I must be about my Father's business?—The Revised Version puts it "in my Father's house." There is no noun in the original. Business or affairs may be as good as any other word that can be supplied. The Boy Jesus seems to indicate a bit of astonishment that they should seek him in any place other than the temple, his Father's house. The church of God should be the dearest, most sacred place, outside of home, for every Christian. The consciousness of Deity was dawning upon him.

51. Was subject unto them.—This is beautiful. We hear nothing more of him till he is thirty years of age; but imagination is busy. We see him about the home in Nazareth and in Joseph's carpenter shop—the manliest young man that ever walked the earth. He helps Joseph with his work and lightens Mary's burdens in caring for his younger brothers and sisters. I'm sure he was not popular with the toughs around Nazareth; but he was the idol of all the good people in the community.

52. Jesus increased in wisdom and stature.—Now we deal with his humanity. In that regard he grew and developed as other children do. And in favor with God and man.—I am not quite sure that I understand that. The Greek word means favor in the sense of grace. Maybe the growing was in himself, while the favor was boundless on God's part, and great on the part of the neighbors and kinsfolk.

We jump now over into the first chapter of 2 Peter and at the 5th verse. This is a great lesson; but space will not permit me to discuss it very far. Peter supposes one has entered into Christ by faith, and the Christian life lies before him. He is to give all diligence to the matter. Look first at the word add. In the Greek it is in what is called the Aorist tense—nothing like it in English. It expresses the doing of an act at a single stroke. These wonderful graces are not to be added one after another; but they are to be gathered in a group, as a master Greek dancer would select his partners for a dance. They are to join him on each side and sustain him in the exercise as they chant and keep time to the music. In the case of the Christian the partners are God-given; but must be accepted and cultivated by him to whom they are impaired. They are graces of the Spirit. Faith seems to be the soul of the cluster, if I may so speak. By means of faith one is to receive his partners. They surely are genuine beauties: Virtue (courage); Knowledge; Temperance (self-control); Patience (uncomplaining endurance); Godliness (Godlikeness); Brotherly kindness; Charity (Heaven-born Love). That beats all the world



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can offer. No wonder Peter says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Such a Christian will grow into full manhood in the grace of God.

LONG ISLAND, NEW YORK.

"The best camp meeting ever held on these camp grounds" was the comment of many at the close of the 1934 camp meeting held under the auspices of the Long Island Holiness Camp Meeting Association at Freeport, N. Y., July 21 to August 4. The first five days of the meeting were under the direction of the Young People's Auxiliary and it was handled most efficiently by the First Vice President, Rev. Clifton Matthews, in the absence of the president, Mrs. Evelyn Duryea Martin.

Rev. C. W. Ruth, of Pasadena, Cal., was one of the evangelists throughout the meeting with Rev. Amos T. Eby, of Miami, Fla., as alternate speaker for the first five days. Dr. Joseph Owen, of University Park, Ia., alternated with Brother Ruth during the last ten days of the camp and Rev. and Mrs. Eby conducted the music for the services. The preaching throughout the camp was exceptionally good, and the power of pungent conviction was most evident. There was scarcely a barren altar throughout the meeting, and many rejoiced in a definite experience of regeneration or sanctification.

A new departure from the regular custom was the entertainment of about sixty young people, free of charge, except for a nominal registration fee. This met with favor and it was decided by the Directors to continue this plan for 1935 camp meeting. Any young people interested please write to Rev. Charles F. Bingley, 117-30, 165 St., Jamaica, N. Y., for further information.

There was a fine missionary service on Wednesday afternoon, Aug. 1, with Rev. C. W. Ruth, Miss Della Branlénberg, Mr. and Mrs. Lee Jeffries, John A. Duryea and the writer as speakers. A splendid missionary offering was given for the advancement of missionary work for which we praise God! Each evening during the meetings, a song was illustrated in beautiful pictures drawn by Artist H.

Willard Ortlip. This was most spiritual and effective. His talent was also used in daily street meetings.

The time set for the 1935 camp meeting is July 24 to August 4, and the workers will be Rev. Peter Wiseman, D.D., of Ottawa, Ontario, Canada, former president of Annesley College; Rev. Howard Sweeten, of Ashley, Ill., who has so faithfully served the camp in former years; and Rev. and Mrs. B. Joseph Martin of Los Angeles, Calif., Supt. and Principal of Laird Hall School. Set apart this date next year to attend the Freeport Camp Meeting and enjoy the Spirit's presence! Jennie M. Duryea, Sec.

PERSONALS.

Rev. L. S. Hoover: "I am entering interdenominational evangelistic work; have had fourteen years' experience as pastor and twelve years as evangelist. I have associated with me as musical director Rev. R. W. Weston, pianist and trumpeter. Address me, Tionesta, Pa."

Miss Imogene Quinn, Hoosier Evangelist and singer, is holding revival services in Silica Evangelical Church, Silica, Ohio, continuing until October 28. Miss Quinn is an evangelist of wide experience and success, and her messages are inspiring and appealing. Rev. W. M. Palmer is pastor."

Will N. Hill: "The Hill-White Evangelistic Party will correspond with communities desiring revival meetings, using their tent 72x99. Will N. Hill is the preacher assisted by S. M. White, song leader, Mrs. White soloist and violinist, and Miss Jewel McNair, pianist. Address them Gordon, Ga."

R. S. Weekley: "As one of your subscribers I am devoted to your splendid paper and firmly believe there is no paper published that gives more real gospel news than The Herald. I expect to continue as long as I live, yet a Baptist. The splendid Sunday school lessons by Dr. Mingle-dorff furnish real spiritual food and the bubbling water of life. I have sent in some new subscribers who will become lifelong subscribers, I think. I am hoping and praying that our good Dr. Morrison and his dear wife may be spared many years to give this paper to the people."

Rev. E. R. Munroe, Honam, Canton, China, desires that any who have post cards that would interest children, send them to the above address. Wrap well, so as to avoid package being broken before it reaches its destination.

Rev. John A. Huffman: "Feeling the definite leading of God from the pastorate into the field of general evangelism, God has placed his approval on this change by blessing my humble ministry. During the past few months it has been my joy and privilege to labor among groups in the States and Canada, including Wesleyan, United Brethren, Menonite, Methodist Episcopal and interdenominational peoples. In these services scores of individuals, from the age of five to seventy-one years of age, have sought and found Christ as their Savior and sanctifier. At the writing of this report my slate permits the scheduling of one campaign

before Christmas and others in 1935. My services are available either as single evangelist or with the Mitchell-Huffman Evangelistic Party. This Party is composed of three young men: song leader, pianist and evangelist. Special features are: trombone, organ, marimbaphone, vocal solos and duets. Pastors interested in securing the service of one or all of the above mentioned workers, communicate at once with Rev. John A. Huffman, 302 Morton Blvd. Marion, Indiana."

Rev. Harry S. Allen, 4414 Abbott Ave., Dallas, Texas, has some open dates in November and December which he would like to give to some pastors who may be needing help in revival work. Brother Allen is a soul winner of the old order and witnesses the salvation of hundreds in his revival campaigns. We commend him to any one needing an earnest, devout, fruitful evangelist.

Dr. John Paul, evangelist and president of Fletcher College, will hold a union meeting for the Methodists and Presbyterians in Branchville, N. J. Rev. L. H. Seamans, the Methodist pastor, is an Asbury alumnus.

Rev. Andrew Johnson: "We have just closed a good meeting at Bad Axe, Mich., with Rev. C. A. Neil, pastor. Some real soul-saving work was done and many of the Christians were greatly edified. We also had a good meeting in Mount City, Mo. We are now in a revival at Stanford, Ky., the town where we were converted and sanctified years ago in Dr. Morrison's meeting, and joined the church and was baptized by Dr. W. E. Arnold. The crowds are coming and we are expecting a real, genuine revival of the old-time religion. Please pray for us. We go from here to Pontiac, Mich., for a revival campaign."

BACK TO THE OLD-TIME CAMP MEETINGS

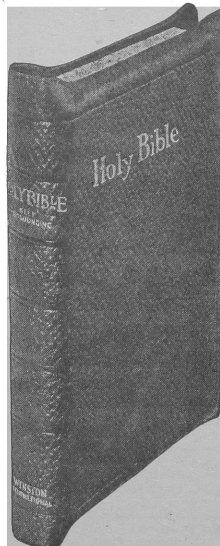
Is it not a fact that in the mad rush of these modern times that we are laying aside, leaving behind, some of the fundamental principles of life? In some of the radical changes which have been made, has the new surpassed the old? Take home life, for instance; has the new method of training children conducted to respect for the right, reverence for the sacred, obedience to the powers that be, and a moral conscience which will safely guide? Has the new method of teaching as is now being had in our public schools better prepared the graduates to apply those teachings to the practical things of life? Has the new method of training children in spiritual things produced a richer experience of grace; a happier Christian life; a more useful and influential bearing upon the unsaved?

To each of these I emphatically say No! There is by far less respect, irreverence multiplied many times, disobedience for all authority greatly enlarged, and a moral conscience among the youth is all but laughed at.

The graduates of our public schools are almost like babies in the practical world (exceedingly well versed in the sport world) and could scarcely apply any of their training to the needs of every day life.

"By their fruits ye shall know them." Look at our church membership today (especially most who have

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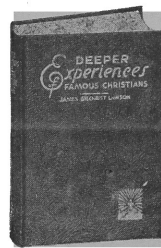
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come into the church from the town and city churches during the last fifteen years—largely under the New Method). You can hardly tell them from the non-professing world by their words, actions, associates, where they go, how they spend their time and money. (These are the marks of what one really is—where they live).

No! The New Method is not producing a real experience of salvation, which always leads to a New Life. The great cry today is for a great revival in the church. When the church has a revival it will break out on the outside—not before. This can never be had under the New Method. "Ye must be born again."

Yes! back to the Old-time Camp Meetings. Back to a ministry spiritually baptized, where the devil (real one), sin, hell, conviction, repentance, faith, acceptance, witness of the Spirit, holy living, heaven in fact, the genuine Methodist doctrines are again experienced and preached. This will bring the revival.

Brother, sister, friend! Are you really interested in bringing this about? Nothing can be done without effort and co-operation. A move is now on foot to re-establish Methodist Old-time Camp Meeting, and preach-

ing genuine Methodist doctrines. Will you co-operate? Let us work and pray to that end?

Should you be really interested, let me hear from you in the near future. No time to lose. The need is really great.

C. E. Clark.

Rt. 1, Box 359, Port Arthur, Tex.

FIRST QUARTER, DANVILLE DISTRICT.

East Burnstedt, Oct. 27, 11 A. M.
South Corbin, Oct. 28, 11 A. M.
Meadow Creek, Oct. 28, 3 P. M.
Preachersville, Nov. 4, 11 A. M.
Stanford, Nov. 4, 7 P. M.
Richmond, Nov. 11, 11 A. M.
Lancaster, Nov. 11, 7 P. M.
Burnside, Nov. 18, 11 A. M.
Pulaski, Nov. 18, 7 P. M.
Wilmore, Nov. 25, 11 A. M.
Harrodsburg, Nov. 25, 7 P. M.
Middlesboro, Dec. 2, 11 A. M.
Pineville, Dec. 2, 7 P. M.
Somerset, Dec. 9, 11 A. M.
Ferguson, Dec. 9, 7 P. M.
Lynch, Dec. 15, 11 A. M.
Yancy, Dec. 16, 3 P. M.
Marry Hellen, Dec. 16, 7 P. M.

W. L. Clark, P. E.

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ARMSTRONG, C. L.
(Box 96, Chazy, N. Y.)
Sheridan, Ind., Dec. 5-23.
Boyers, Pa., Oct. 16-28.
West Plattsburg, N. Y., Nov. 4-16.
Long Lake, N. Y., Nov. 18-30.

ARTHUR, F. E.
Allentown, Pa., Oct. 19-28.
Springtown, Pa., Oct. 30-Nov. 11.

BECK—A. S. AND R. S.
(1019 So. 4th Ave., Louisville, Ky.)

BEERY, J. A.
(Bradford, Ohio)
Brush Mountain, Pa., Oct. 7-28.
Altoona, Pa., Oct. 28-Nov. 18.
Battle Creek, Mich., Nov. 25-Dec. 16.
Goshen, Ind., Jan. 6-27.

BEVINS, K. J.
(1474 Stelzer Rd., Columbus, O.)
Open dates.

BLACKBURN, HARRY WILLIAM.
(1506 S. Spring Ave., Sioux Falls, S. D.)

BRASHER, J. L.
(Attalla, Ala.)
Royal Oak, Md., Oct. 21-Nov. 4.
Wye Mills, Md., Nov. 5-25.

BUDMAN, ALMA.
Williamsport, Pa., Oct. 14-Nov. 11.

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)
Columbus, Ohio, Nov. 18-Dec. 2.

BUSSEY, M. M.
(116 W. Ramona, Wilmar, Calif.)

CALLIS, O. E.
(409 N. Lexington Ave., Wilmore, Ky.)
Newton, Kan., Oct. 15-28.

CARNES, B. G.
(200 E. Morrison St., Wilmore, Ky.)
Open dates.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Lincoln, Neb., Nov. 4-18.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Washington, Pa., Nov. 4-11.
Wheeling, W. Va., Nov. 14-Dec. 2.

CROUSE, J. BYRON
(Greensboro, N. C.)
Lowell, Mass., Oct. 21-Nov. 4.

DUNAWAY, C. M.
(Decatur, Ga.)
Hinton, W. Va., Oct. 21-Nov. 11.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Cedar Grove, W. Va., Nov. 4-25.

FAGAN, HARRY
(Shelby, Ohio)
Royal Center, O., Oct. 14-Nov. 4.
Open dates.

FLEMING, BONA
(2052 Hackworth St., Ashland, Ky.)
Monongahela, Pa., Oct. 29-Nov. 11.
Johnstown, Pa., Nov. 12-18.
Camden, N. J., Nov. 19-Dec. 2.

FUGETT, C. B.
(2612 Newman St., Ashland, Ky.)
Decatur, Ill., Oct. 28-Nov. 11.
Indianapolis, Ind., Nov. 12-25.
Hattiesburg, Miss., Nov. 17-Dec. 9.
Shreveport, La., Dec. 10-23.

SADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Lowell, Mich., Oct. 15-28.
Saratoga Springs, N. Y., Oct. 29-Nov. 11.
Ontario, Canada, Nov. 12-25.
Brownstown, Ind., Nov. 26-Dec. 9.
Sandborn, Ind., Dec. 10-23.
Olivet, Ill., Dec. 24-31.

GRAY, P. B.
(Montrose, Iowa)
Sharon, Iowa, Oct. 17-Nov. 2.
Exline, Iowa, Nov. 4-Dec. 2.
Unionville, Mo., Dec. 4-20.

GRAVES, DOROTHY
(933 Windsor St., Reading, Pa.)
Conygham, Pa., Oct. 15-23.
Lakewood, N. Y., Nov. 3-25.

GREGORY, LOIS V.
(Evangelist, Waterford, Pa.)
Shermansville, Pa., Oct. 22-Nov. 4.
East Liverpool, Ohio, Nov. 19-Dec. 2.

GROGG, W. A.
Mount Hope, W. Va., Oct. 14-Nov. 4.
Sharon, W. Va., Nov. 7-20.
Kinball, W. Va., Nov. 22-Dec. 16.

HAINES, M. AND MRS. ROBERT.
(Song Evangelists, Rt. 6, Box 108A,
Wichita, Kan.)
Derby, Kan., Oct. 16-Nov. 4.

HAMES, J. M.
Liberty Center, Ohio, Oct. 15-23.
Chillicothe, Ohio, Oct. 29-Nov. 18.
Pioneer, Ohio, Nov. 19-Dec. 2.

HESSON, G. C.
Granville, Tenn., Oct. 20-Nov. 4.
Sullivan's Bend, Tenn., Nov. 7-21.

HOOPER, L. S.
(Tionesta, Pa.)
Whitting, Ind., Oct. 25.

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Hagerstown, Ind., Oct. 15-23.
Roebuck, N. Y., Nov. 4-18.
Cambridge City, Ind., Nov. 25-Dec. 9.

HUFFMAN, JOHN A.
(302 Morton Blvd., Marion, Ind.)
Detroit, Mich., Oct. 16-31.
Aylmer, Ont., Nov. 4-25.
Nevada, Ohio, Nov. 25-Dec. 9.

JOHNSON, ANDREW
(Wilmore, Ky.)
Stanford, Ky., Oct. 14-31.
Pontiac, Mich., Nov. 1-15.
Yale, Mich., Nov. 18-Dec. 2.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Joplin, Mo., Nov. 4-25.

KINSEY, MR. AND MRS. W. O.
(Singers and Young People's Workers,
Richmond, Ind., Rt. 3.)
Corbin, Ky., Nov. 4-25.

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave.,
Wilmore, Ky.)

LINCICOMME, E.
(Gary, Ind.)
New Brighton, Pa., Oct. 28-Nov. 11.

LINDSLEY, LEROY A.
(1019 Southern Ave., Muskegon, Mich.)

McBRIDE, J. B.
(1224 N. Mentor Ave., Pasadena, Calif.)
North Long Beach, Cal., Oct. 14-28.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Newton, Kan., Oct. 15-28.
Joplin, Mo., Nov. 4-25.

MINGLEDORFF, O. C.
(Douglas, Ga.)
Cambridge, Mass., Oct. 21-Nov. 4.

MOORE, J. H.
(Sta. "D", Columbus, Ohio)
Alliance, Ohio, Oct. 14-28.

MORROW, HARRY W.
(Manville, Illinois)
Racine, Wis., Oct. 24-Nov. 11.

MURPHY, WM. J.
(Evangelist and Gospel Singer, 2014 N.
17th Street, Boise, Idaho.)
Springbrook, Ore., Oct. 21-Nov. 4.

NETTLETON, G. E.
(302 E. 19th St., Sioux Falls, S. D.)
Dundas, Minn., Oct. 14-28.

NICE, N. W.
(405 N. Millwood Ave., Wichita, Kan.)
Corbin, Kan., Oct. 28-Nov. 11.

OWEN, JOHN
(124 W. 8th Ave., Columbus, Ohio)
Epworth, Ga., Oct. 22-28.
Barberton, Ohio, Nov. 4-18.
Canton, Ohio, Nov. 19-Dec. 2.
Oneonta, Ala., Dec. 5-9.
Kingswood, Ky., Dec. 14-23.

OVERLEY, E. R.
(P. O. Box 247, Louisville, Ky.)
New Albany, Ind., Oct. 14-Nov. 4.
Paint Lick, Ky., Oct. 17-Nov. 4.
Barbourville, Ky., Nov. 11-30.

PARKER, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Oddville, Ky., Oct. 22-Nov. 4.

POCOCK, B. H.
(183 Parkman Rd., N. W., Warren, O.)
Pittsburgh, Pa., Oct. 14-28.
Corry, Pa., Oct. 30-Nov. 11.

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Open dates.
West Toledo, Ohio, Oct. 14-28.
Mayville, Mich., Oct. 30-Nov. 11.
Mayville, Mich., Nov. 13-25.

REID, J. V.
(2912 Meadowbrook Dr., Ft. Worth, Tex.)

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Brooklyn, N. Y., Nov. 2-11.
Lexington, Ky., Nov. 18-Dec. 2.

RIDOUT, G. W.
(Pentecostal Pub. Co., Louisville, Ky.)
Philadelphia, Pa., Oct. 16-21.
Collingdale, Pa., Oct. 30-Nov. 4.

RING, O. E.
(409 Prospect St., East Liverpool, Ohio)
Homer City, Pa., Oct. 14-28.
Elkton, Md., Oct. 31-Nov. 12.

ROOD, PERRY
(948 Anderson St., Bristol, Tenn.)
Open date.
Columbus, Ohio, Oct. 30-Nov. 11.
Erin, Tenn., Sept. 30-Oct. 21.
New Castle, Pa., Nov. 10-27.

ST. CLAIR, FRED
Patchogue, L. I., N. Y., Oct. 14-Nov. 11.
Norwalk, Conn., Nov. 18-Dec. 16.
Los Angeles, Calif., Dec. 30-Jan. 18.

THOMAS, JOHN
(514 Exchange, Keokuk, Iowa)
Holiness Campaign in Europe, November
till May.

TRYON, J. C. AND DOROTHY
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Klawa, Kan., Oct. 21-Nov. 4.
Wellington, Tex., Nov. 5-9.
Aline, Okla., Nov. 11-Dec. 2.

VANDALL, N. B.
(303 Brittain Rd., Akron, Ohio)
Tucson, Ariz., Oct. 14-28.
Riverside, Calif., Oct. 29-Nov. 19.

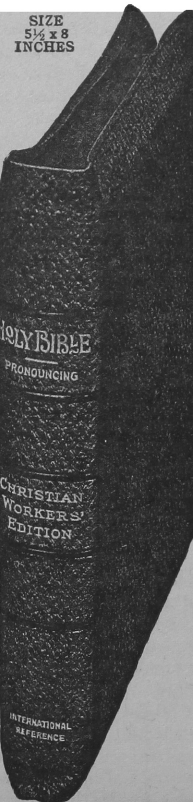
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2 Ā'brā'hām begat I'saac; and I'saac
begat Jā'cob; and Jā'cob begat Jū-
das and his brethren;

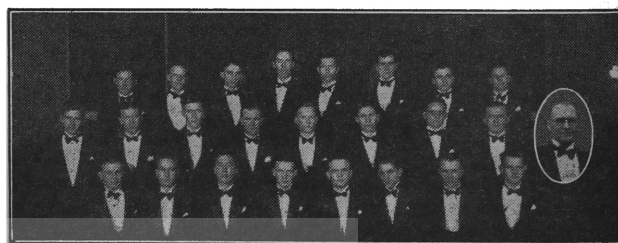
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WIREMAN, C. L.
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Madison, Ind., Oct. 18-28.
Milton, Ky., Nov. 1-11.

WISEMAN, P.
(72 Fifth Ave., Ottawa, Canada.)
Toronto, Ont. (Free Methodist) Oct. 14-28.
Houghton, N. Y., Oct. 31-Nov. 10.
Stauffer, Ont., Nov. 18-Dec. 2.
Mount Joy, Ont., Dec. 9-23.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave., N.E.,
Detroit, Mich.)
Yale, Mich., Oct. 15-Nov. 4.

WOODWARD, GEORGE F.
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6. To some precious missionary who is giving their all on the foreign field.
7. To anyone who needs spiritual help.

This is an opportune time to send this wonderful paper, as the winter months will soon be here and people will have more time to read in the evenings. We laymen often wish we could preach;—if we cannot and are not called to preach we can spend some money and preach a sermon—perhaps more than one—every week in several homes for only 25 cents each until January, 1935!

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Frances Fullerton.

RICHLAND HOLINESS CAMP MEETING, 1934.

The thirty-third annual camp meeting of the Richland Holiness Camp Meeting Association opened on Aug. 19, 1934 and closed Sunday, Sept. 2. The interest manifested was excellent for the first day, and the closing day combined gracious spiritual outpourings, and many souls at the altar, with a financial willingness that enabled the camp to meet all its claims. We praise God for this, as we believe there is no better proof of the presence of the Spirit than the willingness to give. So adding their pledge to their testimony, a good part of the camp's obligation was met in the morning praise service of the last Sabbath, which altogether with gifts which came in the afternoon service, entirely.

The attendance was excellent, 118 people being on the grounds the day preceding the opening day of the camp, with double the usual number of individual tents occupied. We rejoice in the widespread parish of Old Richland, representatives coming from every section of New York State, including New York, Binghamton, Buffalo, Rochester, Syracuse, Utica, Watervliet, Watertown, Auburn, and points in the extreme north. There were also attendants from New Jersey, Pennsylvania, Ohio, Massachusetts, Florida, Indiana and Canada.

Rev. F. E. Arthur of Chicago, Ill., gave us invaluable service both in his preaching and his Bible Studies. Rev. Fred W. Suffield, of Los Angeles, Calif., was the evangelist in charge and Rev. Paul Coleman of Greenfield, Ind., brought most of the evening messages. All of these men wielded mightily the sword of the Spirit with the result that scores of seekers found their way to the altar. Throughout the camp the music was ably directed by Brother and Sister Milby, of Greensburg, Ky.

A splendid contribution to our camp program this year was made by Brother George F. Woodward, of West Chester, Pa., an artist, who

most effectively brought, each day, delineations of gospel truths. His pictures in the children's meetings and in the evening services were sources of great interest and profit and will be long remembered.

We praise God for the camp meeting of 1934. We thank God for those whom we saw come through into the light, either of initial salvation, or heart purity. Let us begin now to pray and plan for the meeting of 1935 if Jesus tarries.

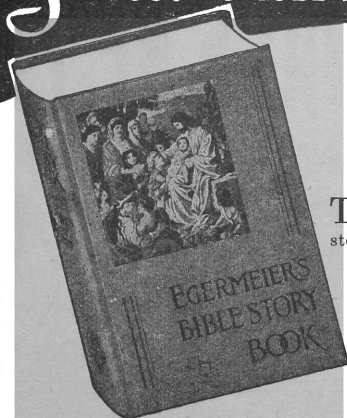
Yours in the interest of Richland Camp,
Rev. W. H. Simson,
Vice President.

WHAT METHODISTS BELIEVE.

The above is the name of a booklet by Rev. C. R. Crowe. We have only a few copies left. As this is the celebration of the 150 years of American Methodism this booklet will give you a statement of what Methodists believe. Closing them out at 15 cents a copy. Order of Pentecostal Publishing Co., Louisville, Ky.

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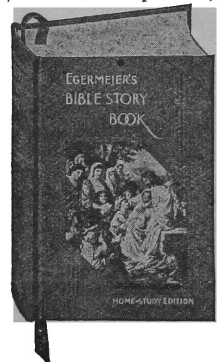
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Dr. H. C. Morrison, Editor
Mrs. H. C. Morrison, Associate Editor

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LOOKING UNTO JESUS

By The Editor

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

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

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

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

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

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

GO OUT TO THE WOODS

By Rev. H. C. Morrison, D. D.

Go take a walk in the woods,
Go tramp among the trees,
Go sit in the quiet solitudes,
Go refresh yourself in the breeze.

Go rest awhile in the woods,
Go away from noise and strife,
Go cultivate the silent moods,
Go renew and sweeten your life.

Go sit at the root of a tree,
Go watch the birds keep house,
Go listen to the hum of the honeybee.
Go spy on the beautiful grouse.

Go out to the woods in the spring,
Go after the April showers,
Go listen to the brown thrush sing,
Go revel in the sweet wild flowers.

Go to the woods after frost has come,
Go see the trees in their autumn gown,
Go breathe the odor of the wild sweetgum,
Go when the leaves are red and yellow and brown.

Go bathe yourself in the sun,
Go doze in the deep, cool shade,
Go tune your heart to a song,
Go learn why the woods were made.

Go out to the quiet place,
Go away and walk with God,
Go meet your Maker face to face,
Go pray on the leaf-covered sod.

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

At Birmingham, Alabama.

Three pastors, Revs. I. O. Kimbrough, pastor of Woodlawn Methodist Church, R. L. Dill, pastor of Eastlake Methodist Church, and Allen Moore, pastor of Sixty-seventh St. Methodist Church, united in inviting me to assist them in a meeting. The memberships of these churches number something over three thousand people. They are all located in the same section of the city, and they procured a large hall and fitted it up comfortably for the services.

They had arranged for a large choir under the management of Mr. Harry Armstrong, choral director at First Methodist Church. If there is a greater leader of sacred song in the United States than Harry Armstrong, I have not met him. He united the choirs of the three churches, with a number from First Church, and they made delightful music. Mrs. Armstrong, wife of the director, presided at the piano. She and her husband work together in perfect unity. The singing was wonderful! I wish it could have been broadcast to the world.

I cannot hope to meet three more delightful Christian gentlemen than the pastors of the churches participating in this campaign.

We had great congregations; the people attended well in the day services, and immense crowds in the evening. By several tests it appeared that almost every one present belonged to some church. If we reach the multitudes outside of the church we shall have to have revivals in the church that will impel Christians to go out and "compel them" to come in. There is a *compelling* love, and church members should get a baptism of such love if they bring in and save the lost.

Many preachers were in attendance, first and last; at some time during the meeting there were five presiding elders with us, and I think more than fifty pastors. A number of persons were at the altar, most of them church members, many of them being blessed. The letters I have received since the meeting from persons who were especially blessed of the Lord, have led me to believe that the Lord honored his word.

I shall ever be grateful for the fellowship I had with my brethren, especially, Dr. Laz-enby, Editor of *The Alabama Christian Advocate*. He is sending out a splendid religious journal; he is a congenial Christian gentleman. Rev. Clovis Chappell, D.D., pastor of First Methodist Church, is much beloved by his people. He preaches to great congregations. He was right up in the altar and on his knees, talking to penitents, at his first visit to our meeting.

May the Lord bless the seed sown, and all of the pastors and people who heard the Word. I believe a thousand people shook my hand, thanking me for the benefit received from the meetings. It was a sowing, rather than a reaping, time. May the Lord bless those good pastors and their people. I shall never forget their kindness, or the courteous attention of Prof. Harry Armstrong.

My Western Trip.

Directly after closing the meetings at Asbury College I spent a few busy days in THE HERALD office at Louisville, leaving for Memphis Saturday noon, Oct. 6, where I was under promise to assist Rev. H. A. Butts in a week's meeting in St. Paul's Methodist Church. I left at 12:20 P. M., on the good old L. & N. in a fine chair car for \$5.70 straight. I do not get clergy rates as I am in the publishing business. The reduction in train fare is filling up the trains.

Brother Butts is closing his first year as pastor at St. Paul's. Some weeks ago he had all of the assessment collections paid in full. He held a four-weeks' meeting in his church, doing the preaching himself; many souls were converted and brought into the church, the membership was stirred, blessed, united and is wonderfully attached to their pastor.

I was with them eight days, preaching fifteen times; three times the first Sabbath twice each day, except Saturday, which I years, I have taken as my rest day in evangelistic work. I try to make it a day for the church members to visit,

(Continued on page 8)

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SALVATION FULL AND FREE

Rev. G. W. Ridout, Corresponding Editor

I.



It has been well said by Brice that, "It has been demonstrated that amid all the changes of type and form the Christian Church has always cherished in its heart, and sought to enshrine in its doctrine and discipline, the practical ideal of complete personal sanctity, a life of victorious Christliness. It is an ideal resting on the grace and the promises of God, a God whose command of holiness is mocked if men regard themselves as for ever destined to moral frustration and defeat in their present battle. It is an ideal involving a series of sur-renders out of which the soul will come forth enriched and victorious, and only victorious in virtue of the grace of God." . . . "A supernatural destiny, a relative attainment of the goal which does not exclude growth, is the will of God for us in this world and is attainable, and the content of the ideal is 'perfect love.'"

This is the idea back of Christian Perfection. This perfection is neither angelic, Adamic or absolute. It is the perfection of heart named in the Old Testament and Perfect Love in the New Testament.

The mystic taught that man, through the divine spark within his soul, may rise into union with the Godhead in an Eternal Now. We agree with that if the divine spark emanates from the Holy Spirit—this we take it is what was meant.

The mystics, known as the Friends of God, used to teach that the soul's upward path is gained by means of a spiritual ladder and this ladder had three stages:

First stage—Purification, implying sorrow for sin, confession of sin, amendment of life.
Second stage—Enlightenment.
Third stage—Union, embracing pureness, love, contemplation of God.

"I would be Thine, Thou knowest I would,
And have Thee all my own;
Thee, O my all-sufficient Good!
I want, and Thee alone.
Thy name to me, Thy nature grant;
This, only this be given:
Nothing beside my God I want,
Nothing in earth or heaven."

II.

Full Salvation is a term very often applied to the doctrine and experience of sanctification. It means an experience subsequent to the experience of justification. In other words, it is an enriched experience for all believers. Many there are who are contented to live at a poor dying rate all their lives when they could enjoy the Riches of Grace.

A story is told of a farmer who had two sons, lived on a little farm that would hardly keep the family in cabbages. The old man wore his life away grubbing in that little farm, and then he never got anything at that. After his death the boys were digging out some rocks when one saw something that looked like gold. They took it to town and found that it was rich gold ore. At once they began to develop things and the sons grew rich on the gold found on the old farm. Paul writes of the unsearchable riches of Christ. Paul at times grew extravagant in language. He had thoughts, conceptions, ideas concerning Christ and his salvation too big for utterance. The unsearchable riches of Christ are:

The Riches of Grace.
The Riches of Prayer.
The Riches of Faith.
The Riches of Love.
The Riches of Glory.

III.

Soul Rest! Wesley sings about it thus:

"Lord, I believe a rest remains
To all Thy people known,
A rest where pure enjoyment reigns,
And Thou art loved alone:
A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love."

From "Quaker Strongholds" we read the following:

"Truly 'there remaineth a rest for the people of God'; a satisfying, soul-restoring fullness of rest of which some of us have begun to taste. Some of us know assuredly that nothing perishable is the habitation of our spirits. Some of us know what it is to be willingly brought into an order flowing perceptibly and perpetually from the one unchanging will of God, in which alone can our own will be harmonized and made steadfast. Some of us are learning ever more and more fully to accept the Father's will because it is the will of the Father, entering more and more truly day by day into the spirit of sonship. To experience in our own hearts the harmonizing, purifying, invigorating power of the divine will is to be at rest for ourselves and for others; not to be set free from suffering or to become indifferent to it, but to be undisturbed by it—to know that underneath all the agitations of the creatures are the everlasting arms; to receive strength to consent to whatever is ordained by that blessed will, and to resist whatever is opposed to it."

William Law has well said:

"When the motions of our hearts are motions of piety, turning to God in constant acts of devotion, love and desire, then have we found rest unto our souls; then is it that we have found out a God equal to all our wants, that is a constant source of comfort and refreshment, that will fill us with peace and joyful expectations here and eternal happiness hereafter. For he that lives in the spirit and temper of devotion, whose heart is always full of God, lives at the top of human happiness, and is the furthest removed from the vanities and vexations which disturb and weary the minds of men who are devoted to the world."

"O that I now the rest might know,
Believe and enter in!
Now, Savior, now the power bestow,
And let me cease from sin.
Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The sabbath of Thy love."

IV.

In the Inskip days of the National Camp Meeting some marvelous scenes were witnessed. In the Sacramento meeting in 1871, on the 13th day of the meeting, the "break came." It is described thus in Inskip's life (page 235). "A kind of spiritual stillness came over all; none could speak or pray except in a soft, subdued tone of voice and the singing was like a low, sweet, murmuring song of angels from some far off island of the blest. The prevailing spirit was that of expectancy or waiting. The power of the heavenly world seemed to settle down upon the people. Then came a season of silent de-

votion and waiting before the Lord. There were some twenty preachers either kneeling or prostrate on the ground. A wonderful power came upon all. Many were stricken down under the mighty shock. There was an indescribable power that went surging through the soul until life seemed suspended on a single thread. Then also a strange thing occurred to some; it was not a light, nothing of a cloud form; but as it were a haze of golden glory encircled the heads of the bowed worshippers—a symbol of the Holy Spirit. All were melted into tears and sobs and murmurs of praise and glory. Truly the day of Pentecost had fully come. The scene of the upper chamber was repeated and all were filled with the Spirit.

"Open my faith's interior eye:
Display thy glory from above;
And all I am shall sink and die,
Lost in astonishment and love.

"Confound, o'erpower me by thy grace;
I would be by myself abhorred;
All might, all majesty, all praise,
All glory, be to Christ my Lord.

"Now let me gain perfection's height;
Now let me into nothing fall,
As less than nothing in thy sight,
And feel that Christ is all in all."

V.

When Stanley was sent for by James Gordon Bennett, of the *New York Herald*, in 1868, they met in Paris. The great question was "Where is Livingstone, the missionary explorer who was in the heart of Africa?" Bennett, the newspaper man, believed he was still living and needed another expert newspaper man to go out to Africa and find the explorer. When Stanley met Bennett the first question was, "Where do you think Livingstone is?" Stanley replied: "I do not know, sir?" "Do you think he is alive?" "He may be and he may not." "Well," said Bennett, "I think he is alive and that he can be found, and I am going to send you to find him." Stanley replied, "What! Do you really think I can find Livingstone? Do you mean me to go to Central Africa?" "Yes, I mean that you shall go and find him wherever you may hear that he is, and get what news you can of him and, perhaps the old man may be in want; take enough with you to help him if he is in need. Of course, you will act according to your own plans and do what you think best, but find Livingstone." "What will it cost?" Stanley replied, "I fear it cannot be done under two thousand five hundred pounds (\$10,000)."

"Well," said Bennett, "I will tell you what you will do. Draw a thousand pounds now (\$5,000) and when you have gone through that draw another thousand, and when that is spent draw another thousand, and when you have finished that draw another thousand, and so on but find Livingstone."

Now the whole thing is a thrilling story. Stanley went and found Livingstone, but the lesson we have from it is: *what a great advantage in a great adventure it is to have immense resources to draw from.* "Draw on me," said Bennett to Stanley, and he was to keep drawing for all his needs.

Now God says this to us in *promise and prayer*. God invites us through his covenant and promise to *draw on him*. "Concerning the work of my hands command ye me." Isa. 45:11.

The worldly will give worldly things at Christmas time, why not Christians give Christian gifts.

THE NEW PASTOR AT CROSS RIVER

By Lola Imogene Holifield.

CHAPTER I.



R. Rhodes studied the new man thoughtfully. Dr. Rhodes was president of the Methodist Protestant conference in a southern state. The new man was the Rev. Mr. Curry seeking transfer

from a northern conference. The president's eyes narrowed, he studied the paper in his hand, and then stared uncertainly through the window. Ordinarily an almost infallible judge of men, just now he was perplexed. For once his keen sense of discrimination seemed to have failed him.

"You say you'll be satisfied with a weak circuit?" His keen grey eyes probed.

"I said that I wanted the *poorest, weakest* circuit you had." The Rev. Curry's voice was unexpectedly deep. It contrasted strangely with his quiet, unassuming manner.

Dr. Rhodes gazed bewilderedly at the minister who had made such an unusual request. He was earnestly endeavoring to reconcile this smallish, almost diffident man with the description in a letter received the day before from the president of the northern conference. Watching the Rev. Mr. Curry he recalled parts of that letter: "an able, thoughtful preacher, but deplorably mercenary," "overly ambitious," "fond of feathering his own nest," "has been known to contrive the union or division of circuits for personal benefit, to the great detriment of other pastors and individual churches."

Would a man like that come to a poorer conference and request the poorest, weakest circuit? The president realized that to accept such a man as Dr. Barnes had described would be a risky business. The potential danger was alarming. Had he not known Dr. Barnes to be a fair, just man, he would have doubted the truth of those statements. But no, he could not bring himself to doubt them. Yet as he faced his companion again he realized that he could not believe them. An air of simple sincerity sat on the man. Quiet, dauntless faith looked out of his mild blue eyes. There was an irreconcilable contradiction, but where?

Poor Dr. Rhodes! He realized that the man must be growing either suspicious or impatient with his delay, though a casual glance showed him patiently waiting. Fortunately Dr. Rhodes was blessed with a saving sense of humor. To himself he was saying, "Well, Rhodes, you're like the nigger was. Of course it's so, and yet you know it ain't . . . The only thing I see to do is to give him what he's asking for and see if he really wants it."

Aloud he began, "Well, Brother Curry, you understand that the stationing committee has already made its report. You made it clear to us yesterday that you did not expect either a strong or lucrative place." The man nodded. "So the committee has left with me a list of the unstationed ministers and the unsupplied churches. There are several churches for you to choose, but if you prefer that I select the *hardest*, it certainly won't take me long!" He paused and sought the other man's face for a sign of weakening.

"You choose," the Rev. Mr. Curry bade calmly.

Dr. Rhodes was surprised and aroused. He went on very deliberately. "The worst thing I have to offer you is in the western part of the state—Cross River Mission. It was just this year dropped from the Chiwala Circuit. It used to be a strong church. Organized thirty-five years ago, I guess. It's in this state, but located on a long neck of land the river cuts off. Only church on that side and a population there of two or three hundred. There are not more than seventy-five on the

church roll, and they're badly scattered. They've never paid more than two hundred dollars at their very best, and this year they paid exactly forty-two dollars and sixty-three cents in all. There's only one man who's really interested in the church. Name's Norton. Fine fellow. He's broken up because they're being dropped from the circuit, but says he knows it is the only thing to do. I had a letter from him last week begging me to send them a pastor if I possibly could, but be sure to explain how everything is. He says his family will pay about forty dollars. They'll probably get ten more from all the rest."

Dr. Rhodes sighed. "Indifferent! Dead, spiritually. Those people are not so poor either. They send their kids to college. They buy cars. They have reasonably comfortable homes. It's just indifference! It's grounded in them. The young ones growing up can't 'savy' a wide-awake church. They've never seen one. Cross River has been the 'fly in the ointment' of every pastor of Chiwala Circuit for ten years. The pastors have really tried, too. The church hasn't died from neglect. It's simply a shame for people to be so uninterested in the work of the Kingdom. I wonder God doesn't punish them!"

Dr. Rhodes had worked up to a state of warm excitement and righteous indignation. He turned to the other man, thumped the chair arm with his fist, and continued, "If you want that—a church with no spirituality, no vision, no sense of responsibility, with a measly salary of perhaps fifty dollars and no earthly possibility of more than two hundred—it's yours!" Then his naturally kind heart softened and his voice also. "No, I couldn't let you do it. It's not fair for people to ask a preacher to make such a sacrifice. They're not heathen. God doesn't expect—"

The Rev. Mr. Curry's voice broke in, vibrant, eager.

"Is there farm land I could get?"

Dr. Rhodes stared at him 'wonderingly. "Certainly," he answered, "but—"

"I'll take it!"

The president knew men. He discerned by the minister's glowing eyes and the soft resonant depths of his voice that argument would be useless. He stood perfectly still and looked into the new minister's eyes. Then his handshake told what his lips could not express. If ever he had seen vision, faith—in himself, in man, in God—he had beheld it in the countenance of the man who was "deplorably mercenary."

So it was that the Rev. Elliot Curry and his wife came to live at Cross River Mission.

The Chiwala River, changing its course, had left that long neck of land, about eight square miles in area, isolated from the remainder of the state. The river never having been effectually bridged, a ferry and canoes were used to reach the mainland on the west. To the east the old Chiwala River, dry in late summer, made the neck of land really an island during flood season. Originally spoken of by the people on the mainland as "across the river," the region gradually came to be known as "cross th' river" and finally "Cross River" written with capitals. In the dim past the school and church had both been given real names, but no one ever used them now.

For seven months in the year Cross River youth attended the mediocre two-room school. Cross River parents evinced a desultory, half-hearted interest in the education of their offspring. As frequently happens, many youngsters succeeded in spite of their environment and managed to earn a diploma from the very excellent high school at Chiwala City on the mainland. A few even ventured more boldly and were graduated from one or

the other of the two small colleges in that part of the state.

A post office, two ordinary general merchandise stores, and a grist mill were located in the community, but Cross River was essentially agricultural. Yet there was no co-operation, no organization to bring the inhabitants together, make them neighborly, or create that oneness of purpose and ideals that is a pre-requisite to intelligent and worthwhile progress. Each Cross River family was for itself; its greatest desire was to accumulate means that would make it the equal of some families on the mainland or open the way to pleasure beyond the Chiwala. In short, Cross River was almost totally devoid of that indispensable element in happy rural life that is known as "community consciousness."

(To be continued)

He Shall not Judge After the Sight of his Eyes.

E. WAYNE STAHL.

The great corn ship on which Paul the Apostle has been traveling toward Rome is wrecked on the island of Melita. Paul and his 275 fellow passengers swim to shore or float thither on broken pieces of the ruined vessel. Barbarous people inhabit the island. They receive the wrecked crew with kindness.

The weather is rainy and cold, and to counteract its rigors a fire is built. The energetic Paul cannot be a sluggard when work is to be done. He goes about picking up sticks for the fire. He collects a bundle of them and tosses it into the flames. The heat rouses to wrathful activity a viper concealed in that bundle. It emerges and fastens its fangs in Paul's hand.

This appalling sight is seen by the barbarian islanders with horror. So venomous is that viper that its bite causes speedy death. The spectators of Paul's experience look for him to show immediate effects of its poison and to fall dead before their eyes. They say to each other in awe-struck tones, the fire-light glittering on the smooth skin of the angered reptile and being reflected balefully from its terrible eyes, "No doubt this man is a murderer whom, though he hath escaped the sea, justice suffereth not to live." (But Paul shakes off the snake into the fire, and is not injured at all. God has verified to him the exceeding great and precious promises of the 91st Psalm.)

Calamity by the wholesale comes to the patriarch Job. He loses his ten children; he loses his wealth; he loses his health. Three friends learning of the triple tragedy that has befallen him come to visit the afflicted man. They say to him, in substance, "Job, all these awful things have come to you because you were a wicked person. You have been posing as a righteous man, but secretly you were, all the time, a wrongdoer. These calamities are sent upon you as a punishment for your hypocrisy." Thus brutally did those three so-called friends talk to the calamity-loaded one.

It is during Jesus' earthly life. Some men are at work helping to build Jerusalem's Tower of Siloam. It falls, and eighteen of the workmen are killed. The Jews of the city say, "Their deaths are the judgment of God on account of their wickedness."

What was wrong about the conclusions of the barbarians of Melita on seeing the serpent fixing its fangs in Paul's hand? What was wrong about the conclusions of Job's three friends when disaster came to him? What was wrong about the conclusions of the Jews of Jerusalem when the eighteen men lost their lives by the crashing walls?

(Continued on page 7, col. 3.)

THE HERALD PULPIT

A TRANSFORMED LIFE

Rev. Edward R. Kelley.

"Be not conformed to this world; but be ye transformed by the renewing of your mind . . ." Romans 12:2.

IN a recent message from the first verse of this chapter, I took occasion to point out the necessity of a deep and lasting consecration to God; of all *we are and have*, and all *we expect to be and expect to have*. The inward surrender always goes before the outward sacrifice; the inward man, by thus yielding one's self to God without any reservation, is called upon to show to the world an inward consecration by an outward life; so I am wondering if the thought of Paul in this verse does not intend for us to see that an inward "renewing of the mind" is but an experience that goes before the transformation of the outward life and character.

During these days of "the great falling away" we hear much of what is termed "self-improvement," but to say the best about it that may be said—the power of self-improvement is limited by very narrow bounds. Any one who has ever tried to cure himself of some sinful habit, or sinful tendency, knows by actual experience that he can do but very, very little, if anything. An old Roman proverb says: "You cannot expel nature with a fork;" and an English proverb states virtually the same truth, "What's bred in the bone won't come out in the flesh." And the Bible asks: "Can the Ethiopian change his skin, or the leopard his spots?" Neither can a man lift himself by his own boot-straps. This "tommy-rot" about "self-improvement" reminds one of the helpless man lying at the pool: "If you can walk, you will be able to get to the pool that will make you walk." But, "you have to be cured before you can do what you need to do in order to be cured." The man was cured alright; but it was Jesus who did the curing. The Gospel of Jesus Christ comes to us, but if we spurn that and cast it aside, then is all hope gone. That is the only thing that will bring about improvement. Paul tells us that the beginning of a transformed character is the divine renovation that takes place in the very center of our being.

"As a man thinketh, so is he." Our characters are largely made of what we think of what is good or what is bad; what is desirable or what is undesirable. What Paul seems to be thinking about here is, how the truth of the Gospel, if it finds its way into the heart, will cause a marvelous change or transformation. If you and I actually believe all we say we do—that Jesus Christ died to save us, and is ready to pour out the Holy Ghost in sanctifying power into our hearts, and hold out to us a marvelous reality of an eternal life of absolute joy and happiness—then why is it that many of us are no better than what we are? It is not the truth we profess to believe that brings about this marvelous transformation of our characters, but it is the truth that you and I believe and feed upon.

We should also note that Paul gives us a direct command: "*Be ye transformed.*" Some one has brought out the thought that the word here translated "transformed" is the same word that is used elsewhere where the Evangelists speak of the Lord's transfiguration. I am not saying that the life is transfigured as was Christ's, either in regeneration or entire sanctification but, you and I

should partake more of his Spirit until we become more and more like him. Jesus Christ in us will make us true to ourselves and more like himself.

Some one has said: "The transformation is to be in his likeness, who is the pattern of all perfection." There are two types possible for every man: the world, on one hand; Jesus Christ on the other. Which shall it be? You and I have to do the choosing. *No one can do it for us.* I believe with all my heart in an instantaneous conversion and an instantaneous sanctification; but I am free to confess that we have to acknowledge that the transforming power of the Gospel of the Son of God is a continuous and an ever increasing experience and life.

Michael Angelo used to say that, "sculpture effected its aim by removal of parts," as if the statue lay somewhere hidden in the block of marble. I have a most gracious friend, a man of wonderful experience in the life of holiness. Speaking of him at one time a good brother said to me: "A—— is a mighty fine fellow, sweet spirited and all that; but God has yet to take some of the rough edges off of him." You have seen wholly sanctified folk like that, haven't you? God deals with us at times with a heavy mallet, a hard blow, and a broad chisel; sometimes with much finer tools, until all the superfluities are gone and the rough edges all smoothed out. It should be a most solemn question for each of us to ask ourselves: "Am I more like the Master today in my life, than I was yesterday? Does his truth and grace have a deeper hold upon me, than it ever had before?"

"Be not conformed to the world." Let us look at that little word "world" and see what it may mean. Is the Apostle referring to the mundane universe? I am not sure that it would not be out of place to translate the word "age," but whichever word we may make use of, it means substantially the same thing that John meant when he referred to the "world"—"the sum total of godless men and things conceived of as separated from God."

There are those who call themselves Christians, who seem to think the nearer they can come to ways of looking at things, in literary culture, in customs of society, in politics, in business, in amusements, the nearer they come to the un-Christian world, the "broader" are they. The Sabbath is being desecrated without the least compunction by those calling themselves Christians. A district superintendent said to me, "I was riding with John M—— one day, and he said to me; 'Sam, how near can a Christian man come to the border-line of sin without stepping over?' My reply was: 'I do not know, and I am not going to try to find out.' The man or woman who is sold out to God is not flirting with the world. They are not worldly, nor are they worldly-minded. It is said of the "Praying Man of Pittsburgh," E. D. White-side, that he was seldom seen with a newspaper in his hands, and "no one could imagine him turning the leaves of the modern magazine." Too straight-laced, say you? Well, I would to God we had more like him! No; he was not too straight-laced. He was simply sold out to God. He was crucified to the world, and the world to him. God wants men and women whom he can trust, not part of the time, but all of the time; men and women who are absolutely and eternally sold out

to him. The issue of such a life, a life sold out to God, will be conflict; but as we resist the enemy and gain the victory, there will come an increase of power and faith; and we shall wait upon God for his will to be made known unto us. There may be difficulties and perplexities with which to deal, but God is still on the Throne, even though all is not right with the world; and he will see us through. Let us not forget that each peak we are called upon to scale in Canaan opens up wider and more beautiful vistas in the land that you and I are called upon to possess. Let us go up and possess our possessions!

Besides This—Add.

F. LINCICOME.

Religion is a process of addition, for we read in 2 Peter 1:5, "And beside this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

If you will read the context you will find the word "*this*" refers to hearts that had been made pure, cleansed from sin: And he tells them to add. So all that God has promised to do for his children has not been exhausted when he sanctifies them. To suppose that sanctification is graduation is to confuse the foundation of character with the formation of character; it is to confuse moral purity with Christian maturity.

Let us keep in mind that there are three facts distinct in Christian experience, namely: spiritual life, moral purity and Christian maturity. Spiritual life is received in regeneration; moral purity in sanctification, and Christian maturity as a result of growth and development. Don't let us fail to distinguish between

PURITY AND MATURITY.

Purity is an obtainment; maturity is an attainment. Purity is an acquisition; maturity is an accumulation. Purity is moral cleanliness; maturity is moral stature. Purity is the foundation of character; maturity the formation of character. Purity is the work of destruction; maturity the work of construction. Purity implies something removed; maturity something enlarged. Purity is a crisis while maturity is a process.

Holiness is both a crisis and a process. You would conclude by listening to holiness sermons and by reading holiness books, that holiness was only a crisis. Many books have been written on the how into sanctification, but you could count them on both hands that been written on the how into sanctification, fication," and as a consequence those who have received the experience have been resting too much in the beginnings of sanctification and this has resulted in awful stagnation.

There are great depths and heights between purity and maturity. Evangelical holiness is perfect love, and love is based, in part, on knowledge. You can't love some one you do not know, and as your knowledge extends, the wider the basis for this principal. The better you know, the better you love. One perfected in love may increase in knowledge. He may increase in experimental knowledge. There is an experimental knowledge of the

(Continued on page 5, col. 2)

BISHOP DuBOSE'S COLUMN. BY BISHOP H. M. DuBOSE.

THE ANTEDILUVIAN GIANTS.



N the record of Genesis, dealing with the culminating period of the antediluvian world, occur these words: "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

Naturally, through the Christian ages, and especially in distinctively modern times, there has been much speculation as to the historical value and meaning of this passage. A strongly growing judgment leans to the thought that by this language is signified the existence of a very ancient era of high intellectualism and scientific knowledge which in earlier Christian times was not suspected, and was even disposed of in an assumption which consigned primeval life to an unrelieved troglodyte ignorance. On the contrary, the question is sometimes now raised if this primeval life had not reached points of excellency and knowledge, which in some unknown ways became lost and have not yet been regained by existing mankind.

To properly understand the record of the early world giants cited above, one must read the previous record in Genesis which says: "And his brother's name was Jubal: he was the father of such as handle the harp and organ (both stringed and wind instruments), and Zillah, she also bare Tubal-Cain, an instructor (Hebrew, *whetter*) of every artificer in brass and iron." That an early knowledge of music was with the race is natural, easy, and even necessary of belief. That a knowledge of metals and the mechanical arts was concurrent, or nearly so, is proved by such extensive watercraft building as that evidenced in the ark of Noah, whose construction closed the years of the first historic world age.

The existence of a distinct and advanced antediluvian knowledge of science and arts is, by the citations we have made, recognized and supported in the Scriptures, while a voice from behind the archaeological testimony of tablets and monuments recovered in Mesopotamia and Egypt speaks in support. The differing and yet strangely agreeing stories of the creation, the fall, the flood, and the dispersion of the races, told alike in Genesis and the Assyrian tablet writings, point to a most ancient body of traditional knowledge which must reach far backward toward the ages of the beginning. Conservative Christian scholars have shown with satisfying clearness that the Genesis version of these stories is the correct originals of these recitals, while the Mesopotamian versions are a corruption of both their spirit and letter. But what is here to the point is that they prove the existence of these stories in a most ancient form, and thus together support the Scripture statement concerning them.

Scholars are not wanting who believe that both a knowledge of astronomy and geology existed in the centuries of the giants and the men of renown introduced to us in Genesis. The man who wrote the Book of *genesis*, Moses, by every token of criticism, was either an astute geologist, or used the well digested materials of men who were geologists, or else was plenarily inspired for his task of *genesis* writing. Beyond a doubt, he was inspired and was also in possession of written traditions from the archons of the beginning. It is not difficult to conceive of a written language existing in the time of the antediluvian giants. Thirty years ago, the "source" critics denied that written language was known as early as the time of Moses. Archaeology has thoroughly routed that contention. I myself

have in my possession a cuneiform tablet written during the reign of Gimil-Sin in Caldea, a thousand years before the age of Moses. Sargon who came 3800 years B. C., is all but reached by a definite indenture. Criticism cannot say when intelligible writing began.

The *toledoths*, or chronological records of the patriarchs in some remote time were put into a fixed form for the protection of tradition. This form was, no doubt, known to Noah and his immediate descendants. The ample spaces of the ark carried more than a zoo gathered from the fields and plains of the Tigris-Euphrates terrain. The knowledge and science of the antediluvians, less their exceeding sinfulness, was preserved in the hands of the greatest of that old world navigators. For many decades, the world of antiquarian science has awaited a fuller reading of the Hittite monuments in the hope that "a missing link" between the oldest cuneiform writing and some form of a still earlier writing might be brought to light.

The Scriptures tell us nothing of wars and idolatries in the world of men before the flood. They only know humanity as divided between "the sons of God" and "the sons of men;" of the few who called on the name of the Lord and of the multitudes who grew more and more wicked, and that continually. Along with this "Sinflut" wickedness, they know and tell of an intellectual force that moved in the race, and whose far-off residuum they have preserved in the Genesis stories, and that to the defense of their own claims of dependable statement of fact.

(Continued from page 4)

fulness of God we may know.

Adam Clarke said "to be *filled* with God is great; to be *filled* with the fullness of God is greater, but to be *filled* with *all* the fullness of God is greater still."

Sanctification does not graduate the believer in perfect love; it only conditions him to advance in that love. We get in the land when sanctified, but do not possess it. The Lord said to Joshua, "Arise and go over Jordan, thou and all the people unto a land which I give thee." But that is not all he said. He commanded them to take possession of the land, but they never did possess it all.

Many of God's children have crossed the Jordan and shouted down the walls of Jericho, then sit down and went no further. We can see this kind in all our churches, juiceless, powerless, passionless and tearless, with only an empty profession. At times they make a noise, but it is mostly an echo of the past. There are lots of people who have lost their present tense, hardly have any life at all except in recollections of what they used to have or of anticipations of what they might have.

In no realm are we more likely to live in the past tense than in the realm of religion. Scarcely one in three retains the experience of holiness because they fail to keep going, to keep adding after they are sanctified. Consequently never become established in holiness. It is important that we get holiness, but it is imperative that we become established in holiness. To get our people established is necessary to permanent success, which is the only thing that counts in the finality of our work. It is not the chickens that are hatched that count, but those that are brought to maturity, to a productive state.

Our work as preachers is not finished by getting the people sanctified. It has only begun. Souls are not established at the mourner's bench no more than a tree is rooted by being set out. Getting sanctification is instantaneous, while getting established is gradual and progressive. So newly sanctified soul, keep adding and adding until you become established; then keep on adding, remembering that sanctification is not graduation, but only a full matriculation.

Is the "Old Boy" Unchained?

A distinguished Southern Methodist preacher, pastor of one of the outstanding churches in our connection, in a personal letter to the editor says, "... But, Brother, it surely looks like somebody has removed the chains from the OLD BOY all over the country and he is getting away with a lot of ruining of folks and things. The White House breaks the record with two divorces in one year. ... Who will keep the lock of wedlock? I heard one of these high-headed, cigarette-smoking mothers the other night telling about the divorce of her daughter, and she smiled as she told it as if it were one of the honors of the season. ... The state of things that exists today is not surprising. On the one hand the moving picture shows have been steadily, day in and day out, teaching every form of worldliness, sin, vice and crime. On the other hand, many schools and colleges have been teaching the youth of the land to question the accuracy and the authenticity of the Bible. During the last few years in the South we are even turning over the Sabbath to the movie folks to still further teach every form of vice and crime. When shall we awake? When shall we arouse ourselves? When shall we throw away our petty prejudices against certain evangelists, and all come together to work and pray for a mighty revival of religion? The devil is unchained, but it is within the power of Christian people to chain him again. It will never, never, be done without a great heaven-sent, Spirit-led revival of religion. And such a revival will come when the Christian people get dead in earnest and not until then.—Alabama Christian Advocate.

RICH AND RARE

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ASBURY ALUMNI PAGE

Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to W. L. Nofcier, Managing Editor, Wilmore, Ky.

Investing in Souls.

W. H. Butler, Alumnus of Asbury College.



DURING the Stock Market crash in October, 1929, and in the following month, American investors lost forty billions of dollars. And a recent report of the Internal Revenue Department at Washington shows that in the last five years the number of individuals in the United States paying tax on an income of one million dollars or more has decreased from 515 to 20. Not one dollar, however, has ever been lost in an investment in souls.

In his original book, "The Principles of Bond Investment," Lawrence Chamberlain lists, among other things, the following as elements of an ideal investment: (a) security of principal, (b) stability of income, (c) fair income return, (d) value as collateral, (e) exemption from care, (f) acceptable denomination, (g) potential appreciation. Let us draw an analogy between this and an investment in the spiritual world.

This is security when you "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal." "The hundred thousand dollars I gave to Foreign Missions," said an erstwhile philanthropist, "is the only real investment I ever made; in fact, it is all that I have left of a large estate."

From an investment in souls there is stability of income not, it is true, in dollars and in pounds sterling but in spiritual values. Almost a century has elapsed since self-sacrificing men and women used their tithe to keep David Livingstone in Africa but to the present day his influence is felt in the Dark Continent. "When Jesus was in Bethany, in the house of Simon the Leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat." And he said, "Verily I say unto you, whosoever this gospel is preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

The next element of an ideal investment is "fair income return." In the financial world investors are satisfied with a small return provided they have safety; but in spiritual things they sacrifice nothing in safety while enjoying a large return. Seed sown in good ground brings forth some thirty, some sixty and some an hundred fold. Comparatively speaking, only a few dollars were invested in the college education of Dr. E. Stanley Jones, and yet millions are being blessed by his sermons, his lectures and his writings. In the early part of this year (1934) when he returned to his Alma Mater, Asbury College, to deliver a series of addresses, he very humbly said: "I have thought of this hour with great anticipation. I have not come here to give, as much as to get. I want to rebathe my spirit in the spirit of Asbury, to catch again a glimpse of that clear vision I received in your midst twenty-eight years ago that gave me the passion of Christ."

Christ, by his atonement, placed us in debt to him, but as collateral for that debt he accepts our humble service. He very lovingly takes our earthly ministrations and transforms them into spiritual values, thus assuring us that, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." And he says: "Come ye blessed of my Father, inherit the kingdom

prepared for you from the foundation of the world."

Investments in earthly things are fraught with care and anxiety and drive some men to insane asylums and others to suicide graves. An eminent physician has said that financial worry ages and kills off more men than all the dreaded diseases combined. Our Master says: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "My kingdom," says Christ, "is not of this world"; therefore, "Cast thy bread upon the water, for thou shalt find it after many days." "So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it." Investments in souls are exempt from care.

An ideal investment should be of acceptable denomination so that a large number may be benefitted by the offer. Usually in the field of finance only the large investors can handle the securities, but God, in his providence, gives no investor in the spiritual kingdom any advantage over another. As evidence of this, behold a handful of meal and a cruise of oil for Elijah's hostess, two mites for a "certain widow," two talents for a wise steward, five loaves and two small fishes for the little boy. The meal and oil stretched out over many days; the widow's mite became more valuable than the contributions of the rich; the two talents increased to four; the five loaves increased to twenty-five thousand and the two fishes increased to ten thousand.

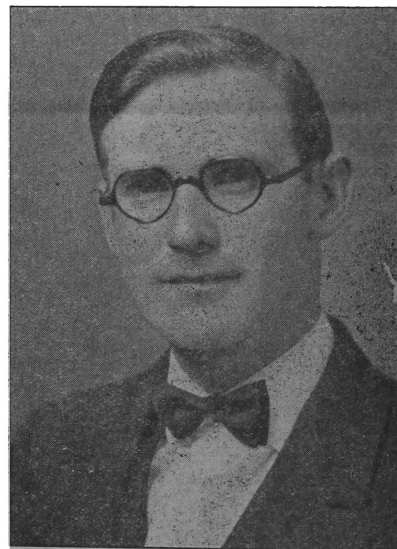
Of all the elements of an ideal investment the climax is potential appreciation, that inherent quality which causes the investment constantly to increase in value. Therefore, if we would make the most of our investments in souls we should put our money where cumulative influences will operate effectively. Establish a Home of the Friendless and you will rescue fallen girls; support the Cause of Missions and you will save benighted heathen; endow a Christian College and you will train your youth for righteous living. "The most enduring investments, and those most urgently needed now," says Bishop Warren A. Candler, "are investments in Christian Education." He adds, "There has been a vast increase in knowledge in our day, but knowledge separated from the moral and spiritual qualities which purge it from evil tendencies, and project it along useful lines. We are educating too much for secular life and too little for the nobler things of the spiritual world." Alfred Noyes, the great English poet, says: "The first need of modern education is to recover faith in God. With the central spiritual convictions of Christianity weakened, if not destroyed, by the acids of modernity, nothing but certain conventions now separate us from complete moral chaos. . . . The writings of many modern authors, who are influencing youth, will do their deadly work unless Christendom reaffirms, through its educational process, the basis of all ethics—God."

As an example of a school living up to the highest standard of orthodoxy, I would mention Asbury College, Wilmore, Ky. She sounds not one note of modernism. She teaches every fundamental doctrine to her students. She probably sends out more fire-baptized ministers and missionaries than any other college in the world.

As an example of what one man can do in the field of Christian Education, we have only to review some of the things the president of that college, Dr. Henry Clay Morrison, has done for Asbury. To her he has contributed liberally of his means. As a member of her Board of Trustees and as president of the school he has given unstintingly of his time. As a fluent speaker and brilliant writer he has boosted her with tongue and pen. As Editor of THE PENTECOSTAL HERALD, which perhaps enjoys the widest circulation of any of the religious periodicals, he has donated space for advertising valued at many thousands of dollars. For his services as president of the college, and Seminary, one or both, extending over a period of almost twenty-five years, he has accepted no remuneration most of that time and a very small one the remainder of the time. As this self-sacrificing leader pleads, in the name of Christ and for his sake, for the financial support necessary to hold Asbury in the forefront of the educational institutions of her type, let us all say:

"Take my silver and my gold,
Not a mite would I withhold."

A. J. Reid's Letter.



We wrote you last from our home in the Belgian Congo, Africa. But many things have taken place since that time. We left our African field of labor in January and came by Capetown, South Africa and South America and arrived at New Orleans near April 1. We hastened to our Indiana home where we spent a few days with our relatives and friends and then returned South again to attend the sessions of the General Conference in Jackson, Miss., as clerical delegate from Methodist Episcopal Congo Mission.

And now we have been in the States nearly six months and a half and how rapidly the time has passed away. Almost immediately following the General Conference, Mrs. Reid had an operation from which she has almost completely recovered. She is in better health now than for many years. Though we were both quite tired and full of malaria when we arrived in the States in the spring, we now feel much better, in fact, better than when we went to the Congo the first time.

We have had a busy summer of missionary

speaking engagements and revival services, speaking fifty-nine times in almost as many towns between June 1st and Sept. 23. Most of our speaking engagements were in Kentucky, Illinois and Indiana. What precious times of blessing and victory God gave to us as we related experiences we had had in our African work. Especially do we remember the times of blessing we had at the Wilmore camp meeting and the Bonnie camp meeting at Bonnie, Ill., as well as at the Illinois and Kentucky conferences of the Methodist Episcopal Church, South. We want to here thank the good pastors and camp meeting committees for the privileges accorded us during our visits to their churches and communities.

We have never spoken to such large and appreciative audiences as during these days. We are indeed sorry that we have not been able to fill all the calls for revival services or missionary rallies. In all our days of evangelism and pastoral work while in this country we never had as many calls as have come in these days. There have been nearly enough of them to have kept us busy a solid year. While we love this type of work, yet we have had to remember in all our engagements and work that we were home on furlough from Africa, and must retain enough surplus energy to return again in a few months.

Before leaving Africa we determined to spend a little time while on furlough in getting better acquainted with our Belgian Congo Official language. We have to deal so often with the State officials that we felt we should know their language better. So up until December the 20th we shall be busily engaged in trying to prepare ourselves to meet the native problems in a little better way. Then after that date we shall be free



MRS. HAZEL H. REID.

to answer some of the many calls from Kentucky, Illinois, North and South Carolina and Florida, and then sail back to Africa in the spring. It may facilitate matters a little if those with whom I have conversed or corresponded from these above mentioned states, would write to Dr. W. G. Cram, Doctors Building, Nashville, Tenn., and make arrangements with him.

Already we are looking forward to the time of sailing back to the field we love so much. As we tell the church at home of the many answers to prayer we have witnessed in Africa, it makes us rather homesick to get back to our task in the Congo land. While we are trying to re-interest the church at home in missionary work and preparing ourselves to be better missionary servants of the Lord Jesus Christ, we solicit the prayers of THE HERALD family. For the remaining months in the States you may address us in care of the Board of Missions, Doctors Bldg., Nashville, Tenn., and they will forward any mail that is sent to us.

BUD ROBINSON'S LETTER.



RN my last chat I was on the Central Northwest District with Brother B. V. Seals. We closed up on that district and I boarded the Northwestern for Dodge City, Iowa. I was met by my old friend and adopted son, Rev. C. Preston Roberts, who is the fine District Superintendent of the great state of Iowa.

We drove to Webster City for the opening service, and here we have a fine pastor in the person of Rev. V. A. Scofield. After preaching we drove to Des Moines to the district parsonage and had a fine night's rest. We were up early and got off a big lot of mail and after dinner we drove back to Dodge City and had a fine service with Brother C. W. Grim.

We drove to Pierson for an afternoon service. Rev. W. A. Menneke, is the fine pastor. We arrived there in a downpour of rain and the crowd was small, but after a good service we drove on to Sioux City where we had a fine crowd and a great service. Here Brother Joseph and Sister Margaret Kiemel are the pastors and we had a lovely time with them.

Friday morning we made a run to Missouri Valley for a morning service. Here Brother Lyle Poush is the fine young pastor. Then we tumbled into the old auto and hit the road for Glenwood for the afternoon service. At Glenwood we have one of the finest couples in the nation for pastors, the Rev. D. W. Dobson and his good wife. In Council Bluffs we have one of the finest young men in the nation as pastor, Brother Hardy C. Powers. He has a great church in Council Bluffs, and we had a great crowd. Several hundred were out for the rally and we had one great service and then spent the night with them.

On Saturday morning we drove to Des Moines and got a great bundle of mail and stayed until after dinner. Then we held a night service with Brother and Sister A. K. Jones in the beautiful little city of Allerton, where we had a great Saturday night crowd. Sunday morning we went to Centerville for the Sunday morning service and we had a great crowd here. Brother and Sister E. D. Wolfe are pastors and have a fine work. We had a great crowd at Sunday school and for preaching the big church was packed to the doors.

After dinner we made another run for the two-thirty service at Chariton. Here Brother and Sister Enoch are the good pastors, and they had secured the First Baptist Church. It is a large, beautiful building, and it was packed from the floor to the top of the gallery. I would judge that no less than eight hundred were packed in the big church; such crowds and such singing you will hardly see and hear in a year's travel. After we had shaken hands—with it seemed hundreds—we made a run for the city of Des Moines for the Sunday night service. Brother and Sister R. A. Steely are the fine pastors, and we have a great church here. It is large and beautiful, and I think free from debt. We bought it from the Presbyterians and they always build good churches.

We spent the day in Des Moines working on the mail. In the afternoon we drove to Ames where Brother B. L. Wilson is the fine and faithful pastor. We had the tabernacle packed to the doors. We had a fine supper with my old friend, J. W. Doggett, one of the finest laymen in the state. He was saved some thirty years ago under the preaching of Dr. H. C. Morrison at the old Des Moines camp. Well, no man will ever know until we all meet at the great Marriage Supper of the Lamb just how many precious souls have been led to Christ through the preaching and writing of Dr. Henry Morrison. He has

touched hundreds of thousands of people and everything that he has done has been for the interest of the blessed Christ. He has not lived for Dr. Morrison but the Christ that bought him with his own precious blood.

Tuesday morning we were up early and drove to Waterloo. Here we have two churches, Brother M. C. Campbell is pastor of First Church, and Brother Harold Thon is pastor of the West Side Church. We had an all-day meeting in First Church—that is, a great morning service, and dinner on the ground, and a fine afternoon service.

At Cedar Rapids Brother E. E. Russell is the fine pastor, and he is one great old boy. His tabernacle was packed to overflowing, and we had as fine a crowd as anywhere on the district. After a great service, and a fine night's rest in the big parsonage, we were up early and made a run to Mt. Pleasant, where Brother Horace Wind is the good pastor, and he is one of the best.

At Ottumwa Brother Thomas MacLearn is the good pastor. This old boy has been on the job here for some thirteen years, and today he is as popular with his people as he was thirteen years ago. After a fine afternoon service we drove to Oskaloosa for the night service. Here Brother M. J. Jones is the fine pastor and we have no better. His great church was packed from top to bottom. Jones is making a great church in Oskaloosa, and the end is not yet. There are hundreds of fine holiness people in and around Oskaloosa, and they have paid out tens of thousands of dollars to keep holiness alive in that country, and the most of them have been simply starved out.

Well, after one great service in Oskaloosa, we made a run to Des Moines and reached there at eleven-thirty. We got a big lot of mail and at twelve-fifty I boarded the train for Wichita, Kansas, where I joined Brother Mack Anderson in the battle at First Church. He had been there nearly two weeks when I arrived, and he stayed over Sunday.

In perfect love for one and all of every faith and every denomination.

In love, UNCLE BUDDIE.

(Continued from page 3)

There was something terribly wrong. They were judging "by the sight of their eyes." Their conclusions resembled those of a lady I knew in a certain city of the central west. A dreadful thing had taken place during a camp meeting in a neighboring state. During a service lightning had struck the place where the gathering was held and two of the evangelists were killed. The lady and myself knew both of them. She spoke to me to this effect, "What wickedness was it on their part that brought about their deaths in this fearful manner?"

Her mistake, the mistakes of the others of whom I have written, were that there was a forgetting of this principle laid down by Christ, "Judge not according to appearance, but judge righteous judgment."

We get our word "critic" from a Greek word which means, "to judge." Let us beware of being cruel critics, of forming harsh judgments, when calamities come to people we know. These troubles and afflictions are not necessarily signs of the wrath of God; they may be evidences of his affection. For, "whom the Lord loveth he chasteneth."

Let us "not judge the Lord by feeble sense," when he permits adversities to come to ourselves or to others. Let us "trust him for his grace." Then we shall not fall into the error of the critics (judges) of Paul, of Job, of the men on whom the tower fell, of the lady critic of evangelists whom the lightning struck.

The Bible, Testament or a good book has been the instrument in changing many a life for good. Why not remember this and make your gifts this Christmas accordingly.

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OUR CONTRIBUTORS

| | |
|------------------------------|-------------------------------|
| Rev. Paul S. Rees | Rev. Andrew Johnson, D.D. |
| Rev. W. S. Bowden | Rev. L. R. Akers, D.D., LL.D. |
| Rev. T. C. Henderson | Rev. O. G. Minglehoff, D.D. |
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| Rev. R. A. Young, M.A., B.D. | Rev. E. E. Shelhamer |
| Commissioner S. L. Brengle | Rev. Richard W. Lewis, D.D. |

Continued from page 1)

ness, warn, exhort and pray with the people. When possible, I spend Saturday in the woods alone. I take some bread, broil some meat on a stick, drink from the branch, sleep on a log and go back to town at sundown wonderfully recuperated and blessed, soul and body.

This Saturday Brother Butts and family, with a few friends, went down on the bank of the Mississippi River and had a fish fry. How restful! What fine souls! The children laughed and romped, ran and leaped about with a joy beyond words to express; we older ones sat in the warm sun and talked. I told them of Bud Robinson's wonderful visit to heaven, as he lay in the hospital in San Francisco after he had been run over by an automobile. We had prayer and went home at sunset. My dear readers, you are missing much if you do not go to the woods every opportunity.

I often look from the train window and my feet fairly ache to get out and walk among the trees; to feel the soft leaves under my feet. Say, my dear reader, get out to the woods when you can possibly do so. Don't fail!

We had a gracious meeting at St. Paul's; fine congregations at 10:30 A. M.; church floor, gallery and Sunday school room packed in the evening services. Many came from Arkansas, large numbers from adjoining towns, some from southern Kentucky. I judge, first and last, there were fifty preachers who attended the meeting. The altars were filled many times, and quite a number were blessed. My messages were largely to the church; many of them sought full salvation, and numbers gave testimony of blessings received. The closing Sabbath we had communion service at 7 o'clock A. M., and a large number were present, and I believe every one had a testimony of praise. It was a tender, precious service.

Brother Butts is a wonderful pastor. He came up through circuit, station, presiding elder, then five years of very successful evangelism, now back in the pastorate with the evangelistic fire burning in him. We had a blessed closing service Sunday evening; seekers at the altar and front pews and many claiming to be blessed.

Monday morning I started early for Black-

THE PENTECOSTAL HERALD.

How It Started

No. XIV.

Those who have tried to run a church paper, with all the forces and helps of their denomination, realize the difficulties they have to encounter; the neglect and indifference of those who would be supposed to be ever ready to lend a helping hand. Quite a number of church papers have gone out of existence, not because there are not thousands of church members to pay subscriptions, but because of indifference. Indifference is the word! Nothing else in the world, but a lack of interest in the work of the Church. We must admit there have been some church papers, so far as the doctrines of the church are concerned, that were of no value.

To undertake to establish a religious paper without the recognition of the church, and the strong opposition from the church, means a difficult, almost impossible, undertaking. I would advise no one to undertake such enterprise unless there is most pressing need and, in addition, a strong conviction that you are led of the Lord into the work, and with the comforting assurance that you can look to him for help and guidance.

This was the one thing that gave me strength and courage to carry forward the work of *The Pentecostal Herald*; and I must not fail to mention the fact that, from the first, there were devout and earnest souls who gave me constant encouragement and were very zealous in their efforts to circulate *The Herald* among their friends. And so, we went forward.

(Continued)

well, Okla., where I was to preach at the annual conference of the M. E. Church. I traveled all day and until 1:50 A. M. next day, in day coach; changed trains at Independence, Kan., but got in five minutes late; train had gone. I sat in the hotel lobby, read, and not until 6 A. M., did I go to a restaurant for breakfast. Trains do not make connections to suit me, so I took a bus, having to change four times before I reached Blackwell, but I arrived in time for supper and the evening-service. I was a bit tired, but with bath and sleep I was ready for my first message to the brethren.

(Continued)

Marshall.

Mrs. Lou Mansfield Marshall, one of the oldest and best beloved women of Barren county, died at her home near Temple Hill, last Thursday, after a stroke of paralysis of several weeks' duration. She was the widow of the late John S. Marshall and before her marriage was Miss Lou Mansfield, only two of her family surviving her: one sister, Mrs. Billie Burgess of Kansas City, and one brother, Dick Mansfield of Cozad, Neb. Two half-brothers, Morris and Joe Mansfield live in California.

Mrs. Marshall enjoyed a wide circle of friends, the number of whom cannot be estimated, but who extend their sympathy to her children: Miss Nettie Marshall, who lived with her mother; Messrs. W. R. and James Marshall and Mrs. Isaac Wilkinson, Mrs. Charlie Sabens, who lived nearby; Mrs. B. F. Wade of Colorado.

Mrs. Marshall lacked until the 10th of October of being 77 years of age, and most of those years were spent in the service of her Master, being affiliated with the Methodist Church at Temple Hill. Funeral services were conducted at the home by Rev. Yancey and burial was in the Peden burying ground.

I knew this good woman when she was a beautiful little girl. We were schoolmates at old Bald Knob schoolhouse. I knew John Marshall, her husband. We went to school together; he was one of the best, cleanest young men I ever knew. He was one of the older boys in the school, always ready to protect and care for the smaller children. John Marshall was everybody's friend, especially if little fellows were in trouble. One by one my beloved friends are going up home. God grant that I may join them by and by. May God bless their children. H. C. MORRISON.

Brooklyn Holiness Convention.

The nineteenth annual interdenominational Brooklyn Holiness Convention for the term of November 2-11, 1934, will be held in the Pierrepont Street Dutch Reformed Church, Brooklyn, N. Y. The principal preachers are Evangelist Paul S. Rees, and Commissioner Samuel L. Brengle, of the Salvation Army. Preachers of the local churches will assist. A memorial service for the late deceased founder and supporter, Mrs. Charles H. Cooke, will be held on Election Day at 2:00 P. M.

Book Worth Reading.

I have read many books on different aspects of the "Second Coming of Christ," but this one—"Will God Set Up a Visible Kingdom on Earth?" is about the safest and sanest of all. The last two chapters reach the climax. Would to God every parent, preacher and politician could read and ponder well these messages.

Thank you, dear old warrior, for this late production from your voluminous pen. How good God was to let you live long enough to bless a needy and bleeding world! Price \$1. Pentecostal Publishing Co., Louisville, Ky.

E. E. SHELHAMER.

H. C. Morrison's Slate.

Glide Memorial Church, Nov. 4-11.

Back to Asbury College.

I earnestly ask the prayers of *THE HERALD* family for the blessing of the Lord upon my heart and body for these meetings.

How to Stay Married.

MRS. H. C. MORRISON.

IN my literary rambling I often find something that is so opportune and worth while, that I at once think of the thousands of *HERALD* readers who would miss the good grazing that I enjoy if

I did not pass it on through *THE HERALD* for their edification and, possibly, admonition and warning.

I recently read an article by Dr. Henry Alford Porter, contributor to *The Christian Index*, on "How to Stay Married"; it contains so much of truth that is needed today, that I am passing it on, hoping it may be of real benefit to those who may be bordering on "family jars," and yet I suspect there are fewer such experiences in the homes of *THE HERALD* Family than most anywhere in the world. So if you do not chance to need this timely advice, and wholesome admonition, maybe you know of some one who does, and whose home you may help to save by placing this in their hands. But let us get to this practical discussion of this important subject. Dr. Porter says:

"Of the three great and elemental institutions of society—the Home, the Church and the State—the home was the first and it will be the last, for both church and state will sink out of sight in the perfect home life of heaven. The home is the chief support upon which the whole social fabric rests. This is the lesson of the past, whether we go to little Judea or mighty Rome. When Rome reached that stage where her jurists were in doubt whether the performance of a second marriage ceremony did not of itself dissolve the first marriage, she fell from her place as mistress of the world. If, therefore, there are those who are rejoicing over the prevalence of easy divorce they are rejoicing in the face of the facts of history.

"Easy divorce is the subtle poison which is corrupting the ideals of family life in the United States. Practically divorce for the asking is what now obtains in this country. One may take a holiday excursion into matrimony and return to 'single blessedness'

simply by paying lawyer's fees and alimony. If people are to stay married, they must beware of the superficial views of marriage that prevail among large sections of our people. Marriage, as the great German, Goethe, said, is 'the beginning and the summit of civilization.' Yet continually we see the marriage relation brought into disrepute. We witness at theatres and movies loose views of marriage and the riotous setting aside of all the finer home ideals. The comic artists in our newspapers turn marriage into a vehicle for levity. The giggling and cackling of middle-aged fools at wedding feasts is a correct symbol of all that many understand by marriage.

"The marriage relation is brought into further disrepute by the ordeal to which young people are sometimes subjected when they marry. A wedding is not a funeral occasion, but it is just as sacred as a funeral. What would you think of a person who would take the corpse out of the funeral cortege and race up and down the streets with it? Would it be funny? People getting married assume responsibilities that are rather weighty and important. Does it place the proper value on marriage to chase the bride and groom over the country or kidnap them or indulge in other disgraceful escapades? It has come to pass in certain circles that a couple getting married are treated as if they were barbarians. Their friends act as if marriage were some outrageous custom to be made light of. How can the young couple be expected to take marriage seriously when so many people put it in the jocular category?

"If people are to stay married let them beware of ill-considered marriages. There is where the trouble often lies—with the young people themselves who enter the marriage relationship in a spirit of levity, without the slightest recognition of the seriousness of the step that is taken. The most reckless thing in the world is a reckless courtship and marriage. A famous woman who had made an ill-considered marriage and suffered accordingly wrote these warning words: 'If there ever is a moment in the life of a young woman when she should kneel and pray, it is when she dreams of standing at the marriage-altar—for marriage is life or death.'

"Then if we are to stay married we must beware of selfishness. That is the bane of the home. There is a story of a poet who dreamed that he was being ruined by a veiled figure. He dreamed that he made money and the veiled figure took it away from him; that he achieved fame and the veiled figure turned it into disgrace; that on his wedding day before all the assembled guests the veiled figure cried out: 'I forbid the bans.' 'Who are you?' asked the wretched poet in despair, tearing the veil aside, and lo, the face of the stranger was his own. The ruin of most people is themselves. Selfishness seldom forbids the bans but it often makes havoc of the home. Selfishness is what divorces hearts. Divorced in heart! You can sit with four feet on the fender and be as divorced as though a thousand leagues of ocean rolled between. Divorced in heart! Then the worst in life has come to these people. And the best in life they have irrevocably missed—no, not irrevocably, please God.

"But to save that home I put my finger down on one word—unselfishness. Unselfishness may seem costly, but it pays the best dividends known. You remember the philosophy of Jesus—'It is more blessed to give than to receive.' And you remember what the poet said—

'The best must go to thee,
It is best for me that it should.'

"Thoughtful consideration must take the place of selfishness if the home fires are to be kept burning. In such mutual consideration lie the safety and the enrichment of the home. Unselfishness asks: 'How can I better the other? What stones can I remove from

the pathway of the other? What thorns can I face and so spare the other? What joy can I put into the life of the other, and what sorrow can I draw out of the life of the other?' Where a spirit like that exists, observing the simple rule of unselfishness, how stupid a word is divorce.

"If we are to stay married we must beware of letting little difficulties develop into serious quarrels. Shall there be divorces at all? Looking at the realities of life one cannot answer in the negative. But a divorce in relation to marriage is like a hospital for sick folk, and we do not build a hospital for every little ailment. It is a shame to magnify trivial differences until they seem ground for a permanent breach. It is a shame to magnify the streamlet over which one could easily step into an Amazon River across which there is no passage for our feet. It is a shame to let some insignificant thing cause the home fires to burn out.

"I have read of a custom in Dahomey, the early home of Joan of Arc. When a husband and wife quarrel bitterly and threaten to separate, they are made to sit one on either side of the hearthstone in the presence of their neighbors. The husband then chants, 'I am a fool.' The wife repeats, 'I am a fool.' Then together they say, 'We are a pair of fools.' After that they kiss and make it up. Some modern people might well copy that custom. But I know something better, and that is not to have to make up. I know the poet exclaims:

'And blessing on the falling out
That all the more endears,
When we fall out with those we love
And kiss again with tears.'

"That sounds poetic enough, but I doubt that the facts of life would confirm the statement that we love each other better after our quarrels. No, piercing words even though they are repented of and with tears do not bind us closer together. They alienate us rather. They inflict wounds that may never heal. The last word may be the fatal word. Douglas Jerrold, the English essayist, said that for husband and wife, while quarreling, to try to have the last word is as crazy as it would be if they were struggling to possess a lighted bomb. Better to lose one's pride and to keep one's home. So I add that if we are to stay married we must labor to keep alive in the home to the very end of the way that spark of celestial fire called *love*.

"Most homes are launched on the tide of real and deep affection. And if the love-light fails it can only be because the lamp has not been fed or trimmed. Love, like every other emotion, needs to be nurtured. Married love is a deeper thing than the passionate love of courtship days. It is the deepest and tenderest relationship on earth. It is in its fullness of slow growth. It needs youth and a struggle in common for its perfect establishment. And, like some sorts of fruit, it needs the storm wind as well as the sunshine for its ripening. But, above all, it needs painstaking culture.

"Love lives and grows only in the atmosphere of honor and reverence and self-denial, and of mutual attention and consideration. Before marriage, sir, you spent most of your time telling her how beautiful and wonderful she was and how you adored her. Now that you have her perhaps you feel that there isn't any real need to exert yourself to entertain her or spend any money to amuse her and relieve her of her cares, or even any necessity of being polite and civil to her.

"And you, madam, you have the husband you wanted. You once made him believe that you considered him the shiek of shieks and the concentration of all the charms and fascinations of his sex. Why have you ceased to make him seek you?

"Why do you bank on his love and loyalty and yet so seldom exert yourself to nourish them? You can kill love. Selfishness kills it.

Perpetual quarrels kill it. Neglect kills it. You can wear a great love out at last. It is worth all pains to keep it alive and growing, for once dead nothing can bring it to life again.

"I can only add this, and it is the supreme thing: If we are to stay married we must link the home to Christ and his church. The real problem of marriage and the home is the problem of the unregenerate heart. You legislate in vain for the health of a city if your water is tainted at its spring. So here again we find ourselves face to face with Jesus Christ. All the troubles that affect the peace and security of our homes could be avoided if husband and wife had a vital relationship to Christ, and were seeking to exemplify his spirit in the home. A home governed by his spirit cannot be broken. Sorrow may enter there and all manner of distress, but not all the storms of trouble can tear it from its foundation, for it is founded on the Rock of Ages. The bride and bridegroom in Cana of Galilee invited Jesus to the wedding. Invite him into your home. He will not take away one jewel of joy. He will add to them rather, for he came to bring life and to bring it abundantly. Invite him to make his abode with you and he will make your home the anteroom of the home eternal in the heavens."

Some Good, Suggestive Sermon Material

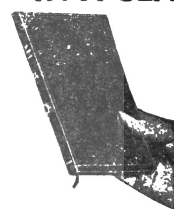
will be found in Fife's Sermons, Vols. I and II. These sermons might be considered a bit crude by some, as the author's style is similar to that of Sam Jones. His sermons are on definite sins, and this is a need of the hour. The ones on "The Unpardonable Sin," "The Judgment," "What Will You Do With Jesus?" "Amusements," are very good indeed, as are the others. One book contains 16 sermons and the other 13.

These volumes were published to sell at \$1.50 each, but we offer both of them post-paid, to turn them into cash at once, for \$1.10. The type is large—pleasing to the eye, and the books are attractively bound in cloth, stamped in gold. They are especially designed for ministers, but we sincerely believe that any one who reads them will derive great benefit. PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

Your friends like to be remembered at Christmas time, and our Christmas Cards are the prettiest on the market and have specially prepared Christmas sentiments, besides an appropriate Scripture text on each one. Don't forget this last feature, as it is the most important and will possibly be the most helpful.

Resolved, that this coming Christmas I am going to give something that will be helpful and lasting in the way of a Bible or good books.

IN A CLASS TO ITSELF



The Veri-Thin Oxford Testament and Psalms is the most exclusive Testament published. Coat pocket size, about 5-16 of an inch thick, weighs less than six ounces. It is so light you are hardly conscious of its weight, and the type is so large and clear every one enjoys reading it.

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The former price was \$5. Our special price now is \$4.00.

OUR BOYS AND GIRLS

YOUNG PEOPLE AND TEMPTATIONS.

Never have we seen a time in the history of our country when our youth were more sorely tempted to evil, sin and wickedness than today. The devil has set a trap, laid a snare, spread a net and laid a plan on all sides and everywhere to catch our precious boys and girls and defeat them. This is his business. He is indeed very active on the job, both day and night. He never sleeps nor slumbers. No night is too dark but that he works; no day is too bright but that he works. He is a tireless worker. And if the devil can work so tirelessly to catch and defeat the youth of our land, why should we not labor incessantly and without compromise to rescue them, or to save them from Satan's snares? Let's do our best. Let's warn them of the many, many dangers to which they are continually exposed. Let's uncover the evils that lie along their pathway. Let's warn our youth of the dreadful danger of yielding to the devil. When once they yield to him he makes slaves of them. The devil is a powerful, tyrannical taskmaster. He is indeed an awful devil. I hate him with a perfect hatred.

Several years ago there was a young girl in our town who started, in company with a young man, to a dance. Her mother tried to keep her from going. It was against her will, as it should be against the will of every mother on the face of the earth. It is said that she told her mother she was going if she died and went to hell. On her way to the dance she was killed by the train. O what a tragic death! The devil was to blame. He tells our young people that he will give them a good time, and so they are foolish enough to listen to his deceitful voice. It is a fearful thing to meet death on the way to a dance. What hope is there for the soul thus ushered into eternity? What hope is left to those who are left behind to mourn such a departure? The dance is of the devil, and every youth who is tempted to go should realize that he or she does so at the risk, and oftentimes, at the sacrifice of their souls. Christians don't attend dances. God isn't there; and where God is not, or does not have control, it is dangerous indeed to go. Where Jesus won't go we had better stay away.

There are young people today in their graves who would have been living yet if they had listened to the advice and warning of parents. They refused to listen, consequently the devil snatched them into eternity unprepared. The disobedient boy or girl is sure to get into trouble. Many think their parents are too hard on them, but some day they will learn better, but it may be after awful experiences and heartaches, or when it is forever too late to repent. No doubt many young people look upon their parents as ignorant, foggy, foolish and whimsical, and will not take their advice. They shall have to reap for all of this. Children are to obey their parents, honor and respect them, and if they fail to do so they shall suffer the consequence. The suffering, the regret, is as sure to come as night follows day.

The devil is a great and mighty tempter. How slyly he works, how cunning, deceitful and undermining! He offers so many pleasures to our youth that look very alluring and charming. He uses all sorts of decoys. And so many young people, like the unwary bird, walk or fly into the snare set to catch them without stopping to think of what they are doing. When once caught by the devil, and a bad, ruinous habit is formed, or sin has fastened its fetters about the life and soul, and injected its poison into the system, it is so very hard to break away and get free. It can't be done except by the power of Almighty God, and so few, comparatively speak-

ing, will turn unto him with a penitent heart that they may be saved and rescued. However, this is their only hope. Human help is vain, especially when it comes to saving one's soul. We can only tell the sinner of Jesus, "the mighty to save."

Every youth should realize the fact that temptations to evil, sin and wickedness are coming. He shall not get through life without being tried by the enemy of our soul—tempted, tested and tried severely. It is no harm to any one to be tempted, but the harm lies in the fact of yielding to temptation. Our Savior was tempted of the devil severely, which was no harm to him, but if he had yielded, then it would have become harm. No doubt the plan of our salvation would have been defeated eternally if Jesus had yielded to the devil. But he steadfastly resisted the devil and his temptations. That is exactly what we must do. God will enable us to overcome all temptations of the devil if we but trust him, call upon him and obey him. Jesus tells us that he will not allow us to be tempted above that which we are able to bear, but will with every temptation make a way of escape. Our only hope is in Jesus. Left to ourselves we are miserable failures. That is the reason the great majority of our young people today and older people too, are nothing but failures in life. They do not trust God; do not live for nor serve him, consequently the devil makes of their lives a failure. He wrecks them morally and spiritually, oftentimes physically. Sin is a life-wrecker. The devil is too powerful for any human being to overcome by himself. He simply cannot do it. However, God can defeat the devil for us if we but place ourselves in his hands, his care and keeping.

We are conscious of the fact that our youth today are meeting many temptations that we as fathers and mothers of middle life, and of advanced age, didn't meet. It is deplorable. The situation is critical. Thousands of young people have yielded, and are yielding, to the temptations of the devil, therefore are wrecking themselves and our country. Crime among youth today is appalling. They are filling our prisons. What is to be done? There are many ways whereby we may help the youth in life to live clean, but the only salvation for him is in Jesus. Schools and churches, laws and reformatories may hold in check, but only our Savior can save. His grace is sufficient, therefore the great importance of leading the youth to Jesus. It is needed everywhere. Jesus in the heart, life and soul of the youth is the only safeguard against sin, crime and wickedness.

The devil is bidding for the youth. He knows our young people of today will be our fathers and mothers, citizens and leaders of tomorrow, therefore if he can poison them by sin he shall gain his end. He places before them the corruptible movies, adulterous and poisonous literature, nude and shameful fashions, dope of all sorts, liquor, beer and tobacco. He offers pleasure in all these things, and thousands of other things. He tells the youth there is no harm in them, and that they can indulge in sin and have a good time. He appeals to the lust of the flesh, the lust of the eyes and the pride of life. He suggests to the youth the company of the gay and giddy, the simple and foolish, the worldly and proud. He corrupts society and tells the youth to mix and mingle with such. He says that one is silly to forsake the company and abode of the high society of the day, and that the world will laugh at anyone who keeps company with the pious, religious and spiritual. As a consequence the average youth of the day is found indulging in evil sports, forming bad and ruinous habits, seeking to gratify the evil nature rather than yield to God and go contrary to

the world, the flesh and the devil.

But it pays to live right, to follow in the footsteps of Jesus, be clean, upright, pure and holy above everything else in all the world. No one ever regrets living such a life; on the other hand, every person, sooner or later, regrets living a bad life. Too often the regret comes at the close of life when it is too late to make amends, repent and be saved. Multitudes of our young people are dying today right in the bloom of life because of health-destroying, sin-cursing, soul-damning habits they have formed. Sin kills. It puts millions in their graves years and years ahead of time. Many who die in their teens and twenties, if they had only lived for God, would have reached their seventies and eighties. Beloved, it's so. Thousands of our precious youth today are dying on account of sin which is wrecking them, undermining their health, sapping their vitality and taking the rose of health from their cheeks. Thousands are getting killed in various ways because they have yielded to the temptations of the devil. Since the repeal of the Eighteenth Amendment the death rate by accident is increasing tremendously and alarmingly. What a curse liquor is! O that God will save every youth from this blighting, damnable curse who reads this message. Will you not please pass it on to others and let them read it? Perhaps you may save lives and souls by doing so. Get your church paper to publish it, also the newspaper that comes into your home. Let's do something to save our youth.

Yours for Christ and humanity,
Walter E. Isenhour.
Cherryville, N. C.

Dear Aunt Bettie: How are all the cousins today? I am feeling fine with a peace that passes understanding down in my heart. I am fourteen years old and in the ninth grade. I am sixty-two inches tall and weigh one hundred pounds. I have light hair, brown eyes, and fair complexion. My twin sister's name is Myrtle. She has dark hair, blue eyes, and is smaller than I. I was saved and baptized with the Holy Ghost in revivals in which Bro. V. G. Oseppoff and wife helped our pastor, Bro. C. F. Barton. I praise him for lifting me out of darkness into light. I try to live so people may know that I'm not of the world. I want my life's work to be bringing the lost to Jesus. The Lord greatly blessed me by letting me go to Indian Springs where I saw you, Dr. Morrison, and several of the cousins. If Rebecca Norwood sees this will you please write? I would be glad to answer any of the others, who would be interested in writing. As this is my first letter, I'll close hoping Mr. W. B. isn't hungry.

Myrtice Palmer.
Stapleton, Ga.

Dear Aunt Bettie: This is my first letter to The Herald and I hope to see it in print. I enjoy reading every letter on page ten. I have dark hair, blue eyes, and fair complexion. I was twelve years old July 31. Have I a twin? If so, please write. Who can guess my middle name? It begins with F and ends with S, and has seven letters in it. I am a Methodist and try to be good. May God's blessings rest upon you and Dr. Morrison. Let the letters fly to

Lois F. Hobbs.
Stapleton, Ga.

Dear Aunt Bettie: I would like very much to join you and the cousins. I read with much interest and enthusiasm page ten. The Herald has been a welcome guest in our home for some three years and we love it, especially the testimonies. I am eighteen years old and was converted three years ago. I am very grateful to God for his guidance during my high school days. I held fast to the promise, "In all thy ways acknowledge him, and he will direct thy paths." I dearly love to meet with God's people in revivals and camp meetings. I have attended Conneautville camp meeting for the past three years and enjoy every minute of it.

THE BREAD OF LIFE BOX



contains 140 slices made of the finest wheat, mixed with the Water of Life enriched with the sincere Milk of the Word. Unleavened, buttered on both sides, richly spread with Honey out of the Rock. It will not get stale.

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Also good to pass around in your Sunday school class, and explain how important it is to feed on the Word and grow and be strong spiritually. In the home when friends and neighbors are gathered together, pass around the Bread Box. Much more profitable than a cup of coffee or tea. Keep one in your bedroom. Eat a slice for your meditation while dressing and going about your daily duties.

The slices have gilt top, rounded corners like a loaf of bread, and are put up in a neat little box.

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These cards are worked out along an entirely new idea, permitting a monthly record of prompt and regular attendance, and at the same time telling Bible stories in pictures. Each Sunday the pupil is present, attach the proper seal to the card, and at the end of the month give the cards to the scholars. There are 10 cards and 50 seals to the package. Twelve different titles.

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Send us 5 ten cent stamps for three packages of these Scriptural Attendance Cards. This offer is good only while present stock lasts.

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There are five members in our family and all have been saved and sanctified. My brother is now preparing himself for the ministry. I would like very much to correspond with Christian people of other States and hear their testimonies of what Christ has meant to their lives. Please write to me and I'll answer. "May the Lord bless you richly."

Helen Findley.
Box 86, Westford, Pa.

Dear Aunt Bettie: My mother takes The Herald. I am a little country girl nine years of age. I go to the M. P. Church at Gena, Ia. This will be my first letter. I hope to see it in print. I will write to every one that will write to me.

June Zeigler.
Rt. 1, Box 13, Trout, La.

Dear Aunt Bettie: Will you please let an Oklahoma girl join your happy band? We have just closed a revival with Rev. Bemis G. Carnes, preacher. He was a great help to me. Wish all of you could hear him. Let's all pray for him as he goes from place to place. God bless Dr. Morrison. I had the privilege of hearing him at the camp meeting at Arlington, Tex., last July. I am seventeen, have light hair, fair complexion, five feet, three inches tall. It is very dry here and we have been longing for a rain. Hope Mr. Wastebasket is out because this is my first letter and I want to see it in print.

Evelyn Kasperleit.
Rt. 3, Walters, Okla.

Subscribe for The Herald today.

REQUESTS FOR PRAYER.

Mrs. A. S.: "Have been sick for a year. In bed for five months with rheumatism, just up and around the house. Please pray for me."

Pray for a child two years of age to be healed; also for another who has eczema.

DAY OF PRAYER.

Declaring a nation-wide day of prayer to be still the most certain and powerful weapon against organized evil, Mrs. Ida B. Wise Smith, National President, and Mrs. Mary Harris Armor, Director of the Evangelistic Department of the Woman's Christian Temperance Union, have issued a "Call" for its 10,000 local unions, its individual membership and for all friends of the cause to join in a day of prayer, Tuesday, October 30, 1934 for divine guidance and support in the new phase of the temperance movement now under way.

The Call points out that the National W. C. T. U. now preparing for a 60th anniversary convention in the city of its birth, Cleveland, Nov. 10-15, "was," to quote the words of its first president, Mrs. Annie T. Wittenmyer, "born of prayer and must be nurtured and sustained by prayer," and adds the latter's testimony given in her annual address for the second national convention in 1875; "I believe in the power of prayer today as I never have believed in prayer before."

The six fold object outlined in the Call, for the October 30th observance, urges a day of prayer:

1. For elections on Nov. 6 that State Prohibition laws may be retained.

3. For election of law abiding, high charactered statesmen who will seek the good of the nation.

4. For the intelligent, unselfish participation of the citizenry in the elections.

5. For our nation in all its needs, that it may repent of its sins and pray that the blessing of the God of nations may abide upon it.

6. For the National W. C. T. U. Convention, that it may be a Pentecost of power, sending the organization out prepared of God to overcome the evil of drink.

The Call closes with a quotation from Psalm 119, the 126th verse: "It is time, Lord, for Thee to work, for they have made void Thy law."

Evangelist E. Arthur Lewis of Chicago, has recently conducted a successful two weeks' revival in our Nazarene Church here, Twin Hall, Idaho. His fearless but loving exposure of false doctrines and his scholarly and biblical sermons on sanctification and kindred themes, as well as his warnings to the unsaved, proved an inestimable value to the church and community. His messages over the Radio doubtless helped the public to better understand and appreciate the doctrines of our church. The musical talent of Bro. Lewis was used of God, not only to bless the people, but to bring before his hearers the great truths of the Bible. A goodly number were blessed, most of whom were definitely sanctified.

A. S. Beck: "Rev. C. W. Bowie, pastor of the Wesleyan Methodist Church, invited us to come with our

• "Alive with Drama and Conviction," •

NOTES THE RELIGIOUS BOOK CLUB . . .

THE BELOVED PHYSICIAN OF TEHERAN

By Isaac Malek Yonan

Being the Story of the Miracle of the Conversion of Dr. Sa'eed Khan, Kurdistan, Lokman-Il-Mulk—now The Beloved Physician of Teheran.

INTRODUCING DR. SA'EED

Sa'eed, a native-born Kurd—one of that fierce, dark race which dwell chiefly in Kurdistan—youth in a family noted for its piety and devotion to Islam.

Early showing a high degree of intelligence, and a firm grasp of Mohammedan lore, he became in his teens a muezzin, a caller of the hour of prayer.

Then Sa'eed encounters a saintly native evangelist and this child prodigy of Islam "becomes the first fruit of the evangelistic effort among the Kurdish race in Persia."

From this point the narrative moves swiftly. As Dr. Roy Ewing Vale (pastor of Woodward Avenue Presbyterian Church, Detroit) observes: "Utterly fascinated, one follows the rapid current of a life that, like a stream rising in the mountains, rushes out to humanity through the shadows of danger and haunts of romance, bearing such blessing that 'everything shall live whither the river floweth.'"

"This medical St. Paul—Kurd of the Kurds, Moslem Pharisee of the Pharisees, this brilliant, powerful young mountaineer of Kurdistan becomes a follower of Jesus Christ at the price of scourging and branding, and at the peril of his life.

"By almost miraculous steps he rises as Christian physician and surgeon until Moslem rulers beg for his aid. 'Thou shalt stand before kings.'"

"Dr. Sa'eed's labors are herculean, his success as ambassador of Christ is a new glory in the continuing Book of Acts."

As Dr. Vale concludes, "It is not yet time to write *Ichabod* above the structure of foreign missions. Rather, this life-book in its style and story must surely serve to re-inspire any flagging conviction and courage. It bears flaming witness to the power that is still available in the cause of the Cross."

Today Dr. Sa'eed witnesses for Christ by word and deed in Teheran, Persia—a land in which it has been difficult to be a Christian and live during and since the World War.

tent and set it up across the street in front of his church. We never had a large crowd. Many times the tent was not half full; the co-operation from other churches was very poor. God was with us in great power; some fifty-nine souls prayed through at the altar, many were sanctified and shouted the praise of God. Brother Bowie did all he could for the meeting. A delegation from Spencer county and Taylorsville, came on two Sundays. There was also a delegation of about sixty or more people from Highland Park that came several times. We had my son Alvin S. Beck, Jr., preach twice and God honored his message and gave him twelve souls."

Another Large Printing Now Ready

"If you are wondering whether the work of foreign missions is worth while, get this book and read it. . . . It tells the convincing story of the miracle of missions. It does not argue with you. Instead, it shows you that the gospel still has power to convert a fierce man and make of him a beautiful, Christlike Christian."—President Walter L. Lingle, DAVIDSON COLLEGE.

"A great stimulus to my faith and a renewal of my belief in the absolute necessity of maintaining the missionary enterprise on a sound, aggressive, evangelistic basis."—Dr. John C. Acheson, Chairman, LAYMEN'S MISSIONARY MOVEMENT.

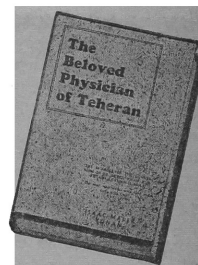
"It arouses interest at once, and holds the reader spellbound to the end, through its swift succession of thrilling incidents. . . . Like Streeter's *Saddhu Chundar Singh*, it covers an exceptional type, comparable only to the great cases of St. Augustine, St. Francis of Assisi, and some of the reformers."—Prof. Andrew C. Zenos, PRESBYTERIAN THEOLOGICAL SEMINARY.

"A glowing recital of one who was converted fifty-three years ago and who walks and talks with God. . . . A living example of what the religion of Jesus can do."—*Dubuque Telegraph-Herald and Times-Journal*.

"The old Bible still works as a life-changer. I have just read Dr. Yonan's little book, *The Beloved Physician of Teheran*, published by Cokesbury Press.

"Yesterday I found the editor of a religious publication reading it and his comment (shaking his head as if words were inadequate) was, 'Wonderful, wonderful!'

"Dr. Sa'eed Khan is a living commentary upon the Bible. His story may be read alongside of that of Philip and the Ethiopian eunuch."—Dr. William T. Ellis.



Order a copy of this very remarkable book today. It is stranger than fiction—well written and thrilling from the first page to the last.

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SUNDAY SCHOOL LESSON

BY O. G. MINGLEDOFF

Lesson VI.—November 11, 1934.

Subject.—The Christian Citizen.
Galatians 5:13-26. (Armistice Day),
Golden Text.—All they that take
the sword shall perish with the sword.
Matt. 26:52.

Introduction.—In the midst of a
sin-cursed, warring world one feels
helpless, from a human standpoint, in
writing Sunday school notes on such
a theme as we face today. Our only
hope is in God. Men will fight and
murder one another as long as they
are carnal.

I do not believe that the trouble is
so much with the rank and file of the
people as it is with rulers, war lead-
ers, and makers of war munitions.
These parties push nations into wars.
The manufacturers of war material
move earth and hell so as to increase
their millions by instigating the na-
tions to war. The military leaders are
trained to fight, and covet what they
call the glory of battle. They win the
praise of men, and feel mighty big
about it. Rulers can't stand pressure
from these two sources; so war is de-
clared, guns fire, blood flows, the boys
die on the battle field, officers get the
glory, and bereaved parents bite their
lips and go down into premature
graves in sorrow.

For ages men have had a wrong
idea of patriotism. The patriot has
been the fighting man. Patriots are
lovers of their country. They are good
men. If need be they will die for na-
tive land and home; but they will not
do an unrighteous thing to save either.
A Christian citizen loves his own
home more than he does any other
spot on earth; but he loves his entire
land and its people. But that is too
limited—the true Christian citizen
loves all men in all lands. He loves
his enemies, as well as the enemies of
his country. The Christian citizen
lives by the Golden Rule in his deal-
ings with all men; he is a Christlike
man. Under some circumstances he
may defend himself and his country;
but he cannot do so any further than
Jesus Christ would; for he must live
as he lived.

The Christian citizen has a Chris-
tian home; nor is he ever satisfied
without one. He reads his Bible,
teaches it to his family, and prays
with them. He works hard, and—un-
less providentially hindered—provides
amply for their needs in material
things. The Christian citizen makes
all possible effort for the education of
his children. He sees to it that they
are not educated in institutions that
will undermine their faith in God and
his Word. You will find him in regu-
lar attendance at the house of God.
He supports it with his presence, his
prayers, and with his money. There
is no meanness or stinginess in the
heart of a Christian.

Maybe I made a mistake in using
the word true to qualify Christian.
All Christians are true; if not true,
they are not Christians at all; for
"whosoever is born of God doth not
commit sin."

Christians pray as they vote. They
pray for good rulers, and vote for
good men. Christians can't pray for
God to give us good men in the Con-
gress of the nation, and then vote for
children of the devil. Christians are

conscientious—they will not bow to
party lash. They do not cringe be-
fore men, but serve the Lord Christ.
They do not vote for liquor; nor for
men who are the tools of distillers and
brewers. Christians will not graft on
public funds when in office; they stand
for moral rectitude in the home, in
the city, and in the nation. Gather to-
gether all the attributes of manly, or
womanly, goodness and mold them in-
to a living entity, and you will have a
Christian; but insert one vile element,
and you have a child of the devil. That
is God's standard; and I will not low-
er it.

Comments on the Lesson.

13. Ye have been called unto liber-
ty.—Mark you, we are not called unto
license. Mistakes are often made just
here. Paul would correct them. One
man's liberty ends where another
man's rights begin. Some tell us that
because we are under grace and not
under law, Christ has kept all the law
for us; and they usually live up to
their faith. True liberty is in obedi-
ence to good laws.

41. All the law is fulfilled in one
word.—All our legal relations are reg-
ulated by the commandment: "Thou
shalt love thy neighbor as thyself." Obedience to that commandment
would settle every difficulty among
men. It would make war impossible.
Jesus Christ terms it next to the
greatest of all commandments. It is
as positive as the command that
says: "Thou shalt not steal." Chris-
tians live by the Golden Rule. Some
one says: "If that is so, they are
scarce." Jesus said that before you
did. I shall leave his standard where
I have found it. You may pull it
down, if you can; but I have my
doubts as to your ability.

15. Bite and devour...consumed of
one another.—That spells war that
ruins both sides. Two nations fight;
and they are so smashed that it is
hard to tell which one conquered the
other.

16. Walk in the Spirit.—Follow
the leading of the Holy Spirit. That
will settle all matters of deportment;
for, in that case, "ye shall not fulfil
the lust of the flesh." That is an
unfailing rule for good behavior. He
who so lives will be free from condem-
nation.

17. The flesh lusteth against the
Spirit, and the Spirit against the
flesh.—Flesh here does not imply the
body, but the carnal nature. As long
as one is not wholly sanctified there
is within him a conflict between that
unholy nature and the Divine Spirit.
But when the heart is made pure by
faith in Jesus Christ that conflict
ceases. Temptation from the devil
will continue as long as one is in this
tabernacle of flesh; but the battle
with carnality is ended. Thank God,
the Christian need not yield to the
carnal impulse; he can be more than
conqueror through him that loved him
and gave himself for him. Change
cannot to may not in the last clause
of the sentence; and you will get the
meaning.

18. Led of the Spirit...not under
law.—Herein is Christian liberty. He
has lost sight of duty, and lives in the
highland of love.

19. The works of the flesh.—The

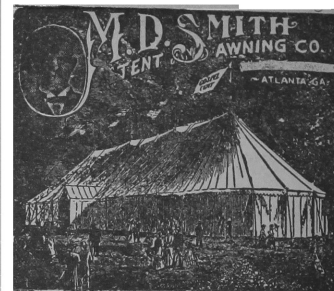
things that are done when one is led
by the carnal mind. Read over the
list. It looks bad all the way through.
The first four deal with sex immor-
ality in both thought and deed. We
think of idolatry as worshipping idols;
but God says covetousness is idolatry.
Witchcraft we do not understand. It
takes in sorcery in all its forms—
sleight of hand, fortune telling, spirit-
ism, etc. Christians must shun all
such things. They are of the devil.
Emulations will bear a word of expla-
nation. One must not belittle his fel-
low, in order to surpass him in bus-
iness. He must not cut prices to in-
jure another man. Wrath needs spe-
cial emphasis, because it is so com-
mon, and because it is looked upon as
being a very small failing. The Greek
word here is plural, and means spurts
of anger, flying off the handle, as we
say. I shall not take time to discuss
all these sins. The words are in com-
mon use. As revelling is so common,
it merits some attention. It means
feasting and eating to gluttony. If
you will wait till "Thanksgiving,"
there may be a sample of it at your
table. Now for the conclusion of the
matter. It is fearful:—"Of the which
I tell you before, as I have also told
you in time past, that they which do
such things shall not inherit the king-
dom of God." Don't fuss with me
about my putting the standard too
high. That is not a standard which
I have set up; it is God's standard. I
suppose we shall have to meet it, or
perish eternally. There is no alterna-
tive offered in the Scriptures. Meas-
ure yourself.

22. The picture turns, and we be-
hold the Christian's standard. It is
beautiful: "The fruit (all in a cluster)
of the Spirit"—divinely implanted and
cultivated in our souls. LOVE.—
Heaven-born, not the kind we find on
the earth by nature. It is shed abroad
in us by the Holy Ghost given unto us
in baptismal power. JOY.—The joy
of the Lord. Earthly joys may die
within us; but the joy of the Holy
Ghost is everlasting—it is our
strength. PEACE.—One gets peace
with God when he is converted; but
when he is wholly sanctified he has
the peace of God. All things work
together for good to him. It is a glo-
rious galaxy. The Christian has
long-suffering patience; he is gentle
and full of goodness. I find no war-
rant for saying that FAITH here
means faithfulness. It means what it
says. I suppose meekness means
about the same as humility—one who
has it never knows it; but God dis-
covers it. TEMPERANCE means
self-control under the blessing and
guidance of the Holy Spirit. The
man who has that is greater than he
that taketh a city in war. Of course,
there is no law against these things.
God always smiles upon them.

24. This verse is strong: "They
that are Christ's have crucified the
flesh (the carnal nature) with the af-
fections and lusts." By the help of
God they have been nailed to the
cross, and are dead and the man is
dead to them.

25. If we live in the Spirit, let us
also walk in the Spirit.—In other
words, if we profess to be Christians,
let us follow the leadership of the
Holy Ghost. We shall have no room
for vain glory—no desire for it. We
shall not be provoking and envying
one another. Amen!

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PERSONALS.

Rev. W. M. Currie: "I want to ex-
press my appreciation of The Herald.
We have Rev. J. R. Parker, of Wil-
more, Ky., to thank for introducing
this fine paper in our community.
Brother Parker did fine work while
in our midst and many were saved
and reclaimed under his ministry
while in McBee, S. C."

Rev. M. L. Edgington: "The Big
Springs, Ark., camp meeting is held
each year beginning Friday night be-
fore the First Sunday in September.
Rev. C. J. Dennison was the preacher
this year. Forty souls were saved and
a goodly number received the experi-
ence of holiness. The interest in the
camp is revived and we look forward
to next year for a greater meeting,
with Rev. C. J. Dennison being with
us again."

Mrs. F. E. Brewster, Alleghany,
Va., has a boy two years of age, and
a girl nine who have been sick, and
are in need of clothing. If any one
reading this notice has clothing that
would fit such ages, or toys, books, or
anything that would make a sick child
happy, send them to Mrs. Brewster,
as given above.

Rev. C. A. Neil: "Dr. Andrew
Johnson, of Wilmore, Ky., held a
meeting at Bad Axe, Mich., Sept. 24
to Oct. 7. His messages were plain
and, as a preacher of the simple gos-
pel, he is unsurpassed. About seven-
teen bowed at the altar and found
Christ. During the two weeks the
people read 1293 chapters in the Bi-
ble. Dr. Johnson addressed the
Rotary Club on The Six R's of the
Rotarians, and the Commercial Club
on The Cardinal Doctrines of Ameri-
ca and her Six Great Moral Achieve-
ments. He delivered a Temperance
address for the W. C. T. U., taking as
his subject, The Trial of John Barley-
corn. We hope to have Dr. Johnson
again."

Young woman, educated, efficient,
experienced secretary and child's in-
structor with evangelistic party, wish-
es position as such; or bookkeeper,
office worker in Christian Institution.

E. E. Shelhamer: "Some of our
friends are wondering if we are still

on the battle front, since our slate has not appeared in any of the papers; but we are very much alive and have more calls than we can begin to fill. Since returning from South Africa last May, we have been very busy all summer in camps and revivals in Ohio, Indiana, Illinois, Wisconsin, Iowa, Georgia, South Carolina, and Virginia. And now I set my face toward Pasadena, Cal., beginning there with Pastor Cochran (306 N. Fair-oaks), Nov. 4th or 11th and running three or more Sundays. We have no time for short and shallow meetings; better have a few deep, broad, and lasting campaigns than many with just the surface of the soil scratched a little. While son Everette is with me in California, wife and daughter Esther are in God's Bible School, Cincinnati, Ohio. Wife is teaching public speaking to a large class of about 70 young preachers and missionaries; this is a great opportunity. Daughter is preparing for the mission fields in South Africa. Pray for special unction and wisdom in these great campaigns."

METHODIST HOME NOTES.

The inevitable has happened and though we were expecting it, still we feel dreadfully poor and helpless without a cow on the place! The Government Inspector condemned all our cows and they have already been shipped away! It does seem dreadful to have to begin paying \$100.00 a month for milk but we are having to begin to do this. With 90 children and more coming in we must have at least 15 gallons of milk. This is not enough, we should have 25 to give each child a quart and some for cooking and the workers. Everybody that can please send a check for a cow—we think we should have at least 15 cows and that they will cost about \$50.00 each!

We are trying to get a flock of sheep to pasture for they tell us they are the only thing that will make the pasture safe for the new cows. Can you help with the sheep? This is the worst calamity we have had to face and combined with a shortage in table supplies, is indeed, a serious problem. I am still anxious to take all the children who apply and I am not afraid to for I believe you will all help and

"So long his power hath blessed me, sure it still

Will lead me on o'er moor and fen, o'er crag and torrent, till

The night is gone."

Sincerely yours,

Jessie Ray Williams.

Supt. and Treas., Methodist Orphans' Home, Versailles, Ky.

MY EARTHQUAKE EXPERIENCE.

The city of Long Beach is situated on a curve of ocean which runs east and west. This produces the first problem on arrival as one subconsciously thinks of the Pacific Ocean on the west while it is south of us! Two of my sons preceded me to California. On expressing a desire to join them, they sent for me. They were living at a hotel at that time but for my reception, rented an apartment on westside, a district popular with sailor boys. I fully appreciated their efforts but wanting to cultivate a few flowers and vegetables I influenced them to move to a little cottage

on eastside, a newer section of the city. This proved a wonderful providence as we were just one block from the Armory, the headquarters for dispensing supplies of all kinds during the earthquake.

The date of March 10, 1933 is a memorable one to us as Oct. 12, 1492, is to a pupil studying U. S. History. To be exact the quake occurred 5:43 P. M. I was seated in my room in company with Louis Green, my youngest son, it being his birthday. I was expressing my good wishes to him, when suddenly there was a tremendous jerk followed by another shock—the objects in the room crashed around us—the house moved a few inches off its foundation. Both of us sensed the situation at once. He exclaimed, "An earthquake, mother, let's beat it." I remembered it was best to stand still in catastrophes but considering a three-story concrete apartment house next door, I decided to put greater distance between me and it so I started for the door to be met by Louis returning exclaiming: "Mother, it looks like the end of the world has come." Little wonder he thought so on seeing a lamppost topple, houses jump and earth itself jerk. Pandemonium soon reigned by shrieking of sirens, and cars filling with people leaving town.

My other son, Richard Curtis, had not returned from work. I felt an intense apprehension for his safety and lifted my heart to God in his behalf. He soon came bounding in saying: "Of all things, an earthquake." He had been down on the beach and not fully sensed the situation.

The most touching incidents of it all to me were the thoughtfulness of one's friends. Space forbids my relating them though my heart is nearly bursting to do so. It was also a time for development of character and leadership as we faced the necessity of doing without water, gas, stores, banks, post office, but thanks to the efficiency of modern civilization elsewhere which came to our assistance, it was not long before everything was restored to order.

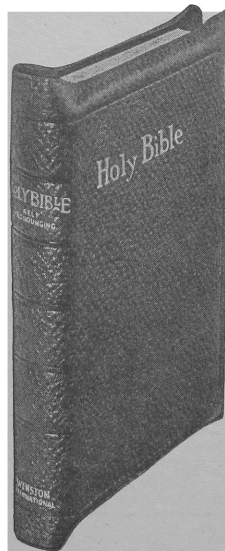
The strong right arm of the law took hold at once in placing city under martial control, calling both the National Guard and Marine Corps to the scene. Best of all it taught us great spiritual lessons—as walls of most of schools and churches were levelled to the ground and those left standing were condemned by board of inspectors. Feature the first M. E. Church, South, worshipping in a tent for the rest of the year, nearly, but by leadership of a splendid pastor and co-operation of membership it is now more resplendent than formerly. I myself stand in awe of God's majestic gesture tilting his footstool in such a fashion. I feel more determined than ever to stand before his throne. These following lines are to my friends.

I'm on our country's rim
Facing life's sunset,
In its cup-filled to the brim
I will not you forget.
May this be our resolve—
Although the earth may shake—

In one another's confidence,
Let nothing from it take.
God is high up over all,
And absence can't be long,
Let us serve Him here below
Till we meet around His throne.
Minnie Green Whitehurst.
461 E. Seaside, Long Beach, Calif.

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Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

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There are good books that are hard to read; and books that charm but which are not good. But here is a true tale, simply told yet entrancing as any romance, and which makes us love the Lord Jesus Christ and stand in awe of his glorious gospel and the power of his love.—R. H. B. Price \$1.00, postpaid. Order from Pentecostal Publishing Co., Louisville, Ky.

FIRST QUARTER, DANVILLE DISTRICT.

Preachersville, Nov. 4, 11 A. M.
Stanford, Nov. 4, 7 P. M.
Richmond, Nov. 11, 11 A. M.
Lancaster, Nov. 11, 7 P. M.
Burnside, Nov. 18, 11 A. M.
Pulaski, Nov. 18, 7 P. M.
Wilmore, Nov. 25, 11 A. M.
Harrodsburg, Nov. 25, 7 P. M.
Middlesboro, Dec. 2, 11 A. M.
Pineville, Dec. 2, 7 P. M.
Somerset, Dec. 9, 11 A. M.
Ferguson, Dec. 9, 7 P. M.
Lynch, Dec. 15, 11 A. M.
Yancy, Dec. 16, 3 P. M.
Marry Hellen, Dec. 16, 7 P. M.
W. L. Clark, P. E.

WHEN MOTHER'S GONE.

It's lonesome 'round the old home place
When Mother's gone away;
When we no longer see her face
And cannot hear her pray;
When she has sung her last sweet

song

And spoke her last farewell,
Then goes to join the heavenly throng
Where saints forever dwell.

We may behold her vacant chair,
The bed in which she slept,
And walk into her place of prayer
Where she has sighed and wept;
But Mother isn't there to smile,
Nor comfort when we sigh;
Her place is vacant all the while,
Although for her we cry.

The home has lost its sweetest charm
When Mother isn't there;
We find no one upon whose arm
We can so lay our care;
Or tell the burden of our heart
And find such sweet relief,
Like Mother who removes the dart
That causes pain and grief.

When Mother's gone you'll miss her
so,

Then bless her while she's here;
If you have flowers to bestow
Don't lay them on her bier,
But strew them on her rugged road
And help to make it bright;
Reach forth your hand and lift her
load,
Or help to make it light.

If you love Mother tell her now,
And look into her eyes;
If you have laurels for her brow,
Then crown her ere she dies;
For all the eulogies you speak
When Mother's with the dead,
And all your kisses for her cheek
Are vainly done and said.

Rev. Walter E. Isenhour.

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What is going to happen in the United States?

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West Plattsburg, N. Y., Nov. 4-16.
Long Lake, N. Y., Nov. 18-30.
Sheridan, Ind., Dec. 5-23.

ARTHUR, F. E.
Springtown, Pa., Oct. 30-Nov. 11.

BECK—A. S. AND R. S.
(1019 So. 4th Ave., Louisville, Ky.)

BERRY, J. A.
(Bradford, Ohio)
Altoona, Pa., Oct. 20-Nov. 18.
Battle Creek, Mich., Nov. 25-Dec. 16.
Goshen, Ind., Jan. 6-27.

BEVINS, K. J.
(1474 Stelzer Rd., Columbus, O.)
Open dates.

BLACKBURN, HARRY WILLIAM.
(1506 S. Spring Ave., Sioux Falls, S. D.)

BRASHER, J. L.
(Arlonia, Ala.)
Royal Oak, Md., Oct. 21-Nov. 4.
Wye Mills, Md., Nov. 5-25.

BUDMAN, ALMA.
Williamsport, Pa., Oct. 14-Nov. 11.
Greene, N. Y., Rt. 4, Nov. 14-Dec. 4.

BUSH, RAYMOND L.
(P. O. Box 45, Sebring, Ohio)
Columbus, Ohio, Nov. 18-Dec. 2.

BUSSEY, M. M.
(116 W. Ramona, Wilmar, Calif.)

CALLIS, O. H.
(406 N. Lexington Ave., Wilmore, Ky.)
Flemingsburg, Ky., Oct. 30-Nov. 11.
Taylorsville, Ky., Nov. 13-25.

CARNES, B. G.
(200 E. Morrison St., Wilmore, Ky.)
Open dates.

CAROTHERS, J. L. AND WIFE.
(10 N. 15th St., Colorado Springs, Colo.)
Lincoln, Neb., Nov. 4-18.

COUCHENOUR, H. M.
(210 Grove Ave., Washington, Pa.)
Washington, Pa., Nov. 4-11.
Wheeling, W. Va., Nov. 14-Dec. 2.

CROUSE, J. BYRON
(Greenboro, N. C.)
Lowell, Mass., Oct. 21-Nov. 4.

DUNAWAY, C. M.
(Decatur, Ga.)
Hinton, W. Va., Oct. 21-Nov. 11.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Cedar Grove, W. Va., Nov. 4-25.

FAGAN, HARRY
(Shelby, Ohio)
Royal Center, O., Oct. 14-Nov. 4.
Open dates.

FLEMING, BONA
(2952 Blackworth St., Ashland, Ky.)
Monongahela, Pa., Oct. 20-Nov. 11.
Johnstown, Pa., Nov. 12-18.
Camden, N. J., Nov. 19-Dec. 2.

FUGETT, C. B.
(2613 Newman St., Ashland, Ky.)
Decatur, Ill., Oct. 28-Nov. 11.
Indianapolis, Ind., Nov. 12-25.
Hattiesburg, Miss., Nov. 17-Dec. 9.
Shreveport, La., Dec. 10-23.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Saratoga Springs, N. Y., Oct. 29-Nov. 11.
Ontario, Canada, Nov. 12-25.
Brownstown, Ind., Nov. 26-Dec. 9.
Sandborn, Ind., Dec. 10-23.
Olivet, Ill., Dec. 24-31.

GRAY, P. B.
(Montrose, Iowa)
Sharon, Iowa, Oct. 17-Nov. 2.
Exline, Iowa, Nov. 4-Dec. 2.
Unionville, Mo., Dec. 4-20.

GRAVES, DOROTHY
(833 Windsor St., Reading, Pa.)
Lakewood, N. Y., Nov. 3-25.

GREGORY, LOIS V.
(Evangelist, Waterford, Pa.)
East Liverpool, Ohio, Nov. 10-Dec. 2.
Cambridge, Ohio, Nov. 5-18.
Malvern, Ohio, Dec. 3-23.

GROGG, W. A.
Mount Hope, W. Va., Oct. 14-Nov. 4.
Sharon, W. Va., Nov. 7-20.
Kinball, W. Va., Nov. 22-Dec. 16.

HAINES, MR. AND MRS. ROBERT.
(Song Evangelists, Rt. 6, Box 106A,
Wichita, Kan.)
Derby, Kan., Oct. 16-Nov. 4.
Wichita, Kan., Nov. 5-25.

HAMES, J. M.
Chillicothe, Ohio, Oct. 29-Nov. 18.
Pioneer, Ohio, Nov. 19-Dec. 2.

HOLLIS, ROSCOE E.
(Pocahontas, Ill.)
Beaver Creek, Ill., November.
Open dates.

HESSON, G. C.
Granville, Tenn., Oct. 20-Nov. 4.
Sullivan's Bend, Tenn., Nov. 7-21.

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

HOLLENBACK, ROY L.
(Cambridge City, Ind.)
Rochester, N. Y., Nov. 4-18.
Cambridge City, Ind., Nov. 25-Dec. 9.

HUFFMAN, JOHN A.
(302 Morton Blvd., Marion, Ind.)
Aylmer, Ont., Nov. 4-25.
Nevada, Ohio, Nov. 25-Dec. 9.

JOHNSON, ANDREW
(Wilmore, Ky.)
Pontiac, Mich., Nov. 1-15.
Yale, Mich., Nov. 18-Dec. 2.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Joplin, Mo., Nov. 4-25.

KINSEY, MR. AND MRS. W. O.
(Singers and Young People's Workers,
Richmond, Ind., Rt. 3.)
Corbin, Ky., Nov. 4-25.

LEWIS, M. V.
(Song Evangelist, 517 N. Lexington Ave.,
Wilmore, Ky.)

LINCOLN, E. F.
(Gary, Ind.)
New Brighton, Pa., Oct. 28-Nov. 11.

LINDSLEY, LEO A.
(1019 Southern Ave., Muskegon, Mich.)
Sciota, N. Y., Oct. 21-Nov. 4.
Ludington, Mich., Nov. 11-25.

McBRIDE, J. B.
(1224 N. Main Ave., Pasadena, Calif.)
Long Beach, Calif., Oct. 29-Nov. 12.

MILBY, E. CLAY
(Song Evangelist, Greensburg, Ky.)
Joplin, Mo., Nov. 4-25.

MINGLEDORFF, O. C.
(Douglas, Ga.)
Cambridge, Mass., Oct. 21-Nov. 4.

MOORE, J. H.
(Sta. "D", Columbus, Ohio)

MORROW, HARRY W.
(Manville, Illinois)
Racine, Wis., Oct. 24-Nov. 11.

MURPHY, WM. J.
(Evangelist and Gospel Singer, 2014 N.
17th Street, Boise, Idaho.)
Springbrook, Ore., Oct. 21-Nov. 4.

NETTLETON, G. E.
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NICE, N. W.
(405 N. Millwood Ave., Wichita, Kan.)
Corbin, Kan., Oct. 28-Nov. 11.

OWEN, JOHN F.
(724 W. 8th Ave., Columbus, Ohio)
Barberton, Ohio, Nov. 4-18.
Canton, Ohio, Nov. 19-Dec. 2.
Oneonta, Ala., Dec. 5-9.
Kingswood, Ky., Dec. 14-23.

OVERLEY, E. R.
(P. O. Box 247, Louisville, Ky.)
New Albany, Ind., Oct. 11-Nov. 4.
Paint Lick, Ky., Oct. 17-Nov. 30.
Barbourville, Ky., Nov. 11-30.

PARKEE, J. R.
(415 N. Lexington Ave., Wilmore, Ky.)
Oddville, Ky., Oct. 22-Nov. 4.
Gorham, Ill., Oct. 22-Nov. 4.
Berry, Ky., Nov. 12-25.
Coshocton, Ohio, Dec. 30-Jan. 13.

POCOCK, E. H.
(133 Parkman Rd., N. W., Warren, O.)
Corry, Pa., Oct. 30-Nov. 11.
Wellsburg, W. Va., Nov. 13-25.
Canton, Ohio, Dec. 3-16.
Warren, Ohio, Dec. 30-Jan. 13.

QUINN, IMOGENE
(809 N. Tuxedo St., Indianapolis, Ind.)
Open dates.
Mayville, Mich., Oct. 30-Nov. 11.
Mayville, Mich., Nov. 13-25.

REID, J. V.
(2912 Meadowbrook Dr., Ft. Worth, Tex.)

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Brooklyn, N. Y., Nov. 2-11.
Lexington, Ky., Nov. 18-Dec. 2.

RIDOUT, O. W.
(Pentecostal Pub. Co., Louisville, Ky.)
Collingdale, Pa., Oct. 30-Nov. 4.

RING, O. F.
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Elkton, Md., Oct. 31-Nov. 12.

ROOD, PERRY
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Columbus, Ohio, Oct. 30-Nov. 11.
Erin, Tenn., Sept. 30-Oct. 21.
New Castle, Pa., Nov. 10-27.

ST. CLAIR, FRED
(Patronage, L. I., N. Y., Oct. 14-Nov. 11.
Norwalk, Conn., Nov. 18-Dec. 16.
Los Angeles, Calif., Dec. 30-Jan. 18.

THOMAS, JOHN
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Kiowa, Kan., Oct. 21-Nov. 4.
Wellington, Tex., Nov. 5-9.
Aline, Okla., Nov. 11-Dec. 2.

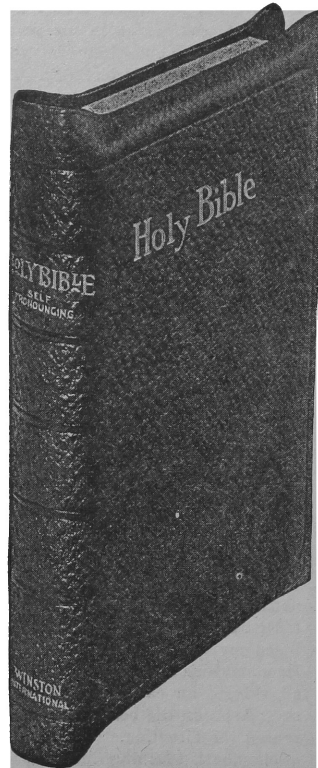
VANDALL, N. B.
(303 Breiten Rd., Akron, Ohio)
Riverside, Calif., Oct. 20-Nov. 19.

VANDERSALL, W. A.
(1208 N. Cory St., Findlay, O.)
Open dates.

VAYHINGER, M.
(Upland, Ind.)
Kennebec, S. Dak., Nov. 18-Dec. 9.
Laurens, N. Y., Dec. 10-Jan. 8.
Ripley, N. Y., Jan. 13-Feb. 8.

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SPECIMEN OF TYPE

TAKE heed that ye do not your
alms before men, to be seen of
them: otherwise ye have no reward
of your Father which is in heaven.
2 Therefore when thou doest thine
alms, do not sound a trumpet before
thee, as the hypocrites do in the syna-
gogues and in the streets, that they

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Toronto, Ont. (Free Methodist) Oct. 14-28.
Houghton, N. Y., Oct. 31-Nov. 10.
Stamville, Ont., Nov. 18-Dec. 2.
Mount Joy, Ont., Dec. 9-23.

WOOD, MR. AND MRS. IRA L.
(Song Evangelists, 39 Dakota Ave.,
Detroit, Mich.)
Yale, Mich., Oct. 15-Nov. 4.

WOODWARD, GEORGE P.
(Artist Evangelist, 120 W. Barnard St.,
West Chester, Pa.)
Sunbury, Pa., Oct. 18-Nov. 4.
New Ringgold, Pa., Nov. 11-25.

SHILLINGTON, PENNSYLVANIA.

The Primitive Wesleyan Church recently closed a good meeting in which the church and its many friends were greatly blessed and helped. The full gospel was preached with no uncertain sound. Rev. Oscar B. Lyon, of New Albany, Pa., was the evangelist and the Kutch Sisters of Lebanon, Pa., were in charge of the singing and music. This company of workers can be used with satisfaction by any camp or holiness Tabernacle. Rev. Lyon is a preacher of the fundamentals, a holiness evangelist without petty hobbies and a thorough teacher of Scriptural Holiness. Kutch Sisters are beautiful singers, well trained, play several instruments, dress neatly and modestly, good altar workers and are real spiritual. Give all of these workers a call and you will have a good meeting that will help your church for many months to come. Rev. Samuel Thomas, a converted Hebrew, is the pastor of this church, and God has rewarded his efforts with a

class of saints and a beautiful church property that is above the average church buildings of the holiness churches. This church is only eighteen months old. Rev. E. E. Sheldhamer, Rev. E. C. Wills, and Rev. J. M. Hames are among the well known evangelists who have conducted meetings in this church. Rev. Thomas would be glad to help any church that needs a revival or convention. He has been used by a number of holiness churches in their drives to raise a building fund; he always draws a crowd. His sermon-lectures on the Tabernacle have blessed and helped multitudes and won souls to Christ and full salvation. Give our Jewish Christian pastor a call for a meeting and he will do you good. He never says anything about his offering and never grumbles; if souls are saved he goes on his way rejoicing.

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as recorded by St. Luke and St. Matthew. A Christmas service of unique beauty, simplicity and biblical background. No elaborate costuming is needed as the Herald does all of the speaking. Several pages of additional recitations enable one to increase the length of the service. The words and music of 'Come Higher, Ye Faithful! All my Heart this night Rejoices; O Little Town of Bethlehem; Away in a Manger; No Crib for his Bed; Hark! The Herald Angels Sing; While Shepherds Watched; Joy to the World! the Lord is Come, and Silent Night; are printed in the program. Complete, with attractive cover in colors. 10c for single copy, \$1.00 for dozen copies, \$6.00 for 100 copies.

Wonderful Results.

The distribution of "Will a Man Rob God," by Dr. H. C. Morrison, has resulted in enough tithes in a certain church, during these hard times, to enable that church to keep its expenses all up to date, with a good balance in the treasury. Try it. Price 10c a copy, or 12 copies for \$1. Very special prices in large quantities.

LOUISVILLE CONFERENCE.

By Rev. C. K. Dickey.

The eighty-ninth session of the Methodist Episcopal Church, South, Louisville Conference, met Sept. 26-30, at Lebanon, Bishop U. V. W. Darlington presiding.

Rev. R. H. Short was elected conference secretary for the fifth time.

Rev. J. W. Weldon presented a gavel to Bishop Darlington for use at this conference and then to be placed in the archives of the Historical Society of the Louisville Conference. This gavel was made from the wood of the cedar post from the cedar fence that inclosed the grave for 100 years of Rev. Valentine Cook, A. M., pioneer Methodist preacher in Kentucky, near where the first camp meeting in the world in 1800 was held in Logan County, Ky., near Russellville. A monument was erected and dedicated on this site to his memory, July 29 of this year, Dr. B. W. Napier, P. E., Bowling Green District, presiding.

Rev. R. V. Bennett, D.D., President Kentucky Wesleyan College, Winchester, Ky., reported 194 students enrolled at the opening this year, 87 of whom are freshmen.

Rev. A. P. White, President Lindsey-Wilson, Junior College, Columbia, Ky., reported an enrollment of 105 students this semester, 78 of whom are Methodist.

Mrs. A. C. Johnson, Secretary Louisville Conference Women's Missionary Society gave the report. The good women are supporting deaconess Cora Lee Glenn in the Columbia District, at Eller's Chapel on the Monticello charge. This is a community center where great good is being accomplished in bringing both a social and spiritual Gospel to these appreciative mountain people. The Wesley House in Louisville continues their splendid work under the efficient Deaconess, Ellen Gainey.

There are 226 societies, 5765 members, who raised for all purposes \$39,000.00, only \$17,000.00 of which was for missions. This shows what our good women are doing for local church enterprises, and in addition they support the regular program of the church.

Mrs. Jessie Ray Williams, Superintendent of the jointly-owned Methodist Orphans Home at Versailles, Ky., reported ninety-five children in the home, the largest number in the history of the Home. An offering was taken for the home amounting to \$905.05.

The Henderson District was restored. The Conference now has seven districts, 168 pastoral charges, 508 societies, 68,263 members, a net gain over last year of 767. Four Protestant Methodist congregations were received into our church on the Lewisburg Charge with Rev. F. J. Sanders, pastor, who reported 254 of the above net gain.

The conference raised for all purposes last year \$517,280.00, which was an increase of \$8,000.00 over last year. We paid 70.66 percent on the benevolences, which was a gain of 8.43 percent over last year. The Louisville District led with ninety-five percent paid on benevolences, all but three of the twenty-five charges paying in full. Dr. J. G. Akin is the presiding elder. The amount paid was \$60,769.00.

An afternoon session was held on Friday afternoon to discuss the new financial plan. This was said to be one of the best discussions on raising benevolences in full ever heard. The Bishop climaxed in the most powerful and overwhelmingly convincing message ever heard at any time before the conference. This same team will visit all the districts at this set up meetings using the same subjects.

The bishop then rose to supreme eloquence condemning the corrupt picture shows. He said that a cigarette smoking, bridge playing, dancing young mother could not train properly children in her home to be our type of Methodists and Christians. He lamented that the family altar had almost died out, that the American Sabbath was passing more rapidly since the evils of the World War came to us across from Europe, heaving to destroy our American ideals given us by our forefathers. He said our fight on the liquor evil will all have to be done over again and that we must gird ourselves for the fight to the finish.

The tone of the conference, the presidency of Bishop Darlington, the reports of the presiding elders and of all the undergraduates, none of whom failed to advance to the next year has never been excelled. In fact our Bishop gave such universal satisfaction, all went away feeling that the eighty-ninth session of the Louisville Conference was one if not the best that has ever been held in our history.

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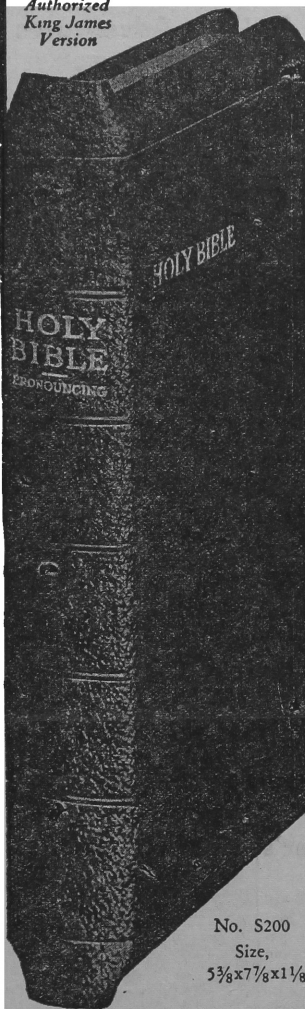
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36 And 'one ran and filled a sponge full of vinegar, and put it on a reed, and 'gave him to drink, saying, Let alone; let us see whether E-I-Y-as will

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A Hive of Busy Bees



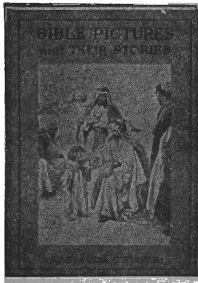
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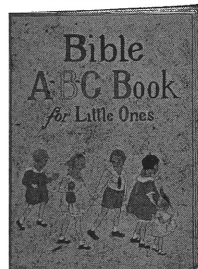
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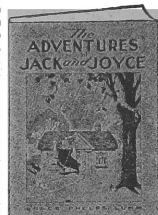
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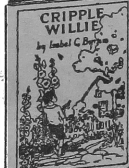
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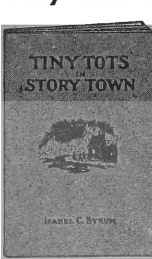
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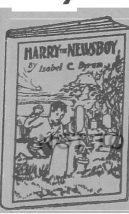
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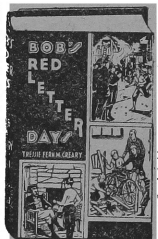
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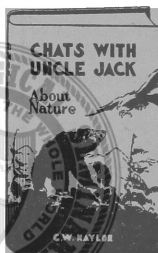


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