

PENTECOSTAL HERALD

and WAY OF FAITH

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GOD KNOWS HOW

By The Editor



THROUGHOUT the Bible we find many significant statements relative to the fact that God knows how. If you read all of the texts about statements relative to the fact that God knows how, from Genesis to Revelation, you will find a rising tide of spiritual inspiration gripping your heart.

A skeptical and unbelieving world puts a question-mark upon the statement: "God knows how." The 73rd Psalm contains a description of those who question God's knowledge and ability. In the 11th verse of the Psalm we read the words: "They say, How doth God know? and is there knowledge in the Most High?" This question of criticism is raised in connection with the prosperity of the wicked, who seem to go unpunished for their sins.

God knows how to deliver the haughty and the proud unto judgment. The Psalmist, who had been lured into a snare through the prosperity of the wicked, is made to realize that God is able to deliver them unto judgment, when he says: "When I thought to know this, it was too painful for me; till I went into the sanctuary of God; then understood I therein." When the Psalmist beheld the judgment that came upon the wicked, he repented of his folly for having well-nigh stumbled at their prosperity. God knows how to bring low the mighty in his judgments upon them.

The God who knows how to send swift judgment on the wicked knows how to deliver the godly out of temptation. Temptation comes to all of those who would live godly lives. Our temptations vary in intensity and kind, and in the appeal which they make to various individuals. In the

10th chapter of 1st Corinthians, 13th verse, we read: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

God knows how to deliver the godly out of temptation. He knows how to give strength to overcome the temptation. He knows how to encourage and comfort us as we wait upon him in prayer, and read his holy Word. Jesus knows how to deliver his disciples from temptation, for he was tempted in all points like as we are. He knows how, for he met Satan on the Mount of Temptation, where, for forty days, he engaged in a mighty struggle with Satan and the powers of hell. He came forth more than conqueror. He defeated Satan, and has made it possible for every child of God to be victorious and conqueror through him.

God knows how to make the wrath of man to praise him. In the 76th Psalm, 10th verse, the Psalmist says: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." God made Pharaoh pay the bill for the education of Moses who led the children of Israel out of Egyptian bondage. God used King Cyrus, the wicked and pagan Persian conqueror of Babylon, to hand down a verdict for the restoration of the Jews to their own land. God used Alexander the Great, the Greek conqueror, to spread the Greek language over the whole of the civilized world, so that it might be used as the vehicle for the spread of the gospel message. God used the conquering legions of Rome in their far-flung conquests in breaking down the barriers between nations as a means for the swift spread of the gospel, illuminating the well-nigh impassable barriers which

would have existed had not the world been knit together into a common empire.

God knows how to make men holy. The first Epistle of Paul to the Thesalonians is a great epistle on holiness. In this epistle Paul himself witnesses to holiness in the 2nd chapter, 10th verse, when he says: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." Also in the 4th chapter, 4th verse, we have the statement: "That every one of you should know how to possess his vessel in sanctification and honor." God knows how, through the blood of his dear Son, to cleanse the heart from all sin.

God not only knows how to cleanse the heart, but he knows how to fill it with the Holy Spirit. Jesus said: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" God knows how to give his children victory through all conditions and circumstances of life. The Apostle Paul says in the 4th chapter of Philippians, 12th and 13th verses: "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

"God is our refuge and defense;
In trouble our unfailing aid;
Secure in his omnipotence,
What foe can make our souls afraid?
"Built by the word of His command,
With His unclouded presence blest,
Firm as His throne the bulwarks stand;
There is our home, our hope, our rest."

—James Montgomery.

PRAYER AND PRAISE

Rev. G. W. Ridout, Corresponding Editor

I.



We read in Acts 16:25, "And at midnight Paul and Silas prayed and sang praises unto God."

Praying and singing at midnight, everything dark, no light, no comfort, suffering from the beating they had received, yet they prayed and sang praises. Dr. F. Howard Taylor and his brilliant wife were traveling in the province of Yunnan, China, and were seized by a band of ruffian bandits, armed with knives, swords and guns. As prisoners, they were taken to the mountains—Mrs. Taylor in front, Dr. Taylor behind. The leader of the bandits walked beside Mrs. Taylor, who was carried in one of the chairs. As they journeyed, Mrs. Taylor became happily conscious that there was an unseen Presence with them and she began to sing:

"Safe in the arms of Jesus,
Safe on His gentle breast;
Here by His love o'ershaded,
Sweetly my soul shall rest."

The bandit listened, then called out to his followers, "Listen! listen! She's not afraid."

"No," said Mrs. Taylor, "we're not afraid. We know that you could kill us at any moment, but we are not afraid to die. If you should kill us we should go straight to heaven to be with the Lord, whom we love and worship." They were safe and eventually delivered.

II.

Missionaries have a wide and varied ministry. I remember the first meal I had in the African Congo, 1930. It was at the mission home of Dora Jane Armstrong, who gave such wonderful service to the sick and to lepers in Africa. She tells about some experiences she had.

"I remember so well my second day in Africa. When I got up at 5 A. M. I found seven lepers sitting on my back porch. They had walked in from a nearby village in the early morning to see the new Mama (Missish "Mama") that the people of God in America Christian Church had sent them. As I looked at their emaciated bodies, their fingerless hands, toeless feet and wistful faces, I said to myself, "Thank God, for my hands and feet. I will never stop working for the lepers. If I'm in Africa, I will bind up their wounds, give them the injections and tell them of the Living Christ who loves them, and if I'm in the U. S. A. I will tell the story to God's people wherever I go and I will write it where I can't go."

I remember going up one day and preaching to these lepers with Dr. Mount. We held an altar service after preaching and the good Doctor told them the way of salvation in their own tongue. Wonderful things are happening. Yes, they cure leprosy now. Dora says:

"We are using Chaulmoogar oil injections for the treatment now. We discharge about 10 per cent of our patients as symptom free, that is too small a percentage. We have a new, more efficacious drug in sight. We are paying one thousand dollars this year for research with the Diphtheria-Toxoid and its results are promising. Scientific experts believe that with the new drug we can rid the world of leprosy in thirty years, but it will be a gigantic task."

Miss Armstrong now is in the U. S. A. If you would know more about this wonderful ministry to the lepers write her thus: Miss Dora J. Armstrong, 411 Henry Grady Building, Atlanta, Ga. Dora has those splendid characteristics that make real missionaries.

III.

Recently we were engaged in evangelistic meetings near Palmyra, N. Y., and went over to the farm where Joseph Smith started the Mormon church in 1830. The Mormons have erected a big monument on the Hill Cumorah where they contend that for 1400 years the record and golden plates lay till they were "discovered" by Joseph Smith. Out of this gold brick came the Book of Mormons. Smith and his followers at the beginning had a lot of trouble, and Smith called them "counterfeiters, thieves, liars and blacklegs of the deepest dye, to deceive, cheat and defraud saints out of their property." Story is told that Smith got some of his illustrations for his book from some Egyptian mummies which he bought from a circus man and found some papyri on them which he translated as the writing of Abraham. Joseph Smith was an unlettered fellow; never had any education. In 1842, Rev. H. Caswell handed Smith a Greek manuscript of the Psalter. Joe looked at it and said, "It ain't Greek at all, except a few words what aint Egyptian is Greek. These characters are like the letters that were engraven on the golden plates." The Mormon Bible at first condemned polygamy but in 1843 Joe Smith testified that God revealed it to him that polygamy was all right. They even thought Christ was married to Mary and Martha. So it goes! Strange what people will follow as a religion. With all their faults the Mormons are

strict tithers and their people are all well to do.

IV.

Finney, who wrought such wonders for God and souls in the last century, was a lawyer. He had a remarkable conversion, then he experienced the Baptism with the Holy Ghost, without ever hearing a sermon on the subject, or attending a holiness meeting. He gave up the law to preach and, in his preaching, he was logic on fire. When carrying on a wonderful revival in Rochester, N. Y., lawyers were constantly in attendance at his meetings, and judges also, many of whom became converted.

Two things Finney contended for: First, that preachers were wrongly educated, hence he would not go to Princeton, as the Synod desired him to. He believed the training there (in rigid Calvinism) unfitted men for real preaching. Second, he believed that the land was full of spurious Christianity. He put it this way:

"Until we put away from the minds of men the common error that the current Christianity of the church is true, we can make but little progress in converting the world."

V.

It was said of Susan B. Anthony, who gave her life and energy to women's rights, temperance, and kingdom work, that she was a "revolutionist aiming at nothing less than the breaking up of the very foundations of society." So intense was she in some of her speeches that the press, in a vicious attack upon her said, she was "Lean, cadaverous and intellectual, with the proportions of a file and the voice of a hurdy-gurdy. Madly she snatches the veil from the face of her maidenly reserve, launches the gunboat of her vengeance, uncorks the bottle of her wrath. Yes, Susan is on tap with a vengeance."

As we read history it becomes obvious that no moral or religious cause ever accomplishes much without that red-heat of spiritual passion for which the world accounted the saints mad.

What we need in our Protestantism today are more preachers and people on fire with a godly passion for God, holiness and truth. We have too many in our pulpits which the Prophet Ezekiel tells about: "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

CAPITOL COMMENT

Jacob Simpson Payton.



IT'S about time for Uncle Sam to turn off the spigots of the beer kegs and to post a guard at the warehouses of all distilleries to insure that their flasks and jugs shall remain undelivered during these perilous times. The most outrageous inconsistency now being practiced by the Government is the favoritism being shown these liquor producers in being allowed to market their reserve stocks.

THE PURCHASING PUBLIC.

At a time when only a pound of coffee per person for five weeks is permissible, and when worried mothers are obliged to measure the points in their ration books over against the appetites of their children, with meat, cheese and butter limited, it is simply inexplicable that the Federal Government should still permit licensed vendors to supply the purchasing public with quantities of intoxicating beverages.

Of course, certain states have begun rationing liquor, but the question will not down as to why Washington should exempt intoxicants when certain individuals have been given dictatorial power over consumption of food, rubber, gasoline and oil.

With commendable acquiescence, residents of the nation's capital accept whatever denial is deemed necessary for the transfer from their own tables to mess halls and field kitchens whatever food is necessary for the nation's warriors. Many wonder, however, how the Government can justify permission to distillers and brewers to use trucks, oil, tires, gasoline and manpower to deliver their befuddling wares which are not respectable enough to be classified as luxuries or nonessentials, but rather belong to the deterrents of our victory effort.

Representative Charles A. Halleck, of Indiana, has introduced a resolution in the House calling for investigation of the curb of ten per cent placed on newsprint by the War Production Board. Certain others of the United Nations have acted to conserve paper and protect the public against the avaricious liquor interests by banning their advertisement from all publications. And yet in a day of increasing scarcity of meat, dairy products and canned goods, these same distillers and brewers who have transformed to destructive uses the very grain that would nourish multitudes are allowed to employ the occa-

sion of their country's peril by advertising their gin and beer bargains in space that would better serve anxious families eager for news of the battles in which their kinsmen are offering their lives.

The hour is long overdue for the war-planners who cry aloud that food will win the war to withhold from consumption the debauching goods that, for all their producers care, may lose it. Were not the long sordid record of these merchants of death known, it might be expected that their consciences would bleed at every pore.

It's about time that the same Government that demands of housewives that they take inventory of their larders, should ask also that distillers take inventory of the space needed for the prosecution of the war which they are using in merchandising their wares. Not many months have passed since respectable citizens were evicted from a Washington apartment house by federal action in order that office space may be obtained. At the same time, there were hundreds of buildings in this same city occupied wholly or in part as salesrooms for alcoholic beverages; yet these undesirable tenants have been allowed to carry on their nefarious business as usual.

There is something ominous in the come-back staged by these enemies of society who only a few years ago were driven back under the vicious cover of gangland, but now in a time of grave national danger are so firmly established in political, financial and popular favor that even the Government declines to curb their rapacity.

LIQUOR RATIONING REFUSED.

From reliable sources has come the report that the Economic Stabilization Board has recently declined the recommendation of the W. P. B. Office of Civilian Supply that a liquor ration of one per cent of the 1941 consumption be ordered. The refusal was made on the ground that the Government needs the taxes on alcoholic beverages, and that a reduction of sales will not be necessary until the present stock, sufficient for three and one-half years, is exhausted.

And so the consciences of men in power instead of moving like a clear, swift stream unimpeded by blood-money, come gurgling forth like the bonded contents of the distillers' keg. Many will interpret the position of our administrators as placing more value on those shekels that will flow

from the smelly tills of the barrooms into Uncle Sam's pockets than upon the hundreds of heartaches and headaches that will follow these sales. They point out that liquor now on hand would last three hundred years for snake bites and other alleged medicinal purposes, but are silent about how many snakes it would send squirming through the inflamed brains of excessive consumers during three and one-half years. Really, some of the mental processes of men in high position in Washington who prate from dawn to dusk about doing everything possible to win this war are rather difficult for even a sober man to follow.

ARMY CHIEFS' COMMENT.

It's about time that certain civilian chiefs caught up with our commanders. It is encouraging to be able to cite the order of the Army Chief of Staff, General George C. Marshall, that after January 25, 1943, sales of anything stronger than 3.2 beer will be forbidden at United States Army officers' clubs, and of Lieutenant-General Dwight D. Eisenhower from the Allied Headquarters in North Africa, that he would not tolerate excessive drinking on the ground that "we are fighting a tough war, and everything we do must be directed toward winning that war."

In the manuals on officers' training issued by the War Department, much serious admonition is given on how imperative it is in order to maintain the morale of the men of his command that an officer should set an example in bravery, self-control, courtesy, dignity, sympathy and sobriety. Apparently General Marshall, who is an experienced soldier and a Christian gentleman, issued his order banning spirituous liquors from officers' clubs on the ground that if their possession and use were officially condoned among men with commissions, by no stretch of consistency could much be said against such practices by soldiers in the ranks.

Gradually but surely the traffickers in strong drink are coming up against the might of the American commanders who, regardless of personal practices and convictions during peace time, realize that a victorious army must consist of fighters with brains unaddled by distillers' products.

There are many adversaries to be overcome on the home front—the submarine along our coasts, fifth col-

(More on page 7, col. 3)

THE HERALD PULPIT

GOD'S BLOOD BANK

C. F. Wimberly, D. D.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."— Lev. 17:11.

IN the currency of the U. S. money they used to run a red silk thread through it. So it is with the blood, as touching our relation to God and salvation. From the first chapters of the Bible unto the end, we never lose sight of the blood. We can remember when doctors would bleed patients for various troubles. How stupid when we know that such a process destroys the very thing they were seeking to save—*life*. We have learned better.

For some time we have been giving blood transfusions for the enemy and in accidents. Life is often saved thereby. But this has some difficulties as the blood used must be the same type, and if not, will be dangerous.

A story is told that in a northern city of the daughter of a wealthy family who was dying in the hospital. They sought far and near for the type of blood needed. One day a little crippled lad of ten, who sold papers to support his mother, and walked with a crutch, knocked at the door of the head nurse's office. He said, "I read about the little girl—just thought maybe my blood might fit." He was thinly clad and undernourished, but to the surprise of all, his blood fit, and he gave it. The little girl's life was saved, but it so weakened the lad that he took pneumonia and died. The whole city was stirred, and a fine monument was erected, and the mother was cared for.

The government recently called for people to give blood—blood banks were in every city. But the difficulty remained, that the type must fit. However, all this has been eliminated. In the United States there are ten Blood Processing Stations. Blood of all types is dehydrated; all the fluid removed, and nothing but blood plasma is left, then it fits all types. This is used on the battlefield. It is marvelous what is being accomplished. Doctors can take the tubes of plasma on the battlefield and give transfusions. Four hundred soldiers were mortally wounded and burned in North Africa,

and with the blood plasma 394 were saved.

It is most significant the relation of Blood with Sin. At the dawn of things God taught the first family that there must be blood in an offering unto him. Christ stood as a Lamb slain from the foundation of the world. Sin has always required blood. On the field of honor, men fought duels, and when blood was drawn, it atoned for the insult or wrong. Our nation sinned in having human slavery but we atoned for it in blood.

Our first church row was caused over this one thing. The devil has fought the blood from the beginning. Cain ignored the blood requirement. Abel put a bleeding lamb on the altar, and God accepted him. From that day until now there has been contention over the Blood. The modernistic *intelligentsia* have poured out their wrath on this slaughter-house redemption. One of them said that the old song, "There is a fountain filled with Blood," should never have been in the Methodist Hymn Book. Do you know what will shut the door of heaven in your face? Not that you may have committed every sin in the Decalogue; but it will be because you have ignored the Blood that bought your pardon. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a Lamb without blemish and without spot." 1 Peter 1:18, 19. If you want to insult God, throw off on the Blood. "Without shedding of blood, there is no remission." Heb. 9:22.

The blood atonement came into full swing on the night of the Passover, when the blood was sprinkled on the door-posts. God told them, "When I see the blood, I will pass over you." Ex. 12:13. For fifteen hundred years the Jews have celebrated this Passover. Then the High Priest entered into the Holy of Holies and sprinkled blood on the Mercy Seat for the sins of the people. But something happened: the Lamb of God appeared, and made the supreme offering in his own blood, and from that hour there has been no priestly office by divine commission. The veil of the Temple was rent from top to

bottom, and now the Holy of Holies is open to all. "Let us enter into the holiest by the blood of Jesus." Heb. 10:19.

The Blood question reached a triumphant climax at the Cross, when Christ bowed his head and gave up the Ghost. Now, we may all become "kings and priests unto God." At Calvary God established a *blood bank*; one that is not limited by lack of resources; it is unlimited in its scope; the type problem is solved. We must depend on blood that fits in type; or, if a processing center is near, we can get benefits without the type. We cannot get blood enough to meet the demands of its need; but God's Blood Bank has no limitations. Its transfusions will heal the sins of the whole world without regard to race, color, or circumstances.

Dr. Berry, a cultured English preacher, full of new theology and modernism, had a very unusual experience. One stormy night, a poor, wretched, ragged girl knocked at his door. When he opened it, she told him, "I want you to come and get my mother in." Thinking the girl's mother was drunk and wanted help to get her in the house, he offered to get the police. "Oh, no, she wants you to get her in. You must come and get her in." No amount of argument would satisfy her, and he went. She led him to the third story of a ramshackle building, a veritable hell-hole of noise and drunkenness. They went into a gloomy room, and on a pallet was lying a poor dying woman. "You must get me in." He began to tell her about the wonderful character of Christ, who loved the world. "Oh, that's not for the likes of me. I am a sinner; always have been a sinner, and I am dying, and I want you to get me in." The cultured brother was on the spot. Finally, he began to think up some scriptures he had learned in his early ministry, John 3:16; then quoted from the 53rd chapter of Isaiah. Finally, she cried out, "Did he say that? Does he mean me?" The good doctor told her it meant her. Then she clapped her hands weakly, and said, "I am in. I'm in." Dr. Berry, telling this, said, "In getting her in, I got myself in."

I read recently the will of J. P. Morgan, father of the man who recently died. At the time he was one

of the richest men in the world. His bank on Wall Street was equal to the great Bank of England. Here are some of the items from his will: "I am a poor sinner saved by grace. Through the merits and mercies of

the shed blood of Christ I am saved, and my faith is anchored in the blood Atonement of my Lord and Savior Jesus Christ." This is not a verbatim statement, but it is the substance of the will of the great financier.

God's Blood Bank runs the whole gamut of human life and character. "It will never lose its power; It will never lose its power; The Blood that cleanseth from all sin, Will never lose its power."

FALSE SUPPORTS

Mrs. H. C. Morrison.



The tendency of humanity is to trust in false supports. Somehow, we are inclined to substitute the shadow for the substance, the chaff for the wheat. We would prefer the twine and wrapping paper to the merchandise of

truth.

Men naturally are religious; they have propensities to worship, but they seem disposed to neglect the "great salvation" and substitute, apparently what seems non-essential, for that which is absolutely indispensable to a true Christian life. It seems that when true religion, with all of its beauties, is presented that we would be eager to accept it, incorporate it into our lives and live a life "hid with Christ in God."

Alas! there is the perverseness of the human heart to consider. In its natural state it revolts from a divine religion and prefers a human sham. Christianity is Christlikeness, and it is a sad fact that the personal sanctity demanded by the Christian religion is the chief objection to it of the unsanctified mind. Men want religion, they want something to worship, but they want something tangible, something external, something independent of the heart. But the Word explicitly declares that "With the heart man believeth unto righteousness." It is a heart affair, this Christian religion which cometh, not with observation, but by the work of the Holy Spirit in regenerating and sanctifying power.

We lose sight of the fact that with the natural heart we cannot please God. "It is deceitful above all things, and desperately wicked. Who can know it?" It is not subject to the law of God, neither indeed, can be. It is likened to a cage of unclean birds, to a whited sepulcher full of dead men's bones. What a picture of ourselves ere the grace of God in regenerating power gets hold of us!

The tendency of fallen human nature is to hanker after the things that

please the senses; an appetite that can be satiated with shows, dances, cards, all sorts of pleasures of the godless world, and there is only one way to get rid of such hankering, and that is by the expulsive power of a new and stronger affection which comes into the heart when self is laid upon the altar of sacrifice, the dross is consumed by the purifying fire of the Holy Ghost, and he takes up his abode in the temple of the human heart. It is heartening to us as we consider the deceitfulness of sin, and the power it has over the human race, to know that there is ONE who is mighty to save from ALL sin, and to keep the citadel of the heart from all encroachments of the evil one.

It would be a new day for the Christian Church if all who profess the name of Jesus Christ would come to realize the obvious necessity of being cleansed from all sin in order that we be Christians who shall really worship God in spirit and in truth. But when men are pressed with the precepts of the Bible and convictions of conscience, that religion, to be saving, must be admitted into the inner nature and become a part of our spiritual being, they persist in reducing it to a diluted form, mixing worldly ingredients with it, so as to destroy its efficacy; or substitute a part for the whole; or displace it altogether by some human device. "Forms and ceremonies" are substituted for the "worship of God in spirit and in truth." As some one has said, "Men make and use substitutes and crutches until they lose the use of themselves, and become permanently stiff and deformed as Christians. They are weaklings afflicted with a chronic feebleness. They live and die in a state of spiritual decrepitude."

Reader, if you are using crutches to support your feeble faith, throw them away and lean upon the everlasting arms of an unshaken faith in the cleansing blood, and see how much better your spiritual traveling will be.

Many a faithful minister has been removed from his charge by the unwarranted interference of one offi-

cious man or woman. The church prospered, the people were satisfied, but one person given to change became restless and began to whisper. The whisperer is seldom worthy of belief. He whispered that the young people desired a change, that the people were all talking about a change, that several persons had asked him if they could not have a change, that the finances were running behind, and unless they should soon get a preacher who would attract outsiders the church would be hopelessly in debt. One whisperer can make a world of trouble.

Have You Done Your Best?

E. E. SHELHAMER.

"Be as holy and as happy,
And as useful here below,
As it is your Father's pleasure,
Jesus, only Jesus, know."

If this is a good standard, let us examine ourselves closely. Friends, are you as holy, happy and useful as God would have you? Of course you cannot make yourself so, but you can humble yourself and say such a big yes to all his blessed will, that he becomes responsible in developing his grace and your powers to the fullest extent.

1. Have you done your best to win your loved ones to Christ? Could you not have done more by prayer and fasting? In witnessing? In loaning good books, or sending a religious paper? When you see them in the coffin it will be too late then to upbraid yourself.

2. Have you done all in your power to get up close to that opposer, or distant brother? Could you not have humbled yourself a little and laid aside your dignity and pride? What if, at first, he does resent it? A soft answer and a kind approach with tears will generally win out.

3. Have you done your best with your spare moments? Could you not be more methodical, always having something on hand to read? Or,

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Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

World-wide Mission Column

EDITED BY G. ARNOLD HODGIN.

CAN ANY GOOD THING COME OUT OF JAPAN?

JAMES CUTHBERTSON.



My answer is 'Yes.' Some of the finest saints I know, live in Japan. I can see now one of the workers, an elderly man, standing before a crowd of heathen, opening a meeting in prayer. A half drunken man walked up to him and smacked him with force on his face. The worker swayed on his feet for a moment, recovered his balance but never opened his eyes nor stopped praying. What would you have done? It was one of the most Christlike reactions I have ever seen.

We had an evangelist who was always fighting T. B. Much of his time was spent in bed, but recovering a little strength, he would be off on his bicycle over the mountains, sometimes snow covered, into the villages round, preaching Christ. He would return with pain-torn throat, leaving blood on his tracks. Once he read in the local paper of the suicide of a prominent business man in a near-by town. "He would not have done that if he had known Christ," said the preacher. So again leaving his sick bed he rode the twenty miles on his bicycle, engaged a hall, wrote by hand notices of special meetings, pasted them up and down. Then he went out with drum and preached Christ at the street corners, and led an interested crowd to the hall where he preached the Gospel after teaching them to sing our hymns. Then he had a general after meeting, staying till midnight to deal with individual inquirers. He did this for four or five nights, by himself. Leaving a little group of rejoicing souls behind him, he returned to his sick bed and never left it. Suffering intense pain, he lost his voice. He wrote on paper such little messages as this, "Yesterday was my Gethsemane; today is my Calvary, but tomorrow will be my glorious resurrection." And so it proved to be.

ASBURY RADIO PROGRAM.

Sunday Morning—7:30—8:00—Old Fashioned Gospel Hour.
Saturday Morning—6:00—6:30—Special Gospel Hour.
Monday through Friday—6:15—6:30—Variety religious programs.
These programs are heard over WHAS, 840 on your dial.
LISTEN—PRAY—WRITE US.
J. Byron Crouse, Radio Director, Wilmore, Kentucky.

The richest blessing in my life came to me in Japan. On one occasion, we met as a group of very hungry missionaries to let God speak to us for five days. We had neither program nor appointed speakers. God came to us in prayer. We were deeply convicted of neglect of prayer, lovelessness, professionalism, critical judgments, etc. We wept before him. He made us bring all the hidden corruption of our hearts before him in confession. We were deeply humiliated. He showed us how unloving we were to our fellow Christians. They are "His Hands and His Feet," but unlike Mary, we had not poured out upon them our "spikenard very precious," that is, the love of our hearts. We admitted the truth of this charge and sought his forgiveness and cleansing. He spoke to us of unfaithfulness in service. But he showed us how wonderfully the Lamb has undone all the work of the Dragon and he kindled in our hearts afresh the fire of the Holy Ghost. How it burned, painfully yet gloriously! God did a work in me and kindled a fire in me which still burns on, and he did it in Japan.

The greatest challenge to the Church today, comes from Japan. National prejudice has spread like a plague. Christians no longer merely dislike each other, but they have permitted hate to their "enemies" to fill their hearts. This is the confession of many Christians to me. A missionary said he would not cross the street to talk about Christ to a Japanese! A prominent Christian worker told me he had no time for them and implied that as far as he was concerned, they could go to hell! Thinking as the ungodly do, many Christians today, making no distinction between the heathen of the race, the Satan-driven military leaders and the children of God, can out-talk the man of the world in expressing contempt, hate and bitterness to-

wards the heathen nation of Japan, a nation the Church had failed to evangelize.

Let us confess our responsibility, the sin of our neglect, if perchance God in his mercy will show us a place of repentance. Let us manifest true and practical love to the "enemy" within our gates, the imprisoned Japanese. Show to them that we seek to be truly Christian, and followers of the One who told us to "love our enemies;" to pray for those who despitefully use us."

Note: Rev. James Cuthbertson is English. He went to Japan as a missionary from England; labored there for some years. He is now in the United States, preaching the gospel. He, as his article suggests, still hopes to preach in Japan.

G. ARNOLD HODGIN.

News and Views.

BY JOHN PAUL.



As humble supplicants before Almighty God, we can but stand, says General MacArthur, till we go back to the Philippines and release Jonathan Wainwright and his men.

Atrocities books are being kept also by the American Department, it has lately been revealed. The purpose is not to retaliate or punish innocent enemy aliens in reprisal, but to try the responsible leaders after the war, in a court of justice.

The filling stations and their overhead petroleum companies handled the late scrap rubber drive free, and have turned in to war relief philanthropies more than two million dollars from the rubber.

Employed by the Government today are about 13,500,000 persons. The payroll per year is thirteen and a half billion dollars.

Lord Halifax, whose ancestor invented the figure of being "kicked up stairs," is a man of devout attitude. As speaker for Chicago's Sunday Evening Club he said, we needed to form a partnership with God—to

have a white hot devotion to match the hot fanaticism of the Nazis.

The mosquito bomber, recent allied production, carries thousand pound bombs and travels four hundred miles per hour. You can make the round trip from England to Moscow for dinner.

Three million young men of draft age have been rejected for lack of physical or mental qualification. To be thus rejected is an experience more bitter to the average young man than going into battle.

Illiterates among the rejected draftees number ten per cent or three hundred thousand. One newscaster, of that tribe who always know, recommends a federal department of education as the remedy. The states have a remedy. We do not want regimented education.

Four thousand one hundred Japanese, out of 25,000, professed loyalty to the United States, and eleven hundred said they would fight for this country. Knowing their background one would pronounce this a good ratio. That's looking at the doughnut rather than the hole.

Prime Minister Chamberlain was too much of a gentleman to deal successfully with Hitler and his kind, said a lady in my family, without thinking how this would sound to Winston Churchill. He is plainly the gatekeeper's nemesis.

Churchill has been to see his sixth cousin again in the White House. His picture and his vigorous phrases prove that this column must take back the remark that the pneumonia attack last winter had permanently slowed him up. It will take more than that.

The Colored Gentleman on the throne of Ethiopia is happy over the total departure of Mussolini and Company from Africa. This improves the complexion of the dark continent, which is now a shade brighter.

Soul-Winning.

ANDREW JOHNSON.

PART I.



HEN Lyman Beecher, father of the famous Henry Ward Beecher, lay dying, a young admiring minister visited his bedside and said:

"Dr. Beecher, you are a great scholar and know almost everything; please tell me what is the greatest, the most important thing in life?" "The greatest thing," said Beecher, "is not

learning; it is not the defense of doctrine, but the salvation of souls."

Beyond the peradventure of a doubt Beecher was correct. The salvation of souls is the greatest thing in life. It is paramount to all other problems and questions. The primary and supreme task of the church is to get souls saved. If the church ever loses its mission as a soul-saving station it will degenerate into a mere bureau of entertainment and become a center of second-rate social service. It will then reach the stage of Laodicean lukewarmness as prophesied by John on the Isle of Patmos.

Today we face the greatest crisis in the world's history and the most critical situation in the church. Out of the deep consciousness of the present unparalleled condition of civilization comes a clarion call to the church to redouble its diligence in the salvation of souls. The church is not required to bring all the world to Christ, but it is under obligation to bring Christ to all the world. The evangelical gospel is still the dynamite of God unto salvation to every one that believeth.

In order to win souls it is necessary to win the attention. Lord Chesterfield, in a personal letter to his son, said: "To be able to fix the mind steady and undissipated upon any object of thought is a sure mark of superior genius." It is much more difficult in the present set-up of society to turn the minds of the people to religion because there are thousands of competition in the picture straining every nerve to catch the eye of the public. Jesus said: "The children of this world are wiser in their generation than the children of light." Modern expert advertising agents have learned by experience that an object in motion more than an object at rest attracts the attention of the public. Hence so many advertisements in the form of swiftly moving electric signs. The old wooden Indian in front of the store has been replaced by more attractive signs flashing and whirling in all directions. The modern experts also know that something novel, new and different appeals to the eye and captures the attention. The church changing in principles and doctrines, should keep abreast of the times and employ all effective methods in reaching the masses. Billy Sunday said: "The church is modern in the sense that she believes that men in the twentieth century should keep up with the times and wear hats instead of turbans, shoes instead of sandals; but she is not modern in the sense that she believes every time a man changes his hat he should also change his head. The church is modern in

the sense that a man should change his scientific views with the advance of science; but she is not modern in the sense that she believes a man should change his religion every time physics puts on a new hat or psychology tailors a new coat."

Pentecost startled the world into attention and made sinners sit up and take notice! If the church will get on fire with the holy flame of an evangelistic campaign it will be the most attractive institution on earth. People will gather to see the fire, be it temporal or spiritual.

In order to win souls it is necessary to win the respect. In a certain sense the church must become more respectable in order to gain and maintain the respect of the world. The church is under no moral obligation to cater to the wicked world in order to win its smiles and applause but it is duty-bound to live before the world so as to win the deepest respect. For some cause or other the world to a great extent has lost its respect for the church. If the church means to "roll up its sleeves" and go into the soul-saving business in earnest it is imperative that the lost respect of the world for the church be regained; for it is impossible to win a soul without first winning his attention and his respect. The militant church is in the world, but not of the world. The church is the bride of Christ and not the mistress of the world. The separation of Church and State is an American doctrine, while the separation of the church from the world is a scriptural requirement. The world expects the church to be different. The church does not have to be like the world in order to win the respect of the world. The fact is, the church has to be different from the world in order to win the admiration and respect of the world. "Let the church be the church," and then it will gain the attention of an indifferent world and maintain the respect of an appreciative world.

(Continued)

CAPITOL COMMENT.

(Continued from page 3)

umnists and saboteurs, and the shortage of critical materials. And let no one overlook the enemy lurking in the liquor warehouses. In such a day as this, whenever a whiskey truck appears on the street, it might be well to sound the sirens just as when an enemy plane approaches.—The Christian Advocate.

Does one have to drink to be popular? It all depends upon whom you want to be popular with.

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This Hour of Destiny.



II.

IN March, 1938, Adolph Hitler made his first big plunge, and took his greatest gamble, when he occupied the Rhineland. Passive barbarism had made such inroads upon the nations that they stood idly on the side lines, and watched Hitler begin the building of an empire that was eventually to threaten the whole world with catastrophe.

Passive barbarism followed a program of appeasement in an effort to save its own hide at the expense of the bondage of other people. China, Ethiopia, Czecho-Slovakia, Poland, were all sold out by a civilization that had become enemy through passive barbarism. We lost the appreciation, the value, and the understanding of the proper use of force in the tragic days when we toyed with destiny. There can be no order without the use of force, and there can be no civilization without order. Force, properly used in the early days of the inroads of the destructive forces of the world, would have saved untold suffering, and the lives of multiplied millions of people.

While we boasted of democracy, we allowed to spring up among us vast groups of the underprivileged in tenement sections of the cities; also among migratory workers drifting from one part of the country to the other, in dire poverty. All the time we claimed that we could not manage our finances and economic systems sufficiently to care for these. But we are managing our finances today under the threat of losing our lives. It has been demonstrated by the vast sums that we have appropriated for war, that we have the potential strength and power to have lifted all of the underprivileged to a higher lev-

el of living, and to give every boy and girl in America the opportunity of an education.

While we boasted of our democracy in the days when passive barbarism sprang up among us, we allowed the things that gave democracy birth to wane in our midst. We allowed the thing that gave to us our educational system to be stabbed and attacked by its own child. Democracy had its birth in the fight of Christian people for liberty of conscience, which was the forerunner of other liberties that we are now fighting for. And without this fight on the part of Christian people for liberty of conscience, in a contest with the State we would not have these other liberties. We neglected God in the heyday of our prosperity, cut down giving to the churches by half, called home our missionaries, and said we were too poor to support them. Now we spend in a single week, vastly more in the great war, than we spent in a whole year for the entire religious program of the churches of America.

The State paid no attention to education a few hundred years ago. The time-honored universities of the world that we have in Europe and in America were established by the Church. This fact was so clearly established that only a few centuries ago, when it was discovered that a prisoner could read and write, he was entitled to a trial by a special court of the Church, for it was understood from his accomplishments that he had a definite connection with the Church. Our education became barbaric. We have had a type of barbarian education that denies God, Jesus Christ, and the Bible, and is based upon a humanitarian basis solely. That education has been brought to the bar of judgment and found wanting.

In this time of broken hearts, broken homes, and broken empires, a cold intellectualism cannot answer the heart cry of men for an anchor that holds in every storm. Our intellectualism that we advanced in the name of progress is a type of the passive barbarism of which we have been guilty in these more recent years.

Peace and sobriety have had terrific blows through the influence of this passive barbarism. While we were on the very edge of the precipice of ruin we toyed with drink, crime, and sensuality. When any one says that Pearl Harbor or Hitler is the cause of this war, he is only dealing with things upon the surface. They were only the harvest of the passive barbarism that has now become a dynamic barbarism in the life of the world. Passive barbarism always leads to dynamic barbarism. The

smouldering fire eventually bursts into the active volcano. We heard the rumblings before the storm broke, but we refused to heed the warning of those rumblings.

This terrific day of judgment which has come upon the world for our sins is also a day of opportunity. It is time for an inventory of our follies. It is a time for repentance and turning from our evil ways. We are being chastened with the severe rod of divine judgment, because we rejected the overtures of divine love. This is the day spoken of by the prophet Zephaniah, who said: "Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law. The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt rear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them."

The purpose of this terrific judgment is stated by the prophet in these words: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

ASBURY THEOLOGICAL SEMINARY SUMMER SCHOOL. Asbury Theological Seminary plans to conduct a summer session each summer, completing a full quarter of work consisting of 15 quarter hours. By taking summer work the student is enabled to accelerate his course so as to encompass his total three years' work within the space of two calendar years plus one summer. In the summer course the Seminary is unable to furnish a tuitional scholarship, yet the total expense need not exceed \$117.00. Time: June 4 to August 6, 1943. (5-day week) Write Dean F. H. Larabee, Asbury Theological Seminary, Wilmore, Ky.

Solitude encourages thinking.

"He Being Dead, Yet Speaketh."

PREACH THE WORD.



The best possible remedy for all the evils of our times is a full gospel; is to preach the Word—the whole Book; to discuss every phase of divine teaching as applied to life here and hereafter.

The preacher should be a constant student of the various phases of Bible teaching, and as the vast realm of truth opens up before him he would be filled with joy and holy zeal to proclaim the truth of God. The people would await the Sunday morning sermon almost with impatience and, many thousands of people would not go to church simply because it is a duty, and endure the sermon with as much patience as possible, or to show their clothes and see their friends, but they would go with keenest interest to hear the minister open up realms of divine truth. The hungry souls of men would look upon, and hasten to pulpit ministrations as to a feast.

All error may be overthrown by the preaching of the Word of God—the whole Word—a full gospel, that saves, satisfies, enlarges and constantly guides the soul in its growth and progress. Earthly faithfulness is possible only by the reception of heavenly gifts. As surely as every leaf that grows is mainly water that the plant has gotten from the clouds, and carbon that it has gotten out of the atmosphere, so surely will all our good be mainly drawn from heaven and heaven's gifts. As certainly as every lump of coal that you put on your fire contains in itself sunbeams that have been locked up for all these millenniums that have passed since it waved green in the forest, so certainly does every good deed embody in itself gifts from above. And no man is pure, except by impartation; and every good thing and every perfect thing cometh from the Father of lights.

The dissatisfaction and disappointments of life do not affect the man who has learned to find his supplies in God. Other hearts may be empty, but his is full; others may be fainting for very weariness, but he is full of buoyancy and vigor, so that he does not see when the heat cometh. To him the world, though his place of

discipline, is by no means the waste, howling desert that it is to the man of the world; it is one apartment of the great Father's house, and in every part of that house there is for the members of the family, "bread enough and to spare."

Whatever we may do, we shall always find if we would do it with any good results, that God must go first and strike the first blow. Our business is to act concurrently with God, to follow him, and, without murmuring before him, strive to be co-workers with him. Having God in providence to go before as a guide, a Christian who follows him will be sure in the end to come off victorious. But for the man who stands out of the divine order, and who opposes, with the weak shield of human strength, God's irreversible arrangement, there is no help. The chariot wheels of the Almighty will pass over him and grind him to powder.

Any attempt to correct other people's faults in a spirit of impatience is far more likely to do harm than good. Even with your own minister, your brother in the church, your wife, your children, your next-door neighbor, you can accomplish nothing by impatience. Gentle and loving rebuke is always mighty, but fretful and angry faultfinding is sure to defeat its end. Even your wife hardens toward you when you passionately upbraid her, and bitter reviling breaks down every natural sentiment of affection and respect in the breasts of your children. The simple truth is, that when you are out of patience you are out of reason, and all power for good is gone. I look back with gratitude and affectionate appreciation to those aged ministers who kindly corrected me and pointed out faults that would have become a serious hindrance to my usefulness. These brethren were courteous and, evidently, had for me a Christian love. They performed the operation

of removing an excrescence with such delicate tenderness that there was no bleeding wound or remaining scar.

REMEMBER ASBURY THEOLOGICAL SEMINARY IN YOUR WILL General.

I give and bequeath to Asbury Theological Seminary, a corporation existing under the laws of the State of Kentucky, located in Wilmore, Kentucky, Dollars, to be used for such purposes as the Trustees of the Seminary may direct.

HAVE YOU DONE YOUR BEST?

(Continued from page 5)

keep some tracts ready to give out? Or, find time to visit that sick one around the corner, or in the hospital? "Redeem the time because the days are evil."

4. Have you done your best to get out of debt? Perhaps you cannot pay all at once, but by self-denial and self-sacrifice could you not reduce the total a little each month? This would prove your sincerity and compel respect. And, who knows, it may do not only this, but cut your bill in two.

5. Have you done your best with your money and property? If you knew the end would come in one year, would you not give more freely? Why wait until death compels you to relinquish your hold, then let ungodly relatives handle your hard earned savings? Why not get some solid satisfaction, by doing something nice personally, before you go? It is wicked to clutch tightly a bag of securities until the last breath, then say, "Here it is, take it and do all you can with it, for it nearly damned my soul." Better lend it to the Lord now and he will repay it with big dividends.

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I hereby subscribe for the H. C. MORRISON MEMORIAL BUILDING BOND, as an investment gift for the erection of a memorial monument, in the form of a splendid building for Asbury Theological Seminary, in memory of Dr. Henry Clay Morrison, payable in cash, war stamps or war bonds, in the following denominations: Put an X in center of square opposite amount of Bond desired.

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SIGNED ADDRESS

OUR BOYS AND GIRLS

THE COLONEL'S WORD WILL STAND.

During my military service in India, I had in my regiment a little bugler who was too weak and delicate for the life he had to lead; but he was born in the regiment, his father had been killed in action, and then his mother drooped and died. After his mother died his life was made miserable by the scoffing sneers and ribald jokes of the men.

When little Willie Holt was fourteen years old, the regiment was bivouacking some miles from camp for rifle practice. I had intended leaving the lad behind, but my sergeant-major begged hard to "take him along." "There is mischief in the air, Colonel," he said; "and, rough as they treat the lad, his pluck and his patience tell on them; for the boy is a saint, sir."

One night the targets were thrown down and otherwise mutilated. On investigation the act was traced to occupants of the very tent where Willie Holt was camped.

In vain I appealed to them to produce the man, and at last I said: "If any one of you who slept in number four tent last night will come forward and take his punishment like a man, the rest will get off free; but if not, there remains no alternative but to punish you all, each in turn to receive ten strokes of the cat."

For the space of a couple of minutes, dead silence followed; then, from the midst of the prisoners, Willie Holt came forward.

"Colonel," said he, "I am ready, please may I take it now?"

In a fury of anger and disgust, I turned upon the prisoners: "Is there no man among you worthy of the name? Are you all cowards enough to let this lad suffer for your sins? For that he is guiltless you know as well as I." But sullen and silent they stood, with never a word.

Then I turned to the boy, as he repeated, "I am ready, sir."

Sick at heart, I gave the order, and he was led away for punishment. Bravely he stood with bared back, as one, two, three strokes descended. At the fourth a faint moan escaped his white lips; but ere the fifth fell Jim Sykes—the black sheep of the regiment—seized the cat, as with choking utterance he shouted: "Stop it, Colonel, stop it, and tie me up instead. He never did it; I did;" and with convulsed and anguished face he flung his arms around the boy.

Fainting and almost speechless, Willie said, "No, Jim, you are safe now, the Colonel's word will stand." Then his head fell forward—he had fainted.

The next day I visited the hospital tent and saw Jim Sykes at the lad's bedside with drops of sweat standing on his brow as he muttered brokenly: "Why did ye do it, lad?"

"Because I wanted to take it for you, Jim," Willie's weak voice answered tenderly. "I thought it might help you to understand why Christ died for you."

"Christ died for me?" the man repeated. "Yes, he died for you because he loved you. I love you, Jim, but Christ loves you much more. I suffered for only one sin, but Christ took the punishment for all the sins you have ever committed. The penalty was death, Jim, and Christ died for you."

"Christ has naught to do with such as me, lad; I'm one of the bad 'uns; you ought to know."

"But he died to save bad ones," answered Willie. "After you have sinned against him he loves you so much that he came all the way from heaven, and suffered and died in your place, and now he is calling you. He wants to cleanse you from every stain of

sin and make you fit for his presence. He was wounded for your transgressions, he was bruised for your iniquities, the chastisement of your peace was upon him."

The lad's voice failed him, but he laid his hand gently on the man's bowed head and his spirit passed over from earth to heaven.

Dear Aunt Bettie: I wonder if you would let a South Carolina girl join your happy group? I am eight years old, and in the fourth grade. I go to Mica School. I have blond hair and gray eyes. Grandmother sends us The Herald. I enjoy page ten very much. I would like to have some pen-pals.

Linda Kathryn Turner,
Star Rt., Dacusville, S. C.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? I was eleven years old February 15. I have light blue eyes and blond hair. I am four feet, nine inches tall, and in the fourth grade. Brother Adrian is in the same grade. He is eight years old. I have two pets, a dog and cat. I go to the Baptist Church in Vadis where I live. We don't take The Herald but my Uncle does. As this is my first letter I would like to see it in print. I will try and answer all the letters I receive from any boys and girls.

Glea Brannon,
Vadis, W. Va.

Dear Aunt Bettie: Here comes your correspondent again to join the army of boys and girls. I just feel myself as one of the great family of page ten of The Herald. I pray I find ample space to get this in print this time.

I want to say thanks for all the letters and cards I have gotten from the pen-friends from U. S. A. I have felt that they are praying for me—even now. May the Lord bless you all!

Several are owing me letters now, but I hope as they see this in print that they will buck up and answer me soon. The war has come to you and many of the friends are busy at work of some defence character I know but they must take sufficient time to answer the letters of one whom they like to hear from. We are feeling the weight of the war just now but one thing sure we can give it and we can take it.

But here is something more important. We are in a holy warfare for lost souls, and we must be fighting against the hosts of sin every day. All things point towards the soon coming of Jesus. May the Lord help us to be ready when he comes.

I am still carrying on my mission work here in the district of Maryland, and am trying now to finish up the church here. I am very busy going from place to place building for the Lord, and preaching as usual. The services here are pretty good as usual, but the war conditions have impeded a bit. As to night meetings it is hard for us to have any now for we have no electric lights in this district, and oil and gas are almost impossible to get, but the Lord is still on our side. One thing we can be sure and that is, grace is not rationed nor never will be. Look up my friends, and trust Jesus!

It pained my heart to hear of Dr. H. C. Morrison's death! Now the only thing for us as young men and women is to try and get a double portion of his spirit to fill the front lines for the battle is on for souls and against sin everywhere.

I must curtail this letter to you for this

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time but to those that write me they will find that I have much to tell them, and I trust they will find in me a real friend. Continue praying for us and the mission cause. I hope to hear from many of you dear friends.

The Lord bless you and The Herald big family of old and young alike. I am, yours in Christ,
W. O. Barnett, Jr.,
Maryland, Gordon Town P. O., Jamaica, B. W. I.

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Young People's Column

DAVID A. SEAMANDS
Stillwater, New Jersey.

**"MEETING AND DEFEATING
TEMPTATION."**



Songs: "Yield Not To Temptation," "I Would Be True," "True Hearted, Whole Hearted," "In The Hour of Trial," etc.

Prayer: For "the whole armor of God," to defeat temptations.

Scripture: James 1:2-4, 12:17.

The following talk may be given by one person or divided into two separate talks.

1. **Temptation must be met.**—"Every man is tempted." (Vs. 14). Every person who is in his right mind, must face temptation. Every Christian has to meet temptation. Remember, there is no experience (Conversion or entire sanctification), or no stage in the Christian life (A "babe in Christ," or a "full grown man,") that removes us beyond the reach of temptation. God can save or cleanse us "in the twinkling of an eye," but to build Christian character takes time, and can only come through growth in grace. It comes through constant meeting and overcoming temptation. There are three sources of temptation:

- (1) The world about us—though we are not "of" the world, we are still "in" it and must face its temptations.
- (2) The flesh within us—the big Pope "Self," which must always be kept on the Cross.
- (3) The Devil who is constantly with us. Jesus believed in Satan, so there must be a real personality of evil to be defeated.

(In closing tell of your own town and some of the things in it that are the worst temptations which would lead people astray.)

II. Temptation can be defeated!

There are two ways of defeating temptation.

(1) By understanding what it really is. Explain as clearly as you can, the difference between God's trying us, and the Devil tempting us. Then the difference between being tempted and sinning. Use personal experiences to illustrate these differences. Remember "you can't keep the birds from flying over your head, but you can keep them from roosting in your hair.")

(2) By the power of God. That is by prayer, the Bible, and the forming, by God's grace, holy habits. Jesus defeated all three of his temptations by quoting scripture—"it is written." That's a splendid pattern for us to follow. Close with this story. An English aviator heard a sound in the back of

his plane, as if some animal was gnawing at his provisions, or his gas or oil line. Knowing that there was no place to land he finally put on his oxygen mask and climbed higher and higher, until the air was so fine that the animal died. That's the way to defeat temptation, climb so high with Christ that temptations will die for lack of air.

CALLED HOME

CHAPPELL.

J. F. Chappell passed to his reward April 17, 1943, age 82 years. He was laid to rest in the Pleasant Hill cemetery. From boyhood, he had been a Christian and was Sunday school superintendent many years. He had been a reader of The Herald for many years.

He was married to Mrs. Beulah Young and they lived happily together for 53 years, she having passed away three years before he did. Four sons and four daughters survive, 44 grandchildren and two great-grandchildren.

He was married to Mrs. Joe Perry, December 16, 1943, who survives him. He said he was ready to go, and had nothing to dread. He was a friend of the poor, loved his church and always attended when possible. May we all so live that we shall meet him again where partings are no more, where no sad farewells are spoken and where tears and trouble never come.

His daughter-in-law,
Mrs. F. C. Campbell.

BRADWELL.

Mrs. H. E. Bradwell, who for many years was a loyal member of the Blue Creek Methodist Church, was laid to rest May 14, 1943, in the beautiful little cemetery that was a very sacred place to her. Sister Bradwell lacked only a few days reaching her 75th birthday. She died in the Quincy Hospital, after several weeks of serious illness; her church, many friends and loved ones mourn her departure. The vacant pew of her congregation will be heart-rending to her many friends and relatives because of the energetic, sacrificial service that she has rendered for many years for the ongoing of the little Methodist Church that she loved so much. But in her passing she left behind a sum of money that will be used to carry on her good work in maintaining the property of her church.

She was survived by four brothers and one sister, four daughters and two sons. The brothers and sisters are as follows: M. D. Stoutamire, J. D. Stoutamire, T. D. Stoutamire, and Mrs. Carrie Hosford. Her children are Mrs. Rena Shuler, Mrs. Estrella Smith, Mr. Carl Bradwell, Mrs. Cleola Buckley, Mrs. Alma Nadreau, and Dr. C. O. Bradwell.

The Rouse Funeral Home of Quincy had charge of the funeral. The pallbearers were Watson Smith, Couette Smith, Barney Stoutamire, Flavy Stoutamire, Jessie Stoutamire, and Edgar Haywood. The religious service was conducted by Rev. Wm. L. Windsor, pastor, assisted by Rev. E. A. Wilson, pastor of the Quincy Methodist Church.

"We miss you here, dear loved one,
Since from us you've gone away,
But we hope to meet you up yonder
In that land of cloudless day."
William L. Windsor.

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SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson XI.—June 13, 1943.

Subject.—God's Exceeding Great Promises.—2 Peter 1:1-11.

Topic.—Our Response to God's Promises.

Golden Text.—Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.—2 Peter 1:4.

Practical Truth.—The promises of God give us assurance of salvation in this world and in the world to come.

Time.—Peter wrote his Second Epistle near the end of his life to the same Christians to whom his first letter was addressed, about 68 A. D.

Place.—There is no evidence of any sort which can help us to determine the place of writing. Peter may have been at Babylon, or at Rome, or at some intermediate point in the journey between the two cities.

Introduction.—It is interesting to note the solicitude Peter had for those to whom he was addressing these letters. Their spiritual welfare seemed to have been his personal business. He had, in all probability, heard of heresy springing up among them, and was doing his best to nip it in the bud before it took hold upon the true followers of the Lord. A little heresy can play havoc in a hurry.

His manner of addressing them is good psychology. He does not hold himself above them nor keep them at arm's length, but he says, "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." In other words, he tells them they are just as much in God's sight as he and the other apostles. He follows this with a far-reaching benediction which is calculated to strengthen and encourage them to hold on to the faith that had been delivered to them, assuring them that they had received it through divine power and the knowledge they had of God.

With this, he moves on to "God's exceeding great and precious promises," sweeping into that which is almost beyond finite conception, as he adds, "that ye might be partakers of the divine nature," and thereby escape the corruption which is so rampant in the world. But, he does not stop with what might be escaped. Instead, he gets mixed up in religious mathematics, until one almost needs an adding machine to keep pace, showing its beneficial results, and likewise showing the detrimental results if one fails to make the additions. After all, he is showing the divine purpose in the promises: developing, in man, "likeness unto God, in Christ Jesus."

The question, What is the worth of the promises, naturally arises. That is, can they be depended upon? All promises cannot. It depends on who is back of them. Man often fails; the devil nearly always fails; but God never fails. These are God's

promises of which Peter is writing. They can be depended upon to the last letter.

However, it must be noted, in almost every instance there are conditions upon which the promise will be granted. This is always the case when it comes to the works of divine grace, including the rich spiritual blessings which God so graciously showers upon his children. The beauty of it is, God does not require any conditions that are unjust, nor does he require any that are not for the Christian's good.

The Practical Truth of the lesson is most encouraging. "The promises of God give us assurance of salvation in this world and in the world to come." With such a glorious hope any soul can well afford to comply with the demand of God. On the other hand, failure to comply not only robs of such a hope, but jeopardizes the soul forever.

Comments on the Lesson Text.

2 Peter 1:1. A servant.—A bond servant. He was this as well as an apostle, and truly did serve his Lord. Obtained like precious faith with us.—The same sort of faith which he had and the other apostles had obtained. It was likewise precious to them. Through the righteousness of God.—The act of God, in bestowing salvation, is right and without impartiality. All are treated alike when they come to him.

2. Through the knowledge of God.—"The sphere in which alone grace and peace can be multiplied." The knowledge of God is "full knowledge."

3. His divine power hath given.—The source from which all of the spiritual blessing must come. None else has power to give them. Life.—This refers primarily to spiritual life or the life that comes from above. Godliness.—Living that is "likeness unto God, in Christ Jesus." Hath called us to glory and virtue.—Hath called us to his own glory, that we might show forth his virtues and perfections.

4. Exceeding great and precious promises.—Promises that are as infinite as God is, and likewise as precious. They do us no good unless we meet conditions and appropriate them unto ourselves. By these ye might be partakers of the divine nature.—That is, made partakers of Christ. The divine nature is imparted to those who believe unto salvation, and they become new creatures. Having escaped the corruption, etc.—The new nature imparted by the power of God saves the individual from the corruption which is produced by the old lustful nature.

5. And beside this.—Really, for this reason. Giving all diligence.—Putting forth the best effort possible. Add.—As voice is added to voice in a great choir. "Minister additionally." Virtue.—"Moral excellency; manly strenuous energy, answering to the virtue (energetic excellency) of God. Knowledge.—"True wisdom by which your

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faith will be increased, and your courage directed and preserved from degenerating into rashness.—Clarke.

6. And to knowledge temperance.—Moderation or self control in all that one does. And to temperance patience.—The proper poise and balance in bearing trial and difficulties. And to patience godliness.—That kind of living that is God-like, characterized by reverential fear.

7. And to godliness brotherly kindness — Real love and kindness toward all the other members of God's family. And to brotherly kindness charity.—This love reaches further than just to the members of Christ's flock. It covers the world of mankind, friend and foe alike.

8. This verse is an expression of what takes place in the heart and life of the one who has the enumerated graces, above, abiding within the heart. Christian fruitage is the reward.

9. He that lacketh these things is blind.—To lack such is to be void of true spiritual sight. The things of the heavenly kingdom hold no beauty for him, for he is not able to see them. He has closed his eyes to the light.

10. Give diligence to make your calling and election sure.—Eternal salvation is dependent on the grace of God, but at the same time it is dependent on the individual himself. As the colored brother says, "God, he votes for you; the devil, he votes against you; and you, you votes for yourself, and that decides the case." If ye do these things.—The Christian graces mentioned above. This part of the election is the Christian's to perform. Ye shall never fall.—Such living will make the eternal heavenly reward certain. The soul will be secure.

11. The everlasting kingdom.—The place which Jesus has gone to prepare for those who love him. "For eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

NOTICE!

People's Bible School, Greensboro, N. C., has an opening for a good Bible School teacher; also High School teacher, and a good married couple to operate dining room and premises. Single teachers preferred. Address Jim H. Green, Rt. 3, Box 35, Greensboro, N. C.



Our Evangelists.



I have been in the ministry for twenty-two years. I had six years in the field of evangelism. Have conducted revivals for twenty-one different denominations, working and traveling in 32 states. We have seen thousands saved and sanctified. My field

has been from New Jersey to Texas and from Florida to Canada. My summer work is with the camp meetings and the fall and winter I am kept busy in the churches. I have made a special study of the Book of Revelation and have gone through the book teaching it some sixty-five times. God has blessed this study with hundreds getting a vision of this day in which we find ourselves. I am president of the Aliceton Holiness Association with camp grounds near Gravel Switch, Ky.

Dr. Andrew Johnson says: "Brother Terry's message on Repentance is the greatest I ever heard." Rev. A. J. Smith says: "Brother Terry preaches the gospel with such power and unction sinners are moved to repentance and believers to full consecration."

Yours for old-time revivals.

Evangelist T. L. Terry,
Roachdale, Ind.

PERSONALS.

The Manville Holiness Camp Meeting, Manville, Ill., for some thirty years has been going for God and holiness, located in as beautiful a spot as is to be found on earth. The natural scenery is wonderful and restful. The place is especially adapted to worship. This year we have Doctor and Mrs. Chastain and others for workers and anticipate a great year. The meeting will be held June 26 to July 5. There are some cabins on the grounds available for the early comers. People come from Chicago, Indiana and the surrounding communities. A great place to spend the Fourth of July. For information write our Secretary, Wilder Hoobler, Manville, Ill.—H. W. Morrow.

I am happy to report a fine revival in the Sabra Methodist Church, Morgantown, W. Va., under the inspiring leadership of Rev.

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Lucien D. Smith, pastor of the Second Methodist Church, Ashland, Ky. On January 17, following the close of the evangelistic campaign of two weeks, twenty-four persons, about half of them adults and heads of families, joined the church. I have intentionally waited almost four months after the revival closed before telling your readers the glad news that genuine conversions have meant faithful and enduring joy and service in my church, with the converts.

The writer remembers how hard it was to persuade the preacher-loving members of his church to let him come to this university town, but prayer, persuasion and persistence presently prevailed. "Brother Lu" may be the man you are looking for; and if you look to God first, as my people and I did, your prayers may be answered at the mercy seat.—Rev. N. L. G. Anderson, Pastor.

April of 1943, the Lord definitely led us to the Woodland Park Baptist Church, Chattanooga, Tenn., as assistant to the pastor and choir director. During the past three years we have participated in more than 75 meetings and camp meetings. It is great joy to be in the very heat of the battle and to hear the cries of mercy of some poor sinner who has been wounded by the gospel guns. We are in the largest church in Chattanooga, which stands for a full gospel and a separated life. For the past three years there hasn't been a service without some one coming to the altar for prayer. Rev. E. L. Williams, pastor, is a consecrated man who believes in and preaches holy living. We have more than 1800 members. Our choir seats 253 people and the auditorium seats 1800 and is filled at both services on Sunday. Write us, care Woodland Park Baptist Church, Chattanooga, Tenn.—James (Jimmie) Waters.

The Calvary Holiness Church, Bloomington, Ill., is delighted to report a gracious outpouring of God's presence during our recent revival. Rev. I. B. Sipes was our evangelist and did some wonderful preaching. Hearts were stirred under the heart-searching messages. The interest of the young people was good. It was a general revival of the church. Many were awakened to the need of a closer walk with the Lord. At the

close of the revival there were a number at the altar.—Luther M. Lovell Pastor.

I thought your readers might be interested in the results of a revival conducted in the First Methodist Church, DuQuoin, Ill., by two Asbury students. Rev. Jack Shuler did the preaching and Rev. F. D. Borland led the singing and worked with the young folks. The meeting lasted for only eight days and nights as that was as long as the boys could be away from their school work at Asbury, but there were about thirty definite victories at the altar and the work still moves forward. The leadership of "Pete" Borland in congregational singing and special numbers was of the highest type, and the preaching of "Jack" Shuler was accompanied by the presence and power of the Holy Spirit. We received several members as a direct result of the meeting and the work among our young folks has taken on new life and they are now anxious to see others saved. These young men proved to be among the best workers that I have ever had to assist me in a revival in the thirty years of my ministry.—O. H. Sweitzer, Pastor.

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EVANGELISTS' SLATES

ALLEN, E. O.
(Preacher and Bible Teacher, 200 East Boulevard, Marion, Illinois)
So. Roxana, Ill., May 23-June 6.

BEATY, B. K.
(Taylorsville, Illinois)
Worden, Ill., May 24-June 6.
Zigler, Ill., June 14-28.

BLACK, HARRY
(5701 Monterey Rd., Los Angeles, Calif.)
Hamilton, Ohio, May 27-June 6.
Dayton, Ohio, June 10-20.
Robinson, Ill., June 24-July 4.

BRASHER, J. L.
(Attalla, Alabama)
Goodwater, Ala., May 30-June 13.

BRASHEAR, J. E.
(Tunnel Hill, Ga.)
Dalton, Ga., June 20-July 4.
Pelham, Tenn., July 4-17.
Tunnel Hill, Ga., July 17-Aug. 1.

BRECHERSEN, MR. and MRS. LOREN
(Song Evangelist, 38 Frederick St., Binghamton, New York)
Cressona, Pa., June 10-20.
Pontiac, Mich., June 27-July 11.

BRYANT, EARL BENTON
(Song Evangelist, Cartersville, Ill.)
Sandoval, Ill., May 31-June 13.
Danville, Ill., June 15-20.
Beecher City, Ill., June 21-July 4.

BURK, REV. and MRS. R. E.
(Evangelist and Singers, Pianist, 601 E. Grace-lawn Ave., Flint, Michigan)
Marlette, Mich., June 7-11.
Brushton, N. Y., June 20-July 14.

BURNEM, REV. and MRS. EDDIE
(Gallipolis, Ohio)
Ashville, Ohio, June 7-13.
Grove City, Ohio, June 14-27.
Open date—June 30-July 11.

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Talledega, Ala., June 7-20.
Lincoln, Neb., June 24-July 3.
Mt. Lake Park, Md., July 4-12.
Greenfield, Tenn., July 20-August 1.
Sioux City, Iowa, August 5-15.

CARNES, B. G.
(Wilmore, Ky.)
Jonesville, Ky., June 7-20.

CARTER, JORDAN W.
(Wilmore, Kentucky)
Forest City, N. C., June 6-20.
Greensboro, N. C., June 20-July 4.
Shelby, N. C., July 6-18.

CHASTAIN, E. C. and WIFE.
(Evangelist, Musicians, Singers, Clay City, Ind.)
Coal Fork, W. Va., May 23-June 13.
Manville, Ill., June 25-July 5.

CHURCH, JOHN R.
(Rt. 1, Winston-Salem, N. C.)
Coshocton, Ohio, June 10-20.
Springerton, Ill., July 1-11.

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker, Box 36, Wilmore, Kentucky)
Romeo, Mich., July 29-Aug. 8.
Detroit, Mich., August 9-22.

COUCHENOUR, H. M.
(Boynnton, Pa.)
Farmland, Ind., June 6-20.
High Point, N. C., June 24-July 4.
Bentleyville, Pa., July 8-18.

COUSE, JOSEPH
(Wilmore, Kentucky)
Atlanta, Ga., June 7-20.

DAVIS, Wm. ELLIS.
(Singer, preacher, accordionist, Sims, Ill.)
DeRidder, La., May 19-30.

DENTON, JOE
(1109 Lexington Ave., Akron, Ohio)
Zanesville, O., June 27-July 11.
Open date—July 14-25.

DUNAWAY, C. M.
(120 Terrace Dr., N. E., Atlanta, Ga.)
Easley, S. C., June 13-27.
Repton, Ala., July 1-11.
Open—July 18-August 1.

FERGUSON, DWIGHT H.
(Cardington, Ohio)
Arlington, Tex., June 25-July 4
Shreveport, La., July 6-18.

GADDIS-MOSER EVANGELISTIC PARTY
(Winona Lake, Indiana)
Clifton, Kan., June 1-13.
Oakdale, Neb., June 15-27.

GIBSON, JAMES
(Irish Evangelist, 35 Shawnee Ave., Ft. Thomas, Ky.)
Loris, S. C., June 8-20.
Uhrichsville, Ohio, June 27-July 11.

GROCE, J. W.
(Box 1383, High Point, N. C.)
Tobaccoville, N. C., May 31-June 13.
Asheboro, N. C., June 20-July 2.

HAMES, J. M.
(Greer, S. C.)
Open—June 7-27.
Waterloo, Iowa, July 1-11.
Knoxville, Tenn., June 7-20.

HICKS, LAWRENCE B.
(Pelham, Tenn.)
Tunnel Hill, Ga., June 6-19.
Jackson, Tenn., June 20-July 3.

HOWARD, FIELDING T.
(321 Commonwealth Ave., Erlanger, Ky.)
Open date—May 31-June 13.

JOHNSON, ANDREW
(Wilmore, Kentucky)

KELLER, J. ORVAN and WIFE.
(Evangelists, Singers With Electric Hawaiian Guitar, Logan, Kansas)
Lawrence, Kan., June 6-20.
Hollis, Kan., July 11-25.

KENNEDY, ROBERT J.
(Preacher and Singer, P. O. Box 171, Dallas, Tex.)
Open dates.
Valley Mills, Tex., June 13-23.

LINDER, FORREST E.
(Americus, Ga.)
White Oak, Ga., July 3-10.
Roberta, Ga., August 16-22.

LINCICOME, F.
(Gary, Indiana)
Oklahoma City, Okla., May 31-June 6.
Hibbit, Minn., June 13-16.
Hibbitown, N. D., June 17-27.

McAFEE, H. H. and WIFE.
(Box 543, Lakeland, Florida)
Many, La., June 9-20.

McCRORY, WILBERT T.
(2200 So. 10 $\frac{1}{2}$ St., Terre Haute, Ind.)
Palestine, Ill., May 30-June 20.

McGHIE, ANNA E.
(Ft. Valley, Ga.)
Montgomery, Ala., May 30-June 13.
Oklahoma City, Okla., June 20-25.

MILBY, E. CLAY
(Song Evangelist, Bentonville, Ark.)
Cynthiana, Ky., June 6-20.
Delanco, N. J., June 25-July 4.

OVERLEY, E. R.
(848 Angliana Ave., Lexington, Ky.)
Cynthiana, Ky., June 3-20.
Centerville, Ky., June 21-July 4.
Bonifay, Fla., July 8-18.

PAPPAS, PAUL JOHN
(R. R. Farpon Springs, Fla.)
Mt. Olivet, Ky., June 20-July 11.

PARKER, J. R.
(415 No. Lexington Ave., Wilmore, Ky.)
Topeka, Kan., June 3-13.
Marietta, Ga., June 14-27.
Franklin, Pa., July 1-11.

PAUL, JOHN
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.

PHILPOT, J. H.
(411 Jefferson St., Fredonia, Kan.)
Scott City, Kan., May 18-June 13.
Paoli, Ind., June 14-27.
Clarksburg, Ind., July 13-25.

RICHARDSON, M. H.
(800 N. Lexington Ave., Wilmore, Ky.)
Corinth, Ky., June 1-15.
Highway, Ky., July 5-18.

RIDOUT, G. W.
(152 E. Pine St., Audubon, N. J.)
Hoople, N. D., June 6-20.

SPENCER, REV. and MRS. H. H.
(Evangelist and Singers, 1718 Ripley St., Dallas, Texas)
Greenville, Tex., June 9-20.
Waco, Texas, June 21-27.

STEENBURG, ROBERT L.
(Song Evangelist and Youth Worker, Wilmore, Kentucky)
Dallas, Texas, June 6-July 4.

TALBERT, GEORGE
(1005 4th Ave. E., Mitchell, S. D.)
Riverton, Wyo., June 8-13.
Billings, Mont., June 15-20.
Lander, Wyo., June 20-July 4.

TERRY, T. L.
(Roachdale, Indiana)
Phillipsburg, Kan., June 6-20.
Chanute, Kan., June 22-July 11.

THOMAS, REV. and MRS. ERNEST
(Artist, Evangelist, Singers and Musicians, Utica, Michigan)
Muir, Pa., June 8-20.

WILLIAMS, H. GILBERT
(112 Homestead Ave., Collingswood, N. J.)
Albany, Ga., June 8-20.

WILSON, D. E.
(General Evangelist, 38 Frederick St., Binghamton, New York)
Cressona, Pa., June 10-20.
Ola, Mich., June 24-July 4.

WISEMAN, PETER.
(Wilmore, Kentucky)
Oskaloosa, Iowa, June 3-13.
Cohoes, N. Y., July 11-25.
Findlay, Ohio, August 1-18.

Camp Meeting Calendar.

CALIFORNIA.
El Monte, Calif., July 2-11. Workers: Rev. (Miss) D. Willa Caffray, Lieut. Col. Harold Madsen, Rev. Lena Taylor, Roy Chamberlain, Mrs. R. L. Wall. Write Rev. E. O. Rice, 844 N. Hobart Blvd., Los Angeles, Calif.

ILLINOIS.
Manville, Ill., June 25-July 5. Workers: Dr. E. C. Chastain and wife, H. W. Morrow, and others. Write Wilder Hoobler, Manville, Ill.

IOWA.
University Park, Iowa, June 3-13. Workers: Rev. Peter Wiseman, Rev. James A. DeWeerd, Rev. and Mrs. Ira L. Wood, Eva Clausen. Write Mrs. Hattie Riddle, Sec., Lacona, Iowa.

KANSAS.
Newton, Kan., May 20-30. Workers: Rev. F. Lincicome, Rev. Annie Laurie Griener, Mrs. R. E. Ritter, Eileen Rose.

MINNESOTA.
Minneapolis, Minn., June 28-July 11. Workers: Dr. G. G. Vallentyne, Dr. Paul S. Rees, Dr. R. P. Shuler, Prof. and Mrs. Kenneth Wells, Dr. Harry Denman, Mr. Rex Moon, Rev. and Mrs. G. W. Fish and Dr. Joseph Owen. Write Red Rock Park Association, 3400 Park Ave., Minneapolis, Minn.

Pipestone, Minn., June 25-July 4. Workers: Rev. C. W. Butler, Rev. and Mrs. W. H. Judkins, Rev. John J. Noe. Write John Wilson, Pres., Colman, S. Dak.

MISSOURI.
Troy, Mo., May 21-30. Workers: Rev. Bona Fleming and Levi Burkhardt. Write Arthur Wehrman, Sec., Hawk Point, Mo.

NEBRASKA.
Lincoln, Neb., June 25-July 4. Workers: Rev. Samuel E. Bolovina, Rev. O. H. Callis and Mr. and Mrs. Joseph Crouse. Write The Nebraska Holiness Association, 300 No. 56th St., Lincoln, Neb.

NEW JERSEY.
Glassboro, N. J., May 28-31. Workers: Rev. H. E. Uhrig, Rev. Oliver Holden. Write F. E. Perkins, Sec., Delanco, N. J.

NEW YORK.
Cohoes, N. Y., July 11-25. Workers: Rev. Peter Wiseman, Rev. Don A. Morris, Earl M. Smith and wife. Write Mrs. E. Boal, Sec., 1667 Becker St., Schenectady, N. Y.

Brooktondale, N. Y., July 15-25. Workers: Dr. J. B. Chapman, Rev. Vernon G. Shirley, Prof. Frank Smith, Rev. A. W. Gould and Mrs. Dolph Fry. Mrs. Louise Hawk, children's worker. Write Rev. L. J. Trout, Sec., 491 103rd St., Niagara Falls, N. Y.

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PRAYER REQUESTS

Mrs. W. D. S.: "Please to pray the Lord to save and protect my son who is in the army, and that he may return safely."

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Mrs. C. J. T. C.: "Pray for my healing, that I may be in the Master's service."

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Pray for a professed holiness minister who does not honor his profession, that he may humble himself under the mighty hand of God, and be a vessel sanctified and meet for the Master's use.

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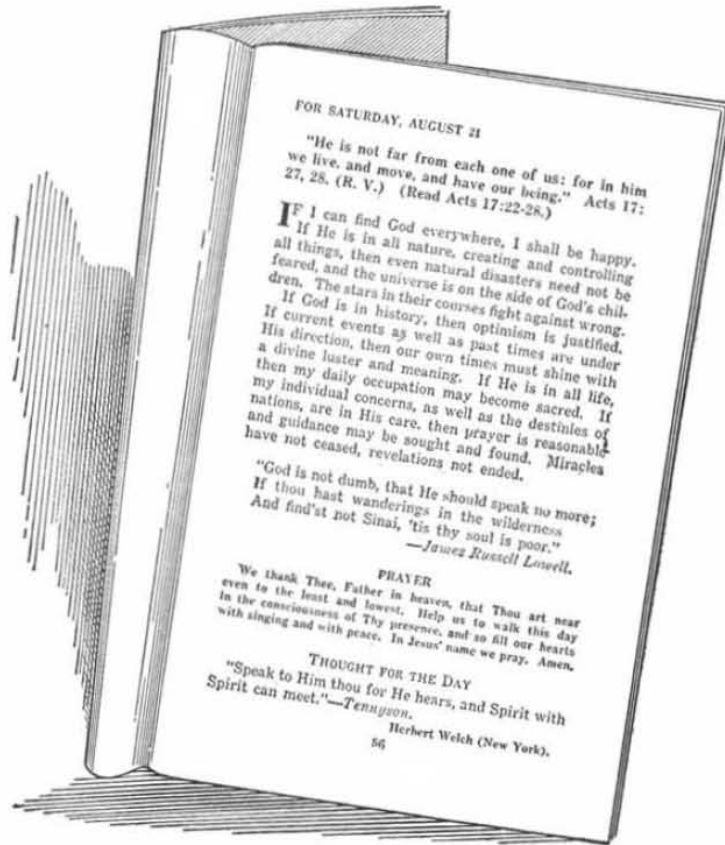
SILENCE, AND.....A VOICE.

"There was silence, and I heard a voice." Job 4:16.

A noisy lot we mortals are,—
 Started with a cry.
 When life began we gave a yell,
 Or Doctors questioned why.
 But since we first got started,
 We've never seemed to stop.
 Of silence we've a famine;
 Of noise a bumper crop.
 A noisy lot,—e'en at our best
 Silence seems a crime,
 E'en when we hold commune with God
 At morn or slumber-time.
 If we would cease our clatter,
 Nor bomb God with our speech,
 In silence then He'd find a way,
 Each quiet soul to reach.

Keep silent then, if you would hear
 His voice "still" and "small."
 Give God a chance to speak to you
 In answer to your call.
 'Twas silence first,—then a voice,
 So try Job's plan and see
 If greater blessing will not fall
 On those who silent be.

Grant Colfax Tullar.



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THE LAND OF PROMISE

By The Editor



HE writer of the Epistle to the Hebrews, in commending the faith of Abraham, says: "By faith he sojourned in the land of promise." Abraham dared to believe God, not knowing whither he went. If Abraham had waited until he knew all about the land to which he went, he never would have heeded the call of God. If he had waited until all difficulties and obstacles had been removed, he would not have accepted the call. Abraham found a quick solution to his problem when he took the step of faith, and believed the promise of God.

* * * *

It was not only by faith that Abraham entered the land of promise, but it was also by faith that he sojourned in the land. God's lands of promise not only require faith to enter, but they require faith for sojourning in them. There is no doubt but Abraham met many things in the land that tried him to the point where he was tempted to turn back to the country from which he came. When faith fails we turn backward. While faith is operative, we go forward.

* * * *

It is not only by faith that we enter the land of promise, and by faith that we sojourn in the land, but it is also by faith that we make progress in the land. It was by faith that Moses led the children of Israel across the Red Sea into a new land, where they proceeded to move forward until they came to Kadesh-Barnea. In progress we are certain to discover periods of epochal crises, when great decisions are to be made that are far-reaching, involving much in the matter of destiny.

* * * *

It was not long after the crossing of the Red Sea until the children of Israel came to Kadesh-Barnea, where a great crisis was encountered.

It was the crisis of a tremendous decision. God called them to go over and possess the land of Canaan, but their faith wavered in the presence of the call of God. The people were assured by Caleb and Joshua that God would be with them, and that they would possess the land in spite of the giants and the walled cities. The people doubted, refused to believe, and turned back into a wilderness.

* * * *

Upon entering the promised land of salvation the sinner meets the crisis of surrender of his sins. The crisis in consecration is different from that of surrender. It is the crisis of yielding up of the best that we have to God. In salvation the sinner surrenders the bad things which he has, seeking pardon and forgiveness. In the crisis of consecration, the Christian yields the best that he has on the altar of God.

* * * *

God calls the Christian to the promised land of holiness. It is at this point that many stumble, like the children of Israel, and turn back. They shrink at paying the price. They are not willing to have the nails driven. God never calls us to anything, but that he gives resources of grace sufficient for the fulfillment of that call. The fact that God calls his children unto holiness means that he will furnish enabling grace to those who enter this blessed land of promise. Many shrink and draw back at stepping out of the self-life. We had rather grow up than die out; but the way to grow up in the most effective manner possible is to die out.

* * * *

This epochal crisis in Christian experience does not stop progress in development; it is the beginning of a larger progress and development. The supreme crisis does not mean that there will not be other crises

along the way. It does mean that we enter a state of spiritual rest and victory where we are enabled to make better progress, and win in triumph over the adversary.

* * * *

After the children of Israel had crossed Jordan, and entered the promised land, they were called to a larger sphere of conquest. The Canaan land of promise proved to the children of Israel to be a land of conquests. It is only by enlarged conquests that we make enlarged progress. We do not move forward over the pathway of least resistance, but rather over the road of rugged opposition, where we are constantly engaged in conquests, and move from victory to victory.

* * * *

In Canaan the children of Israel encountered Jericho, and battled with the Philistines. From the crisis of a complete consecration God calls us to larger spheres of conquest for his kingdom. It is in the pathway of these conquests of the kingdom of Christ that God calls us to the promised land of Christian maturity. This promised land of maturity is the glorious land of seasoned judgment, fine discernment, wisdom and understanding, where the soul dwells in a higher state of grace than on any stage of the Christian journey.

* * * *

The call of God does not cease in the land of Christian maturity. The call comes to enter the land of eternal bliss, the home of the soul. We look forward with much anticipation to this promised land, where time is folded into the scroll of eternity. There are certain distinct advantages in the brevity of life. This life is not very long. In the infinite mercy and goodness of God, the brevity of life in a sinful world provides that our trials and temptations shall be only for a short duration. This last call

(More on page 8)

VARIOUS ASPECTS OF TRUTH

Rev. G. W. Ridout, Corresponding Editor



I.

Moffatt, in his translation of 2 Timothy 3:5, "Having a form of godliness, but denying the power thereof," gives this rendering which is most potent:

"Though they keep up a form of religion they will have nothing to do with it as a

force."

Two things clutter up the channels of blessing and power. Of ritualism and mechanics we have abundance, but are deplorably deficient in dynamics. Pentecost teaches us the important truth that, the dynamics of the Spirit are absolutely essential to success and prosperity in kingdom matters.

A prominent man in England was criticizing George Whitefield for bringing on a new religion; his friend said to him, "No, Whitefield was not introducing a new religion, but it was the old religion revived with energy, and heated as if the minister really meant what he said."

Our religious mechanics are introducing all varieties of new machines, new methods, new technique, but in the long run they achieve nothing but bills of expense and labor spent in vain. Let us get back to the ancient sources of power; to Calvary and the precious blood; to Gethsemane, with its soul agony; to Pentecost with its supernatural power given by the Holy Spirit.

II.

Dr. F. B. Meyer said: "There is nothing which God will not do for a man who dares to step out upon what seems to be the mist; though as he puts down his foot he finds a rock beneath him."

Men and women who have wrought things for God and the kingdom have all had a venturesome faith. "They stepped out on the seeming void to find the rock beneath."

J. Hudson Taylor, who opened up Inland China for missions, was a man of extraordinary faith. In the early stages of the work he tells of hearing the Inner Voice saying to him: "I am going to open Central and Inland China to the gospel, and will use you, if you are ready to come into my plan." Taylor agreed, and mighty things came to pass.

"We are not storerooms, but channels,
We are not cisterns, but springs,

Passing our benefits onward,
Fitting our blessings with wings;
Letting the water flow outward
To spread o'er the desert forlorn;
Sharing our bread with our brothers,
Our comforts with those who mourn."

III.

John Bunyan gives a vivid, yet a perfectly realistic picture, of the preacher in these words:

1. Eyes lifted to Heaven.
2. The best of books in his hand.
3. The law of truth upon his lips.
4. The world behind his back.

Preachers of this mould stirred three worlds and changed the atmosphere and surroundings wherever they preached.

Peter Cartwright, one of the great warriors of early Methodism, a man who turned men and women by the thousands to God and salvation, described himself as having been "born in a cane brake, cradled in a gum tree, and graduated in a thunder storm." Peter was a good illustration of those striking words of Jesus: "The kingdom of heaven suffereth violence, and the violent take it by force." A very striking translation of these words reads like this:

"The Kingdom of Heaven is the object of an impetuous movement, and the impetuous seize it with avidity—To seize upon with avidity; to take hold of with eagerness."

IV.

A Baptist writer, Dr. Pendleton, writing on Christian Doctrine, says: "Regeneration breaks the power of sin and destroys the love of sin so that, whosoever is born of God does not commit sin in the sense of being a slave thereof . . . Regeneration does not free the soul from the presence and pollution of sin. Alas, the regenerate knows full well that sin is in their hearts. This accounts for the Christian warfare. This conflict implies the remains of sin in the believer."

That doctrinal statement corresponds with the words of the great Presbyterian theologian, Dr. Hodge, who said, "Regeneration does not remove all sin." And it is in full accord with Methodist theology. The second work of grace is based upon that fact, and shows the believer the way out of all sin.

Sanctification is a conscious cleansing from all sin.

This fact is illustrated by Carvosso, of early Methodism, who said: "What I now wanted was inward holiness; and for this I prayed and searched the Scriptures. . . At length, one evening, while engaged in a prayer meeting, the great deliverance came. I began to exercise faith by believing. 'I shall have the blessing now.' Just that moment a heavenly influence filled the room, and no sooner had I uttered the words

from my heart, 'I shall have the blessing now,' than 'refining fires went through my heart, illuminated my soul, scattered its life through every part and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. . . This happy change took place in my soul March 13, 1772."

V.

Reading, recently, some literature put out in connection with the Wesley foundation in one of the big state schools, it was insisted that the chief ideal was: "Every Methodist University woman of today a leader in the church of tomorrow."

Very good! But when we remember the kind of teaching that obtains in some of these universities on religious matters, we tremble as we think of graduates coming from these centers of learning shot through with modernism and totally destitute of anything evangelical, being placed in positions of leadership in our churches.

Training young people for leadership in our churches! Yes, but what kind of leadership? Have they been converted? Do they witness to a "born-again" experience? Do they know the Holy Spirit? Are they students and lovers of the Bible? Do they love the standards of doctrine as taught by evangelical Methodism?

The church runs into tragic perils when it places young people into leadership who have never experienced in their own souls the change which converting grace produces. The church is hurt and hindered by educated young people set up as leaders who go to the movies and theater, dance and smoke, carry on with the world around card tables and other resorts, then on Sundays sing in the choir, teach in the Sunday school, and lead in young people's activities.

VI.

One of our big Missionary Boards is beginning to get ready to send out missionaries after the war is over. To some of us it is a very vital matter that the right kind should be sent out. We should require more than schooling and college degrees and culture. We cannot put too much emphasis upon the necessity of sending "born-again" men and women. In the past our boards have made many fatal mistakes in not insisting upon *spiritual equipment* as well as intellectual. An unconverted missionary (?) can contribute nothing to the kingdom of God.

These reflections are induced by a

(More on page 7, col. 3)

TRUE HOLINESS

By Bernard H. Pocock.

"And that ye put on the new man, which after God is created in righteousness, and true holiness." Ephesians 4:24.



THE original state of man is stated in this verse. Man was created in the image of God and was like God in nature and his entire make-up was in harmony with God. But man sinned and lost his God-likeness and he has gone far away from God. But I am glad there is a way back to God, and our text would suggest that when this is brought about, man again is restored to fellowship and harmony with God. Man is off center with God and will never be himself until he has been reinstated, not only in regenerating, but sanctifying power, with God.

"True holiness" is "*True W-h-o-l-e-n-e-s-s*." It means to be made *whole* and *sound*. Soul health is more important than physical health. However well the body may be if the soul has not found its health in Christ, the body will not only die and waste away, but the soul, as well, and this to be forever.

Dr. O. H. Wiley, in an editorial in *The Herald of Holiness* many years ago, suggests that there are at least three kinds of false holiness, or holiness that is not true to the real meaning of holiness.

1. *Sentimental Holiness.* This kind craves the applause of men, but knows nothing of the crucifixion of carnal desires. The doctrine that teaches that men cannot be delivered from inborn desires and propensities is not the "true holiness" that God speaks about. Sentimental holiness never touches the heart-life. It is the suppression theory. It seeks to please men and self. True holiness crucifies the old man and means death to self.

2. *Fashionable holiness.* This kind makes the glitter and show of profession, but leaves the heart defiled and the life unsatisfied. A lady minister said several years ago at a young people's convention, "Sanctification means to me satisfaction." Yes, that is what true holiness does for us—it satisfies.

3. *Popular holiness.* This kind seems to thrive with congenial circumstances, but withers under the scorn of persecution and opposition. What a poor brand of holiness! A minister asked about a fellow-minister in the same community if he preached holiness, and the reply

came, "If it is convenient to do so." This kind of holiness that only thrives with congenial circumstances and afraid to face opposition, only grows in a greenhouse when only the atmosphere will produce it, but cannot face the chilling frost of persecution. It is like I heard of a certain man who said, "I preach holiness as straight as a gun barrel." But the reply came back "You're just as empty too." Too many folks, I fear, are blighted more than they are blest.

Permit me to add a fourth kind of holiness to what Dr. Wiley has suggested in his three kinds of false holiness. There is a *sour holiness*. Backslidden holiness. Holiness that is dead and lifeless is the worst kind of holiness. This kind is foggy, misty and the kind that makes trouble in the churches. May God deliver us from this kind of holiness.

Thank God, there is a holiness that is *true holiness*. This is what my text talks about. It is genuine and wholesome and it seems to me that everybody should want this kind.

1. True holiness is found in the Bible. In fact, the Bible is a treatise on true holiness. Dr. E. F. Walker, formerly a moderator in the Presbyterian Church, said one time in his message on holiness, "Every passage in the Bible speaks directly, or indirectly, with reference to holiness." Therefore the Bible is a textbook on holiness.

2. True holiness is negative and positive. It is an experience. God will not only cleanse from all sin, but he fills the heart with himself. He says, "A clean heart will I give you." How wonderful to have the blood of Christ applied to one's heart and have it made clean through his blood. But God not only empties the heart of self and sin, but he *fills*. It is something that will give power in the midst of weakness, love in the midst of hatred, gladness in the midst of sadness. Power to live for Christ, to pray and testify out on the highways of sin. It is a fulness of peace, satisfaction and faith.

3. True holiness is *demonstrative*. It is feelable, knowable, enjoyable. It is not something to be endured, but something to be enjoyed. There is romance in having true holiness. It is the fire of the Holy Ghost. The burning heart, the zeal that will enable us to tell others about this Christ. Jesus said, "I am come that they might have life, and have it more abundantly." True holiness is relig-

ion made easy. The desert will blossom as the rose. It is the well of water springing into everlasting life. The individual who has this blessing has a challenge to give to the world, that Christ can give more joy and happiness than the world can ever give. You feel clean and holy when Jesus has come in all of his fulness.

4. True holiness is a *victorious* holiness. God has always had *victory* in his divine program. He gives victory over sin, the flesh and the devil. You are not only ready to die, but beginning to live. This holiness will enable one to rise above the things about him and cause him to triumph in our Lord Jesus Christ.

True holiness is *beautiful*. He will give you "beauty for ashes." The garment of praise and thanksgiving. True holiness lives for Christ. The character is pure and wholesome. The mind is pure and the heart is clean. True holiness is for the whole man. "He will beautify the meek with salvation." It's not the outward features that make us beautiful, but "Christ in you, the hope of glory."

The candidate must know that his sins are forgiven and that he is a child of God.

Let the seeker cut every shoreline and launch out into the deep. Have faith to believe that God sanctifies.

When faith triumphs in seeking true holiness the Holy Ghost takes up his abode in the human heart.



Soul-Winning.

ANDREW JOHNSON.



PART II.



IN order to win souls it is necessary to win the confidence. Consistency is the crown-jewel of Christianity which, when worn by the church will win not only the attention, admiration and respect but the confidence of the world. Perhaps the greatest admonition put on the inspired pages of the Bible is the one in the book of Hebrews which says: "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10:35).

When a sinner says, "I have no confidence in that man's religious profession" there is something rotten at Denmark. The wreck of human

(More on page 7, col. 2)

EVANGELISM; PERSONAL AND PUBLIC

By Joseph H. Smith.



HERE is place for both. The sickle and the cradle may not do the work of the harvesting machine; but there are fence corners, arroyos and hillsides where the latter cannot work. John 4 shows a masterpiece of *personal* evangelism *as to the woman*, and also records its early issue into public evangelism *as to the men* who by her testimony were led out to a two-day meeting conducted by the Lord, whose disciples were now with him to help him in the work. Paul—always an evangelist—personally led his cellmate, Onesimus, to Christ in prison, and together with Silas got the jailer and his household converted at Philippi; and likewise, when free, ministered thus publicly, too, at the place of prayer with the women, and Lydia's heart was opened, so was her home, and so was the city, to his burning evangelistic ministry. History records instances where great revivals have broken out and churches been established through someone's leading a single soul to Christ. And, upon the other hand, the writer, together doubtless with his Brethren, may read the record that he has never been in a public revival which did not enlist and engage men and women in such personal evangelism. By personal work in the congregation and in secondary school classes and homes and by the wayside, they have supplemented the public preaching, and been themselves much animated by it.

Neither public evangelism nor personal evangelism alone can fill the bill, nor meet the need. There are not only "diversities of gifts," but there are "diversities of operations" as well. As it is wrong to antagonize one grace against another, and as it is unwise to array the gift of prophecy against that of teaching or healing against either, so is it both erratic and wrong to seek to sidetrack mass revivals for personal visitation, or vice versa. Neither can dispense with the other. It may be difficult to tell which is supplemental, but it is plain that neither is substitutional.

That manly and manifold evangelist, S. A. Keen, defined *evangelism* as "the precipitation of salvation." And a little study of this definition may give us a somewhat clear conception of the correct objective in our ministry and Christian work. It may show us a distinction between what is only *evangelical*, and that which is truly *evangelistic*. That which is soundly

orthodox may nevertheless lack immediate objective and be void of precipitative force. It may be instructive and even convincing, but the "demonstration of the Spirit" reaches farther in and goes deeper down than that of our reasoning power. And it requires this deeper incision to "prick men's hearts," awaken the conscience, and arouse the soul to action and appropriation for salvation. And this latter is the function of Evangelism. Declaration, definition and defense of doctrine all have their places; but *deliverance* of souls, rather than any of these, is our rightful ultimate objective, and this always. Perhaps here we might discriminate a bit between preaching and *ministering*. Evangelism, whether it is personal or public, is the actual ministering of the "benefits" of Christ's redemption. And this may figure in all preaching; for the people already know and assent to much more of the Gospel than they have yet appropriated. Evangelism is the art of pressing the issue and furthering the act of appropriation.

And this leads us to notice a too common *error concerning Evangelism*. And that is in limiting it to the *primary* act of repentance towards God and *initial* faith in our Lord Jesus Christ. True, this is primary and paramount Evangelism. The lack of it today is letting the world go on past us and past our churches, in the darkness of sin to danger death and doom. It is letting churches, too, fill up with many that are no nearer nor more eligible to the Kingdom of heaven than was Nicodemus of old. And perhaps there is no greater nor more imperative need of the times than that of a first principle Evangelism in the pulpit, and an internal revival of repentance, regeneration and the witness of the Spirit in our churches. But the evangelistic function is not exhausted here. The "precipitative" prerogative applies to the ministering of the truths of the gospel. The apostle Paul would have it exercised with reference to *specific graces*, as, for instance, that of benevolence, and also of hope, and comfort and peace and patience, etc. And not only so; but with reference to *succeeding states and stages* in the spiritual life, as Perfection and Progression, etc. Keeping in mind the identification seen of *ministering* and Evangelism, that while preaching and teaching may open up the treasures of the Lord's house, Evangelism *presents*

them to the believer, it will be easy to see as we have stated that this function of our ministry is not limited to the conversion of sinners; but extends to the very presentation of saints blameless and fruitful before God: Paul's original commission was not ended with his turning them from darkness unto light, and from the power of Satan unto God "that they might receive forgiveness of sins;" but as he witnessed of things in which Christ should yet appear unto himself, they should receive also "an inheritance among them that are sanctified by faith that is in him." Possibly the rightful estimate of our ministry, whether in public or in private, in office or personally, should be made *from what they have received*, rather than only from what we have proffered them. An Old Testament rating of ministers classes those who are wise (or who teach) as "shining as the *brightness of the firmament*;" and those that "turn many to righteousness, as the *stars*." Then, if there is such a thing as "star preaching," that must be it.

After all, our supreme work is with the *wills* of men, rather than simply with their perceptions or reasons or with their emotions. And this is "the work of an Evangelist," having *arrested* the attention, to *awaken* conscience, and by exhortation, and admonition and persuasion, to move the will and instigate prayer, and by the written word to direct faith! All of this is not only "work" of itself, but it requires much *labor in prayer*. And to be an evangelist one may not need to be a preacher, but he must be both a *pleader* and also *interceder*.

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BE STILL AND KNOW THAT I AM GOD

Mrs. H. C. Morrison.



It is well to be alert and ready for active service wherever the demand may indicate, but there are times when it is the highest service and productive of the greatest results to "stand still" and give the Lord a chance to

work.

The fact is, in these days of rush, bustle and greed for this, that and the other, we are prone to forget that the Lord has anything to do with our affairs, or that he has any interest in that which is committed to our care.

Solitude is one of the greatest blessings that comes into one's life. To be alone, apart from the rushing throng and the gabble of the street, is to give one's self an opportunity to listen to God and determine what he would have us do. We can learn more by prayerful waiting upon the Lord than we can by consulting with the throngs as we come in contact with them here and there.

Human judgment is so faulty, and one is so inclined to make a mistake in his decisions, it is unsafe for us to undertake anything without first tarrying before the throne and knowing the mind of the Lord in the matter. The old Book which never speaks idly, says: "Wait patiently on the Lord: trust also in him, and he shall bring it to pass." It is the part of wisdom to confer often with him who knows the beginning to the end, and is aware of our needs, as well as our weaknesses and shortcomings.

How often we would be saved lifelong regrets if we had thought to "wait upon the Lord" and get his mind before entering upon some enterprise or relationships. If every one who professes to know the Lord should refuse to take a step without his endorsement and guidance how much of disappointment and sorrow he should miss. But it is our human nature that we "lean to our own understanding," and if we have our heart set on doing certain things, to do them, regardless of the will of the Father, or what the consequences might be.

God gives us a very striking lesson in the disobedience of the children of Israel. In Lev. 26, we are told that God said, "If ye will not hearken unto me, I will appoint over you terror,

and you shall sow your seed in vain." How true this is with each of us! Our sowing will be fruitless if we do not get the mind of the Lord and order our plans according to his will and way. How desolate is the pathway of that person who has confessed faith in Christ, and professed to take him as the man of his counsel, when he or she turns from the path God has marked out for them and chosen one of the by-paths of his own short-sighted judgment.

Many a young woman has brought distress and disappointment into her own life, and many a young man as well, by not ascertaining the mind of the Lord in regard to their life companion. The trouble with too many of us is, that we become infatuated with some one, and we are afraid to get the mind of the Lord in the matter for fear he will direct us to break up the friendship, and we are so set on having our own way that we assume the responsibility and afterward find out that we have made a most irretrievable mistake.

A good rule to follow when we are in doubt as to what steps we should take is to give the benefit of the doubt to the safe side. And we can always tell which side that is. Let God know we are determined to do his will, no matter how it may cross our desires, and he will make known to us the safe channel for our barque to glide in. The trouble with most of us is, we do not keep still long enough for God to get his message to us. We are so busy using the telephones of our neighbors that we do not call up headquarters at all until we get into deep water, then we scream for help. It is a wonder that God hears us at all, when we leave him as the last resort; but he is patient and longsuffering and remembers our frame, that we are dust, and so help comes when in our despair we call upon him. But even God cannot undo the harm that has been done by walking in forbidden paths.

Reader, let us be sure to inquire of the Lord before we undertake any step, and we may be sure that our waiting will save us from many traps that Satan has prepared for hasty and thoughtless ones. Let the prayer of our heart be, "Lord, what wilt thou have me to do?" and then do it, no matter what the consequences may be. The sweet consciousness that "The Lord knoweth the way that I take" will more than repay for all the apparent disappointments that may

come to us. "Be still"—that is the way to know that he is God. Shall we do it?

MONTHLY SERMON

(Continued from page 8)

archaic. Multitudes would come if they realized that the living Christ would be present, and manifest in the church services. Now it often happens that some people who doubt are agreeably surprised when they do attend the services of the church. They find a different atmosphere than they had anticipated. This is true if the church is a spiritual church, and the living Christ is present in the lives of the members.

In his absence Thomas missed seeing Jesus. It was at this particular meeting that "Jesus stood in the midst." This should be true of every gathering of the disciples of Jesus. Jesus should be in the midst of the service. The world expects the church to lift up Jesus Christ.

SIN AND SALVATION

(Continued from page 9)

lasting life." John 3:16. The above facts explain at once the reasonableness of the key-note of the gospel of our Lord. "Except a man be born again, he cannot see the kingdom of God." John 3:3. It was to meet the fallen and sinful state of the race that our Lord suffered without the gate that he might sanctify the people with his own blood." Sin had separated man from God, therefore, sin must be separated from man in order to restore him fully to God. The mission of Jesus Christ in the world is to buy back, redeem, and restore man to a state of obedience, fellowship, harmony and co-operation with God. Sin is not an essential part of man. God did not create man in a state of sin; man became sinful by disobedience, and his sins can be forgiven. The sinful taint and propensity, the carnal nature can be removed and man can be wholly sanctified, the divine image restamped upon him, and the man, the whole man, as God created him, can be left in his entirety. Nothing that God created in the make-up of man is taken out of him; or away from him, through the regenerating power and sanctifying grace of our Lord Jesus. Sin was introduced by the devil and our Lord Jesus Christ "was manifested to destroy the works of the devil," and he is abundantly able to save to the uttermost.

(Continued)



Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

What Effect Has Worldliness on the Church?

IN earlier years of observation it seemed quite apparent to our youthful contact with the churches that there was a wide difference in the general conduct of worldly folks and the members of the various churches; but in these past thirty-five to forty years this opinion has been changing our thought greatly as to how to distinguish between churchmembers and non-churchmembers.

Can it possibly be that we are becoming more critical as to social behavior, or is it a fact that the worldliness has been crowding into the lives of churchmembers? Does the common social conduct of the neighbors tend to lessen the espousal of the teachings of the church in moral issues? Has the line of demarcation as between those *in* the church and the "out-siders" been obliterated by the modern "way of life" as noted in an apparent tendency as to doing "as the Romans do when in Rome?"

Well, *what* is the explanation as to non-attendance of the members of our churches, as indicated by published statistics, to-wit: "Less than 8 per cent of the Protestant members attend the regular Sunday morning services of these churches; and less than 2 per cent attend the evening services—of those churches that maintain Sunday evening services.

Has it become of general acceptance, as some Christian ministers declare, that, "it is impossible to live the Christian life as Christ taught it?" Is it a matter of little importance as to whether we are to "remember the Sabbath Day to keep it holy?" Do churchmembers believe (generally) that the Ten Commandments do not apply to daily life?

How often have we heard ministers say "There is no Sabbath law." Is it possible that these teachers have overlooked the sanctity that ought attach to the fact of the Deity of Christ evidenced in his resurrection on the Lord's Day? And, as from the beginning, God's plan for rest and recovery of a week's lost energy, it seems that modern scientific study

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with a vast experience in the physical activities even this side of human slavery, has emphasized the all-important value of a rest-day after a week's toil; and, as to the need for moral and religious training, the rising tide of moral looseness and high crime, it would seem that ministers and other moral leaders ought to realize that, of all times, society and its responsibility for the maintenance of civilization calls for even greater emphasis to be placed upon the moral law so clearly stated in the Ten Commandments. The elucidation of that law, as outlined in the Old Testament, daily life in this age of social and commercial complexity, calls for renewed application of such law and laws.

With the taming of the preaching often heard in our day, and with the flouting of the moral law in and outside the churches, those social activities of a strictly "commercialized" nature, the churchmember whose convictions as to the old-fashioned religious teachings as to *worldly-mindedness* are weakened by neglect of churchly duties, commingling with the world in card-playing, kindergarten to gambling, movie-patronage, dancing parties, smoking cigarettes, or whatever use of the "weed", joy-riding on the Lord's Day, fishing, or any other sort of activity which lessens the prayer-life and neglect of real religious sentiment or thought. Try to imagine the Lord Jesus Christ as meeting his chosen associates in such exercises as these with a purpose of sanctifying them.

The churches in all too many cases have lost their influence for any moral good, and the statement made to a Christian who was trying to lead a Hindu to accept the Christian faith countered the attempt with "You are not as good as your Book." Well, we are facing a crisis in these days of utter worldly-mindedness in our

churches. How is it with you, brother?

News and Views.

BY JOHN PAUL.



America's aircraft production will exceed that of all the rest of the world, by the close of this year.

Nearly a million killed, wounded or missing, represent the bitter price paid in three years by Germany and Italy to hold their bridgeheads on the dark continent. They have lost; and they are haunted by the words of a German military master, uttered in a better day—to lose Africa is to lose the war.

Great, swelling threats sounded forth by Japanese war lords are more for home consumption. Like the mother frog that tried to quiet her children's fear of an ox that visited them in her absence. "Was he this large?" asked the frog as she inflated her body. She repeated the question and swelled some more, till she exploded.

The smiling Admiral I. Yamamoto planned the Pearl Harbor massacre that put America in the war. He did not live to be tried in human courts. By the way of violence which he sponsored, he has gone to meet the Judge of all men. He died in an airplane wreck, "in action." He has made his last boast.

Hitler will not bomb Washington, Walter Winchell assures us. He does not want to end the confusion. To weaken a country before he strikes it, or let it weaken itself, is a part of his master strategy. During his heavy bombing of England, it is said he ordered that no breweries or distilleries be bombed. One way to defeat an enemy is, get him drunk.

The third internationale is dissolved. It was a movement of evangelistic Communism based in Russia but never sponsored by Stalin, he says. It had been indorsed by the late Comrade Lenin. It was once regarded an international nuisance. The German propaganda agency is sorry to lose

this basis of appeal against Russia.

The late Admiral Darlan, so blessed and so cursed, who paid with his life for opening the door of North Africa to the Americans, had a grown son afflicted with infantile paralysis. Lately the widow of Darlan, if I am rightly informed, and her son and his wife, have been at Warm Springs, Georgia. Indirectly the guests of Roosevelt. This, a by-product of his trip to Africa.

President Quezon of the Philippines is in exile. His eight years' term expires next December. Maybe MacArthur and Company can clear the coast for another election by then.

Germany has contracted paranoia, explains Dr. Brickner of Columbia University, psychiatrist. A disease marked by delusions of grandeur, persecution and the right to dominate. It is as catching as measles, he says. It is more accurate to say it becomes epidemic. The doctor seriously prescribes a curative treatment for Germany in his book, by Lippincott, "Is Germany Curable?"

Prison inmates of the country to the number of 160,000 are making vast quantities of war material. All the folks outside of jail are so busy that no one has thought to object to "chaingang" competition.

Better to be in jail in the United States, some prisoners declare, than on parole in Germany, or even a member of the Reich. I knew a sinner, a medical student, who said he would rather hear Dr. W. B. Godbey sneeze than to hear a certain fashionable preacher preach.

INCOMPLETENESS

I wonder if ever a song was sung,
But the singer's heart sang sweeter;
Or if ever on earth a rhyme was rung,
But the thought surpassed the metre.

I wonder if ever a rose was found,
And there might not be a fairer;
Or if ever a glittering gem was
ground,
That there may not be a rarer.

I wonder if ever a sculptor wrought,
Or an artist with light and shade,
Till cold stone echoed his ardent
thought
The painter his inmost soul portray-
ed.

Never on earth do we find the best,
Nor a perfect thing will here behold,
But it waits for us in the Land of
Rest,
Beyond its shining Gates of Gold.

Both evil and good tendencies are inherited. We are taxis in which all our ancestors ride.

"BE STILL AND KNOW—"

High decisions, great purposes, and noble deeds can only form themselves in us as we take time and quiet for meditation and prayer to cleave them out as did Jesus. He is our example here, as in all things; he knew the need, the necessity, the value of prolonged periods of quietness, meditation, and prayer as a necessary preparation for strenuous and victorious living. Before taking up his ministry he spent forty days in a wilderness place, and so throughout his ministry he spent days—sometimes in "a desert place," sometimes on "a mountain side," or by the lake, or in the woods, and repeatedly nights alone with his soul and God. We, who must live our lives in this period of greatest stress, and confusion, need desperately to hear and heed God's ancient words—"Be still, and know that I am God."

SOUL WINNING.

(Continued from page 3)

confidence is worse than a shipwreck. "Conscience makes cowards of us all," but confidence brings hope to us all. If the church gains and holds the confidence of the world it will have to walk circumspectly, not as fools, but as wise. (Eph. 5:15). The original word in the Greek translated *circumspectly* is *acrobos* which means as an adverb acrobatically. Walk as an acrobat or a tight rope walker. If all the members of the church would walk as carefully as an acrobat before the eyes of the unsaved world the lost confidence in the Christian religion would be perfectly restored.

Let it be remembered that we must win the confidence before we can win the soul.

4. In order to win souls it is necessary to win the *desire*. There is only one way for a Christian to win the desire of a sinner—fully enjoy the old-time religion in his presence. The joy of the Lord is your strength. (Neh. 8:10). "Feed the sheep right good and the goats will come up and want their horns sawed off," said an old-time evangelist. God gives the Christians joy in order that the world may become hungry for salvation. An unhappy "Christian" is a very poor advertisement for the cause of the Kingdom. The shouting, happy, sanctified experience of Christians in the early days of the Holiness Movement did more than anything else to create a desire, a real hunger in the hearts of the people for full salvation. The same thing is true today. Why, then, are there not more seekers at the altar?

5. It is necessary to win the *final decision* in order to win souls. When the unwise personal worker attempts to solicit and almost coerce the will of the unconvicted sinner and to secure his final decision without first gaining his respect, confidence and desire he strikes a snag. This rash and unreasonable method of procedure so often seen in revival services has hurt the cause of evangelism more than anything else. Preaching is grappling with the will. But there must be a good background before the urgent invitation is given and the earnest appeal made. Moses, the man of God, made a strong appeal to the will when he cried to the nation: "Choose life that both thou and thy seed may live." (Deut. 30:19). Joshua, the iron-duke of Israel likewise made a tremendous appeal to the will when he challenged the people of his day with the alternative, "Choose ye this day whom ye will serve." (John 24:15). Elijah, the Tishbite, put the nation on the spot when he demanded of them: "Why halt ye between two opinions?" (1 Kings 18:21). The will, the mogul of humanity, the power by which one becomes the conscious author of an intentional act, must be motivated and won before the soul can be saved. To every born-again Christian God assigns the job of soul-saving, each in his own nook and sphere according to his talent and opportunity.

To sum up—the process of soul-saving includes the winning of the attention, the respect, the confidence, the desire and the decision.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye bring forth fruit, and that your fruit should go and bring forth fruit, and that your fruit should remain." (John 15:16). Therefore "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:6).

VARIOUS ASPECTS OF TRUTH.

(Continued from page 2)

recent publication of our Board of Missions asking for 225 missionaries, and making as a basic essential, "personal loyalty to Jesus Christ—a life that bears witness to the Christian conception of the fatherhood of God and the brotherhood of man."

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(Continued from page 1)

of the earthly pilgrimage brings the Christian to "a city which hath foundations, whose builder and maker is God."

Monthly Sermon.

REV. J. C. MCPHEETERS.

THE BANISHMENT OF DOUBT.

Text: "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." John 20:25.



No great achievement has ever been brought about by doubt and skepticism. The great conquests of life have been achieved by men and women who have believed in the face of a critical and gain-saying world. All great inventions,

great discoveries of science, and great advances in mechanical devices have come about by believing where others doubted.

I have never heard any one raise the question as to the honesty of the doubts of Thomas. But honest doubt in no way relieves the folly and the evil consequences of such doubt. There are many people who console themselves with the fact that their doubts are honest. An honest doubter may suffer great harm and reap a terrible harvest as the result of his doubts.

I recall an old man back in the hill country of Missouri who doubted the efficacy of medicine. He did not believe in doctors. He lived in a section

of the country that was subject to malaria at certain seasons of the year. One summer he had the chills all summer. He was disabled, and his sons had to take care of the crops. After suffering for more than three months with chills and malarial fever he decided that he would risk having a doctor. He sent to the county-seat town, ten or twelve miles away, and had a doctor come to his home to see him. When the doctor came in the old man said: "Well, do you think that your pizen will do me any good?" The old man was sincere in his doubt, but he suffered all summer because of those doubts from malarial fever and chills because he refused to take quinine. Because you are an honest doubter in no way relieves you from the harvest of your doubts.

A doubt tends to make a person melancholy. A melancholy disposition was manifested in the life of Thomas, which is described in the 11th chapter of John, 16th verse: "Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him." This text reveals a manifestation of great loyalty, but it is colored with melancholy. Jesus had been in Judea, where his life had been threatened. To escape the mob he had crossed the river Jordan into the region where John had been baptized. The news had come of the death of Lazarus at Bethany. When Thomas realized that Jesus was preparing to return to the section of country adjacent to Jerusalem, it was then that he made the statement: "Let us also go, that we may die with him." There is manifested here a great loyalty, but there is also manifested a spirit of melancholy.

Some people are always looking on the dark side of things. They see the black side of the cloud instead of the silver lining. The people of faith have optimism and cheer. They are looking on the brighter side.

There is a story of two buckets that went to the well for water. One said: "I always hate to come here, for I always come empty." The other bucket said: "I always delight to come here, for I know that I will go away full." In a world of suffering and sorrow it is well to keep in mind the old adage: "Nothing is so bad but it could be worse."

Doubt often makes the eyes blind to facts. In John, the 15th chapter, 5th verse, we read: "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" In this statement Thomas overlooked the fact that Jesus had already told his disciples where he was

going. He had said previously to Thomas' question, "Whither I go ye know, and the way ye know." This statement reveals that Jesus had talked with his disciples about where he was going. But the doubts of Thomas made him blind to these facts which had already been revealed.

Men who doubt overlook certain self-evident facts, and fail to be true to facts which are beyond question. However much men may doubt the Bible, there are the undeniable facts of the moral sense of man, a difference between right and wrong, and the great moral truths revealed in the Ten Commandments and the Sermon on the Mount. After destructive criticism has done its worst, the Sermon on the Mount remains, and the Ten Commandments remain. If men would only be loyal to the facts they believe, all men would be Christians. If they would walk in all the light they have, more light would follow.

The doubts of Thomas caused him to be absent at the meeting of the disciples which followed immediately after the resurrection. The Scripture says: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." There is a note of pathos and tragedy in this statement, all of which sprung from the doubts of Thomas. He had come to the conclusion that it was not worth while to be present. Every person who is absent from the regular meetings of God's people, when possible to be present, is absent because of doubt. Be not deceived into thinking that your faith has not wavered when absent from the services of the church. Your absence, unless providentially hindered, may be attributed to a very subtle and dangerous doubt.

Thomas came to the conclusion that Christianity was a myth. He had watched the horror of the crucifixion. The Christ he had served was dead, never to live again, in his estimation. He surmised what would take place at the meeting of the disciples; therefore, it was unnecessary for him to go. They would talk about the things of the past. They would review many of the thrilling and stirring events, and then would discuss with sadness the crucifixion, and how all of their dreams had been punctured, and that which they hoped would come to fruition was completely destroyed.

Of course, if Thomas had realized that the living Christ would be at the meeting, he would have been present. No doubt there are many who remain away from church for this very reason. The church to them has become

(More on page 5, col. 3)

"He Being Dead, Yet Speaketh."

SIN AND SALVATION.

I.

Text: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.



The human race is a fallen race. The human heart is defiled by sin. Sin is as universal as human existence. Wherever men are sin is. The prophet Jeremiah, covers the ground when he says, "The heart is deceitful above all

things, and desperately wicked. Who can know it?" Jeremiah 17:9. The prophet is not speaking of some individual heart, or the corruption of the nature of some nation or tribe of people; he is speaking of the universal heart, and includes the entire race. All men are fallen and by nature sinful. Their natural tendency is to drift away from God; no man is within himself, naturally holy; holiness must be obtained from some outside source. God must give help and salvation or man must remain a sinner.

Our Lord Jesus Christ speaks very plainly and positively with reference to the sinfulness of human nature and the defilement of the universal heart, when he says, "For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man." Mark 7:21-23. We can have no higher authority than our Lord Jesus, who gives here a fearful description of the human heart, and the history of the world bears witness to the truthfulness of the description our Lord gives. Individual experience is in harmony with what the Lord has to say on this subject.

The writings of the Apostle Paul are in perfect harmony with these sayings of the Lord Jesus. In Galatians 5:19-21, Paul describes to us the natural state of the human heart in the following words: "Now the works of the flesh" (that is, the carnal nature, the natural heart) "are manifest, which are these: adultery, fornication, uncleanness, las-

civiousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: 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 kingdom of God."

Those persons who deny the natural depravity and sinfulness of the human heart take positive issue with the teachings of Christ and Paul on this important subject. Not only so, but they take a position in conflict with the history of the human race and the experience of the individual Christian. All men of intelligence and piety are well aware of the fact that the greatest battles they have had to fight since their regeneration have been within their own breasts. The "prone to wander, Lord, I feel it" has often been their sad lament.

Christ and the inspired teachers do not mean to say that all men are always under the full domination of their depraved natures; that they are always under the mastery of their evil passions and propensities; but they do teach that all these evil seeds and tendencies are within man, and that they may spring up and break out in any one, or many of these manifestations at any time. We have false teachers among us who are claiming that the human heart is naturally pure; that there is no such thing as natural depravity or inherited sin. They have a doctrine that all that is necessary in order to a holy character and a righteous life is careful training and helpful environment. There is no place in their theory of religion for the regenerating power of the Holy Spirit, nor for the sanctifying power of Jesus' blood.

It was, and is, because of this fallen and sinful state of the human race that the Atonement became a necessity. Had there been no sin there had been no need of a Saviour. A fallen Adam entailed sin upon a fallen race.

There has not been found in all the history of the world a nation, a tribe, a family, or an individual, except our Lord Jesus, who were in and of themselves holy. Wherever we find human beings, we find sinfulness, estrangement from God, and a natural strong current drifting man away into the far country from the divine Father's house. We find everywhere the human heart as Christ has described it, and a manifestation of that depraved heart as Paul has described it. John, the Beloved, under the inspiration of the Holy Spirit, is declaring the universal sinfulness of men when he says, "If we say we have no sin, we deceive ourselves and the truth is not in us." 1 John 1:8. John is not here describing the state of those who are saved and sanctified, who by the blood of Christ have been cleansed from all sin, but he is speaking of the universal sinfulness of men and their need of an atonement. Further on, he says, "If we say we have not sinned, we make God a liar and his word is not in us." 1 John 1:10. The whole tenor of the Scriptures unites in teaching this startling truth—that the human race is fallen, the human heart is naturally depraved and sinful. This fact is established by the unerring testimony of three witnesses—the Bible, the history of the race, and the facts in individual experience.

It is because of the fall and sinfulness of mankind that Christ was given. The sinfulness of man made the Atonement a necessity. A Redeemer must be found or man is lost without hope; hence, the coming of our Lord Jesus into the world. The fall of man and his sinfulness did not shut him out from the compassionate love of the God who created him, hence, the Atonement. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have ever-

(More on page 5, col. 3)

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SIGNED ADDRESS

OUR BOYS AND GIRLS

HOPE FOR THE DISCOURAGED.

Mrs. Julia A. Shelhamer.

When mother was a blushing maiden with eyes of blue and hair of gold, she fell in love with a school teacher—the city bandmaster. As she also was a teacher, they seemed well mated, and when he asked her to marry him she consented.

There was a secret about this, viz., she had felt the call of God to go South and do home mission work among the colored people, but was rebellious, and to keep from obeying, accepted the proposal of her fiancé. All went well. They established a home and business, but mother's accusing conscience counteracted her joy.

In due time God blessed the home with five little girls. Every time one came, mother said to herself that she was thus further excused from obeying her call.

The children were carefully trained, and in early life each felt she must prepare herself to be a soul winner, and later each succeeded in entering the field either as author, editor, evangelist, pastor or minister's wife.

Of course dear mother rejoiced in this but as she advanced in years, the call of former days returned. She was now more than willing to obey, but how could she begin? Her hair was white and her shoulders stooped; one hip was larger than the other, because she carried babies on it while she did her house work. She had one weak eye, and most of her beauty was gone.

I often found her in the attic weeping and praying over her rejection of God's call when young. "Julia, what shall I do?" she asked in despair. "Woe is me if I preach not the gospel, but there is no pulpit open to me now that I am old."

In my Theological course I had just been reading the "Life of John Wesley." When barred from preaching in the Church of England, he entered every open door for soul winning. Once he preached from his father's tombstone. Thousands gathered in the fields to hear him. He held service in barns and homes and humble mission halls, and thus established preaching points in so many places that he had to employ others to help him. He had as high as sixty such places on one circuit, and thousands were converted to God.

It was in this energetic way that Wesley launched upon the world the great Methodist Church, which for years was one continuous revival.

I never knew just how to comfort my dear mother, only by saying that her girls were doing the work to which she had been called. (Strange, wasn't it, that God should so forget himself as to put five girls instead of five boys into her arms to take her place in the matter of preaching!)

But one day the Lord gave me an answer. "Mother, why don't you do like John Wesley did?" I asked.

She lifted her fair face, red with weeping, and caught the inspiration. Despair left, and at once she began marking her slate—a program for every day in the week and to that regime she held until the last. It was about as follows:—

There was a little village two miles away called Browntown, and another which was rightly named Bugtown. At each of them, mother established a weekly service.

On Wednesday she visited the hospital and prayed with the sick and the dying. Then there was the Brickyard, where she took a company of young people for an open-air service and one afternoon was reserved for calling on irreligious families.

Mother always had prayer with them and numbers were thus led to Christ.

Down in the city stood the great jail where the condemned criminals were kept. On Fridays mother visited these. Policemen bowed and smiled as she passed. The jailors knew her, and gladly let her in. She was taken to the top floor. A great key opened the death cell, and my little mother was admitted. The door was locked after her. She sat and talked with the murderer as though he were her own son, then she read from the Bible and asked him to kneel while she prayed. She induced him to confess his sins to God, and in her sweet simple way led him to Jesus.

For years, I believe, not one poor criminal in that large jail died unprepared, for mother led them all to God.

One of these men told mother that the following Friday he must die. He was a black man, and had few, if any, friends, and humbly asked if she would condescend to be with him in the hour of death. Though delicate and timid, she consented.

One morning I said to her, "Mother where are you going all dressed up?" "I'm going to see my boy die," she said sweetly.

I don't know why I did not go with her. She was so frail and little, but I let her go alone. (I regret such things now since she has gone.)

When the sheriff brought the condemned man out of his cell, mother was standing near, waiting for him. His sad countenance brightened when he saw her and, drawing near, he said, "Mother, I'm going to be with Jesus in just a few minutes." So happy was he that he caught hold of a rafter or iron bar above him and took a swing as though in ecstasy.

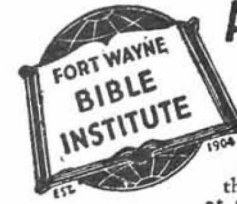
Then the black cap was placed over his head and a rope around his neck, and in a few seconds he dropped—into the arms of Jesus, a trophy of dear mother's faithfulness.

"Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me."

Dear Aunt Bettie: This is my first letter to The Herald and I would love to see it in print. My birthday is September 9. Have I a twin? I have brown hair, brown eyes, dark complexion. I weigh 85 pounds and am five feet tall. I am going on thirteen years old and am in the eighth grade. I go to Sunday school every Sunday I can. Our pastor is Rev. W. F. Cochran. I like him very much. I go to the Ruddles Mills Methodist Church. I would be glad to hear from boys and girls from everywhere; so let the letters fly to
Lucy Mae Hill,
Shawhan, Ky.

Dear Aunt Bettie. Will you let a little Mississippi girl join your happy band of boys and girls? I am a girl ten years of age. My birthday is March 27. I have blue eyes, fair complexion, blond hair, and wear glasses. Have I a twin? Please write to me. I go to Sunday school most every Sunday. Miss Goodwin is my teacher. I will answer all letters I receive.
Mary Devall,
Nettleton, Miss., Rt. 1.

Dear Aunt Bettie: Will you please let a girl from New Jersey join your happy band of boys and girls? I was thirteen years old August 29. I am five feet, three inches tall and weigh on the average of a hundred. If I have a twin please write and send a snapshot of yourself. If you are not my twin I would be glad to hear from you



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anyhow. Also, send a snapshot of yourself. I have many hobbies. They are collecting snapshots, picture post cards, roller skating and playing the piano. I hope Mr. W. B. has gone to the North Pole, bag and baggage, when my letter arrives.

Sylvia E. Butcher,
Box 72, Dorchester, N. J.

Dear Aunt Bettie: May I have a little space on page ten? I've been taking The Herald for over a year and enjoy each article very much especially page ten. I gave my heart to Jesus four years ago and long to do God's will. It does my heart good to read the letters in The Herald from other girls and boys who are Christians; also the letters from the older folks who have been "Christian soldiers" for a long time are very inspiring to a young Christian. I live on a farm and keep house for father and brother. Mother passed away four and a half years ago. I have two brothers married. My birthday is March 13, 1922. Do I have a twin? If so, please write. I belong to the Woodlawn Methodist Church. Dr. W. E. Harrison is our pastor. The girls of our church are learning to knit. We are knitting scarfs for the soldier boys for the Red Cross. I'll be glad to hear from any of the cousins who care to write. May God bless Aunt Bettie and each reader of The Herald, especially the young people.

Naomi Montgomery,
Woodlawn, Ky.

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Young People's Column

DAVID A. SEAMANDS
Stillwater, New Jersey.

"USE OR LOSE."



Opening Songs: "Give of your best to the Master," "Brighten the corner," "I'm happy in the service of the King."

Prayer: Of Thanksgiving for all those in the past who have been faithful to their task, and then petition for grace and strength to

be at our best for Christ.

Scripture: Matthew 25:14-30.

The following is a basis for two talks, to be given by two young people.

1. This precious parable of Christ's teaches us that everyone has some kind of talent. There is no one who does not have some ability, or gift that they can use in God's service. This parable rules out the often heard, "If I was _____," or "If I was only as talented as _____." This teaches us that God has entrusted every person with some particular gift, and that that gift is needed for the full development of Christ's Kingdom. This also makes it plain that everyone is not "created equal" in the sense that some are more talented than others. But it is just as plain that we are all "created equal" in our accountability to God for the use we make of those talents. Most of us have one or two talents; few of us are the geniuses, the five-talented. This should keep us from envying and comfort us. In closing list a great many talents, from the most insignificant to the greatest, that can be used in God's service.

2. We have called this program "Use or Lose," now we shall find out why. This parable shows us (1) That we are not to be judged according to our talents, but according to our faithfulness. God wants the contribution of the one-talent man just as much as that of the five-talent one, in fact, both are necessary to final victory. We may have one General MacArthur, but we need millions of brave soldiers to carry out his orders; one is incomplete without the other, both are very necessary. So in Christ's Kingdom, the final test is not, "How much have you accomplished?" but "Did you do faithfully what you were supposed to do?" In other words, we are responsible for the task given us. Faithfulness is the standard of measurement, and not greatness or honor. Then again it tells us (2) That if we don't use our God-given talents, they will be taken away from us. That's God's law of life. Fail to exercise and we lose the use of our muscles; stop thinking and we lose the use of what brains we do have. There

are millions of one-talented church members today who go grumbling and fussing through life, having already lost their talent through lack of use. Last of all we see that (3) If we use our God-given talents, we will be rewarded with more talents. The greatest reward for service is more service.

CALLED HOME

GILBERT.

On April 22, 1943, J. R. Gilbert was called to Heaven. He had looked forward to his home-going to ever be with the Lord and the Redeemed. Blessed are they who are faithful until the end, for they shall ever be with the Lord. This he did.

Brother Gilbert was born February 27, 1883, and was reared in a godly home. He was converted at the age of 18, and in 1913 as his pastor on Headland Circuit, I found him a faithful steward, and was always ready to do what he was called on to do with great joy. At this time he saw the light of sanctification as a second work of grace and received the experience. His soul was aflame with perfect love. At our last quarterly meeting he was licensed to preach and he went out to spread scriptural holiness.

He attended Asbury for some time, and later Thomas Industrial College at Defuniak Springs, Fla. He accepted all charges assigned and did his best to carry on to the glory of God and the upbuilding of his Kingdom. I am sure he could say with the Apostle Paul, "I will have you understand, brethren, that the knocks, persecution, and hardships have rather fallen out for the furtherance of the Gospel."

On December 20, 1923, he was happily married to Miss Jennie Mae Hughes, in Pensacola, Fla. To this union were born two daughters, Doris, age 17, who is now in Kletzing College, University Park, Iowa, and Mae Jean, age 11.

Brother Gilbert was a man of pure heart and clean life. I always felt a little closer to the Lord when he was around. He had a part in the making of Bethlehem Holiness Camp Ground, and also attended Indian Springs for several years. I shall never forget his last prayer at Bethlehem only last year. He was sitting by my side when called to come to the platform to lead opening prayer. He seemed to walk in a glow of glory to the platform and for some time was overwhelmed with the power of the Holy Ghost, and with such unction and power did he pray that heaven and earth seemed to meet. He transferred to the Florida Conference and served Belleview charge, and then to a work at Fenholloway, near Perry, Fla., which he served until he answered the final call.

It was my happy lot to follow him on the Vernon charge, where he had served almost four years. Many tell me they had lived here in Vernon all their lives and were members of the Methodist Church, but had never seen the light of sanctification as a second work of grace until Brother and Sister Gilbert made it so plain to them.

He leaves besides his wife and two daughters, three brothers and two sisters. He was laid to rest at Mt. Pleasant Cemetery, near Perry, Fla., to await the final resurrection. May the comforting grace of our Heavenly Father sustain those who are left. We shall miss him, of course, but we can look forward to a happy meeting by and bye. Heaven is richer by his going,

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J. W. Marley.

Dear Aunt Bettie: Will you let a girl from Versailles, Ky., join your happy band of boys and girls? I was twelve May 1. I am five feet, three inches tall, and weigh 85 pounds. Have I a twin? If so, please write and send a snapshot of yourself. I live with grandmother and grandfather; they have had me since I was twelve hours old. Mother died when I was only twelve hours old. I enjoy page ten very much. As this is my first letter I would like to see it in print. I would like to hear from boys and girls everywhere.

Mary Jean Roberts,
Rt. 1, Versailles, Ky.

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SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson XII.—June 20, 1943.

Subject.—John Describes True Christians.—1 John 2:1-6; 13-18; 1 John 4:15-17.

Topic.—Who is a Christian?

Golden Text.—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7.

Practical Truth.—True Christians love God and keep his commandments.

Time.—The exact time of the writing of the Epistles of John is not known but it was late in his life, probably between 80 and 95 A. D.

Place.—Most likely they were written from Ephesus.

Introduction.—There is little doubt as to the authorship of the three Epistles bearing the name of John. There is so much in them that is similar to the contents of the Gospel according to John that it is not difficult to accredit them to the same author. The author also shows very clearly that he was an intimate associate of Jesus, and possessed first-hand knowledge.

The purpose in writing the Epistles was to overcome the evils of the doctrine that acceptance of faith in Christ freed one from the obligations of the moral law. John wanted Christian men and women to have fellowship with the Father, a salvation that was full of joy, and a salvation that freed from all sin, outside and in. With him it was not a partial proposition, but a complete redemption through the atoning merit of Jesus' blood.

While John did not leave any room in the human heart for sin, he did hold out to those who fell into sin a remedy for restoration. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." But, he did not stop by merely offering to backsliders a way back. He held up Jesus as the propitiation for the sins of the whole world.

The apostle's doctrine was one of certainty. He did not intend for the followers of Jesus to grope their way through the world in a state of darkness or doubt. He assured people they could have salvation, and know they had it. His first, and perhaps the most important, proof was keeping the Savior's commandments. He was not very tolerant with those who professed high but lived low. His language in regard to such was strong. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

His standard for Christian living is lofty. It cannot be put in better words than John uses: "He that saith he abideth in him, ought himself also to walk, even as he walked. That in itself is Christian Perfection.

His other proof of Christian experience, as given in this lesson, is love. It is that

something which is implanted in the human heart when Christ comes in to dwell as Lord and Savior, and which is shed abroad in the heart when the Holy Spirit comes in his fulness. John says that if this element be lacking the soul still abides in death. He then adds, moving on from the lack of love to its opposite, "Whosoever hateth his brother is a murderer," and such, he says, cannot inherit eternal life.

Love governs the attitude that all Christians should hold toward their fellowmen. It is not just that of wishing well, but connecting action with the good wishes, as a demonstration of the love prompting it.

In conclusion perfect love with its full rewards is his ultimate for the saints in this world, and at the day of judgment.

Comments on the Lesson Text.

1 John 2:1.—My little children.—A term of affection used by the apostle in addressing his children in the Lord, and probably all young Christians. That ye sin not.—He was writing to help them avoid falling into sin; letting them know it was possible to live above it. If any man sin.—That is, if any should fall while being tempted. We have an advocate.—This is the hope of those who sin, after having found the light. Jesus "ever liveth to make intercession" for them.

2. The propitiation.—The atoning sacrifice for sin. Not for ours only.—Salvation was not only for the apostles but for all mankind.

3. If we keep his commandments.—The "first and great commandment," and the second which followed it, covers it all, for "love is the fulfilling of the law."

4. Is a liar.—This is a "knock-out" to those who would teach that we do not and cannot keep the moral law; in other words, against Gnostic antinomianism. To know God is to keep the commandments of God.

5. The love of God.—"The design of God's love in sending Jesus Christ into the world to die for the sins of man is accomplished in that man who receives the doctrine, and applies for the salvation provided for him. This seems to be the meaning of the apostle.—Dr. Clarke.

6. He that saith he abideth in him.—Whoever makes an open profession of salvation, thus claiming to be a follower of Jesus.

1 John 3:13. If the world hate you.—The Christian is not to be alarmed when they are hated by the world. More cannot be expected from those who do not love God.

14. Death unto life.—These are the two distinct states in which the soul may abide. Kingdoms would possibly express it better. Because we love the brethren.—This is the characteristic of those who have entered the state or kingdom of grace. The love of God is shed abroad in their hearts. Abideth in death.—Is still an alien to the kingdom of

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grace. He is still a sinner.

15. Whosoever hateth his brother is a murderer.—He has in him the nature out of which murder springs. Hath eternal life abiding in him.—This is the result of God abiding in the heart. Since God does not make his abode in a murderer's heart, the murderer cannot have eternal life.

16. Hereby perceive we the love of God.—That which follows in this verse, as in John 3:16, proves to us that God loves us. It is the evidence. We ought to lay down our lives.—Since Christ has laid down his life for us, it is nothing more than the Christian should do to help redeem the lost.

17. And shutteth up his bowels of compassion.—This is a true test of one's salvation. The soul that loves God has a true spirit of compassion. The soul that does not show compassion does not know God.

18. In deed and in truth.—Love is not merely an expression from the lips. It is something that demonstrates itself in action or deeds.

1 John 4:15. Whosoever shall confess.—Those who have a personal faith in Jesus and act according to that faith, as above stated.

16. We have known and believed.—This seems to be a personal testimony from John in regard to his certainty of Christ and his mission. The love God hath to us.—The manner in which God loves his chil-

dren. He that dwelleth in love, dwelleth in God.—This is John's way of expressing the communion God's children have with him.

17. Herein is our love made perfect.—This is the completion of God's work of grace in the human heart. All imperfections are gone. Boldness in the day of judgment.—That which produces fear is all gone. Consequently, there is no dread in facing the judgment. As he is, so are we in this world.—The state of the perfect heart is "likeness unto God in Christ Jesus."

Our Evangelists.



After spending nearly seven years in the pastorate I felt the definite call to the field of full-time evangelism. Because of the evident and recognized dearth of Bible truth I have felt impressed to specialize in a teaching ministry. My work has taken me into more

than half the states, mainly east of the Mississippi River, and into about a dozen different denominations and several colleges. Because I enjoy the experience of heart holiness I enjoy preaching it. In the various camp meetings and church revivals it is my privilege to preach every year somewhat over four hundred times. The Holy Spirit has graciously blessed the Word, and hundreds have been definitely saved and gloriously sanctified.

It is a privilege to represent The Pentecostal Herald and Asbury College, my Alma Mater. May the Lord continue to bless them and multiply their fruitfulness.

H. Gilbert Williams,

112 Homestead Ave. Collingswood, N. J.

TAYLOR UNIVERSITY COMMENCEMENT.

Taylor University closed her 96th year with Commencement exercises on May 18. President Robert Lee Stewart gave the Baccalaureate address. Bishop Ralph S. Cushman, of the St. Paul area of the Methodist Church, gave the Commencement address. It was a great commencement.

Advanced plans were made for the school. The plans call for the hundredth anniversary program including a new library building, new science hall chapel, and added endowment. The Board of Directors and Alumni Association are enthusiastically backing these anniversary movements.

Taylor University has had a splendid year. A great revival was held in the fall with Rev. Ira M. Hargett, pastor of the Fourth Avenue Methodist Church of Louisville. The Annual Youth Conference was a time of great spiritual victory. Dr. J. Enos Windsor of the Columbia Methodist

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Mrs. H. C. Morrison.

Rev. Ralph J. Milton, evangelist of the Oregon Conference of Free Methodist Churches, held a series of Pre-Easter services in the Bellevue Friendly Community Church of Bellevue, Washington. His services were well received and appreciated. Brother Milton is a clear exponent of the full gospel and very practical in his evangelistic methods. I wish to take this opportunity of recommending him to all who

may need assistance in interdenominational or denominational evangelism.—William J. Murphy, Pastor.

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EVANGELISTS' SLATES

- BEATY, B. K.**
(Taylorsville, Illinois)
Zigler, Ill., June 14-28.
- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Layton, Ohio, June 10-20.
Robinson, Ill., June 24-July 4.
Bedford, Ind., July 8-18.
Charleston, W. Va., July 28-August 1.
- BRASHER, J. L.**
(Attalla, Alabama)
Goodwater, Ala., May 30-June 13.
- BRASHEAR, J. E.**
(Tunnel Hill, Ga.)
Dalton, Ga., June 20-July 4.
Pelham, Tenn., July 4-17.
Tunnel Hill, Ga., July 17-Aug. 1.
- BRECHEISEN, MR. and MRS. LOREN**
(Song Evangelist, 38 Frederick St., Binghamton, New York)
Cressona, Pa., June 10-20.
Pontiac, Mich., June 27-July 11.
- BRYANT, EARL BENTON**
(Song Evangelist, Cartersville, Ill.)
Sandoval, Ill., May 31-June 13.
Danville, Ill., June 15-20.
Beecher City, Ill., June 21-July 4.
Posey, Ill., July 5-18.
Bloomington, Ill., July 20-26.
- BURK, REV. and MRS. R. E.**
(Evangelist and Singers, Pianist, 601 E. Grace-lawn Ave., Flint, Michigan)
Marlette, Mich., June 7-11.
Brushton, N. Y., June 20-July 14.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Ashville, Ohio, June 7-13.
Grove City, Ohio, June 14-27.
Open date—June 30-July 11.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
Talledega, Ala., June 7-20.
Lincoln, Neb., June 24-July 3.
Mt. Lake Park, Md., July 4-12.
Greenfield, Tenn., July 20-August 1.
Sioux City, Iowa, August 5-15.
- CARNES, B. G.**
(Wilmore, Ky.)
Jonesville, Ky., June 7-20.
- CARTER, JORDAN W.**
(Wilmore, Kentucky)
Forest City, N. C., June 6-20.
Greensboro, N. C., June 20-July 4.
Shelby, N. C., July 6-18.
- CHASTAIN, E. C. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
Coal Fork, W. Va., May 23-June 13.
Manville, Ill., June 25-July 5.
Crumpler, W. Va., July 11-25.
- CHURCH, JOHN R.**
(Rt. 1, Winston-Salem, N. C.)
Coshocton, Ohio, June 10-20.
Springerton, Ill., July 1-11.
- COBB, DEE W.**
(Preacher, Song Evangelist, Y. P. Worker,
Box 36, Wilmore, Kentucky)
Romeo, Mich., July 29-Aug. 8.
Detroit, Mich., August 9-22.
- COUCHENOUR, H. M.**
(Boynnton, Pa.)
Farmland, Ind., June 6-20.
High Point, N. C., June 24-July 4.
Bentleyville, Pa., July 8-18.
- CROUSE, JOSEPH, AND WIFE.**
(Wilmore, Kentucky)
Atlanta, Ga., June 7-20.
Lincoln, Neb., June 25-July 4.
Lothian, Md., July 11-25.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Zanesville, O., June 27-July 11.
Open date—July 14-25.
Bedford, Ky., July 30-August 8.
- DUNAWAY, C. M.**
(120 Terrace Dr., N. E., Atlanta, Ga.)
Easley, S. C., June 13-27.
Repton, Ala., July 1-11.
Open—July 18-August 1.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Arlington, Tex., June 25-July 4.
Shreveport, La., July 6-18.
Portsmouth, R. I., July 30-August 8.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Clifton, Kan., June 1-13.
Oakdale, Neb., June 15-27.
Mt. Lake Park, Md., July 2-11.
- GIBSON, JAMES**
(Irish Evangelist, 35 Shawnee Ave.,
Ft. Thomas, Ky.)
Loris, S. C., June 8-20.
Uhrichsville, Ohio, June 27-July 11.
Camp Union, Ohio, July 29-August 8.
- GROCE, J. W.**
(Box 1383, High Point, N. C.)
Tobaccoville, N. C., May 31-June 13.
Asheboro, N. C., June 20-July 2.
- HAMES, J. M.**
(Greer, S. C.)
Open—June 7-27.
Waterloo, Iowa, July 1-11.
Knoxville, Tenn., June 7-20.
Terre Haute, Ind., July 12-25.
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Tunnel Hill, Ga., June 6-19.
Jackson, Tenn., June 20-July 3.
Pelham, Tenn., July 5-17.
Gallatin, Tenn., July 18-30.
- HOWARD, FIELDING T.**
(321 Commonwealth Ave., Erlanger, Ky.)
Open date—May 31-June 13.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
(Evangelists, Singers With Electric Hawaiian
Guitar, Logan, Kansas)
Lawrence, Kan., June 6-20.
Hollis, Kan., July 11-25.
- KENNEDY, ROBERT J.**
(Preacher and Singer, P.O. Box 171, Dallas, Tex.)
Open dates.
Valley Mills, Tex., June 13-23.
- LINDER, FORREST E.**
(Americus, Ga.)
White Oak, Ga., July 3-10.
Roberta, Ga., August 16-22.
- LINCICOME, F.**
(Gary, Indiana)
Hibbit, Minn., June 13-16.
Jamestown, N. D., June 17-27.
Springerton, Ill., July 1-11.
- McAFEE, H. H. and WIFE.**
(Box 543, Lakeland, Florida)
Many, La., June 9-20.
- McCRORY, WILBERT T.**
(2200 So. 10 $\frac{1}{2}$ St., Terre Haute, Ind.)
Palestine, Ill., May 30-June 20.
- McGHEE, ANNA E.**
(Ft. Valley, Ga.)
Montgomery, Ala., May 30-June 13.
Oklahoma City, Okla., June 20-25.
Ferndale, Wash., July 8-18.
Entiat, Wash., July 19-25.
- MILBY, E. CLAY**
(Song Evangelist, Bentonville, Ark.)
Cynthiana, Ky., June 6-20.
Delanco, N. J., June 25-July 4.
Bentleyville, Pa., July 8-18.
Eaton Rapids, Mich., July 23-August 1.
- OVERLEY, E. R.**
(848 Angliana Ave., Lexington, Ky.)
Cynthiana, Ky., June 3-20.
Centerville, Ky., June 21-July 4.
Bonifay, Fla., July 8-18.
Attalla, Ala., July 19-25.
Moocers, N. Y., July 31-August 15.
- PAPPAS, PAUL JOHN**
(R. R. Farpon Springs, Fla.)
Mt. Olivet, Ky., June 20-July 11.
Albany, Ga., July 12-25.
New Albany, Ind., July 29-August 8.
- PARKER, J. R.**
(415 No. Lexington Ave., Wilmore, Ky.)
Topeka, Kan., June 3-13.
Marietta, Ga., June 14-27.
Franklin, Pa., July 1-11.
Tilden, Ill., July 15-25.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
- PHILPOT, J. H.**
(411 Jefferson St., Fredonia, Kan.)
Scott City, Kans., May 18-June 13.
Paoli, Ind., June 14-27.
Clarksburg, Ind., July 13-25.
- RICHARDSON, M. H.**
(800 N. Lexington Ave., Wilmore, Ky.)
Corinth, Ky., June 1-15.
Highway, Ky., July 5-18.
Woodlawn, Ky., July 19-August 1.
- RIDOUT, G. W.**
(152 E. Pine St., Audubon, N. J.)
Hoople, N. D., June 6-20.
- SPENCER, REV. AND MRS. H. H.**
(Evangelist and Singers, 1718 Ripley St., Dallas,
Texas).
Greenville, Tex., June 9-20.
Waco, Texas, June 21-27.
- STEENBURG, ROBERT L.**
(Song Evangelist and Youth Worker, Wilmore,
Kentucky)
Dallas, Texas, June 6-July 4.
- TALBERT, GEORGE**
(1005 4th Ave., E., Mitchell, S. D.)
Riverton, Wyo., June 8-13.
Billings, Mont., June 15-20.
Lander, Wyo., June 20-July 4.
- TERRY, T. L.**
(Roachdale, Indiana)
Open date—June 6-July 11.
Chanute, Kan., June 22-July 11.
- THOMAS, REV. and MRS. ERNEST**
(Artist, Evangelist, Singers and Musicians,
Utica, Michigan)
Muir, Pa., June 8-20.
- WATERS, JAMES.**
(Song Evangelist, Tucker, Ga.)
Bonifay, Fla., July 8-18.
- WILLIAMS, H. GILBERT**
(112 Homestead Ave., Collingswood, N. J.)
Albany, Ga., June 8-20.
- WILSON, D. E.**
(General Evangelist, 38 Frederick St., Bingham-
ton, New York)
Cressona, Pa., June 10-20.
Ola, Mich., June 24-July 4.
- WISEMAN, PETER.**
(Wilmore, Kentucky)
Oskaloosa, Iowa, June 3-13.
Cohoes, N. Y., July 11-25.
Findlay, Ohio, August 1-18.

Camp Meeting Calendar.

CALIFORNIA.

El Monte, Calif., July 2-11. Workers: Rev. (Miss) D. Willa Caffray, Lieut. Col. Harold Madsen, Rev. Lena Taylor, Roy Chamberlain, Mrs. R. L. Wall. Write Rev. E. O. Rice, 844 N. Hobart Blvd., Los Angeles, Calif.

FLORIDA.

Bonifay, Fla., July 8-18. Workers: Dr. E. R. Overly, Rev. J. P. Trueblood, James Waters, Rev. Ed. Garrett and Mrs. H. T. Grayson. Write A. H. Vanlandingham, Phenix City, Ala.

ILLINOIS.

Manville, Ill., June 25-July 5. Workers: Dr. E. C. Chastain and wife, H. W. Morrow, and others. Write Wilder Hoobler, Manville, Ill.

INDIANA.

Nashville, Ind., July 1-11. Workers: Rev. W. B. Dunkum, and Rev. J. E. Billman and wife. Mr. Kenneth Ashby and wife. Write Mr. Ward Walker, Nashville, Ind.

IOWA.

Des Moines, Iowa, July 9-18, inclusive. Workers: Rev. C. W. Montzingo, Rev. Ira J. Hoover. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

University Park, Iowa, June 3-13. Workers: Rev. Peter Wiseman, Rev. James A. DeWeerd, Rev. and Mrs. Ira L. Wood, Eva Clausen. Write Mrs. Hattie Riddle, Sec., Lacona, Iowa.

KANSAS.

Newton, Kan., May 20-30. Workers: Rev. F. Lincicome, Rev. Annie Laurie Griener, Mrs. R. E. Ritter, Eileen Rose.

KENTUCKY.

Corbin, Ky., July 8-18. Workers: Rev. Heber E. Burge, Prof. J. Byron Crouse, Mrs. Valerie Cox, Mrs. Warner P. Davis, and Rev. Warner P. Davis. Write S. M. Scaff, Sec., Corbin, Ky.

MARYLAND.

Mt. Lake Park, Md., July 2-11. Workers: The Gaddis-Moser Party, Rev. Howard Sweeten. Write Rev. I. E. Steyer, 606 Camden Ave., Parkersburg, W. Va.

MINNESOTA.

Minneapolis, Minn., June 28-July 11. Workers: Dr. G. G. Vallentyne, Dr. Paul S. Rees, Dr. R. P. Shuler, Prof. and Mrs. Kenneth Wells, Dr. Harry Denman, Mr. Rex Moon, Rev. and Mrs. G. W. Fish and Dr. Joseph Owen. Write Red Rock Park Association, 3400 Park Ave., Minneapolis, Minn.

Pipestone, Minn., June 25-July 4. Workers: Rev. C. W. Butler, Rev. and Mrs. W. H. Judkins.

Rev. John J. Noe. Write John Wilson, Pres., Colman, S. Dak.

MISSOURI.

Troy, Mo., May 21-30. Workers: Rev. Bona Fleming and Levi Burkhardt. Write Arthur Wehrman, Sec., Hawk Point, Mo.

NEBRASKA.

Lincoln, Neb., June 25-July 4. Workers: Rev. Samuel E. Bolovina, Rev. O. H. Callis and Mr. and Mrs. Joseph Crouse. Write The Nebraska Holiness Association, 300 No. 56th St., Lincoln, Neb.

NEW JERSEY.

Glassboro, N. J., May 28-31. Workers: Rev. H. E. Uhrig, Rev. Oliver Holden. Write F. E. Perkins, Sec., Delanco, N. J.

Groveville, N. J., July 15-25. Workers: Rev. Roy S. Nicholson, Rev. O. G. Wilson, Robt. S. Conley, Rev. G. B. Hillson. Write Rev. Raymond S. Taylor, Rt. 1, Pennsgrove, N. J.

Delanco, N. J., Fletcher Grove Camp, June 25-July 5. Workers: Dr. Harry Denman, Dr. Lloyd Nixon, Prof. and Mrs. E. Clay Milby, Miss Eunice Fithian, Mrs. Ruth P. Shippis. Write Rev. Howard F. Shippis, Absecon, N. J.

NEW YORK.

Cohoes, N. Y., July 11-25. Workers: Rev. Peter Wiseman, Rev. Don A. Morris, Earl M. Smith and wife. Write Mrs. E. Boal, Sec., 1667 Becker St., Schenectady, N. Y.

Brooktondale, N. Y., July 15-25. Workers: Dr. J. B. Chapman, Rev. Vernon G. Shirley, Prof. Frank Smith, Rev. A. W. Gould and Mrs. Dolph Fry. Mrs. Louise Hawk, children's worker. Write Rev. L. J. Trout, Sec., 491 103rd St., Niagara Falls, N. Y.

Richland, N. Y., July 29-August 8. Workers: Rev. R. R. Blews, Rev. Russell Gunsaulus, Rev. Arthur Gould, Miss Martha Archer and Miss Sybil Wilburn. Write Mrs. Luella Hunt Johnson, Sec., Richland, N. Y.

Brushton, N. Y., June 20-July 4. Workers: Rev. C. B. Grassie, Rev. and Mrs. R. E. Burke, Miss Ruth Cooper. Write Guy Orton, Sec., Brushton, N. Y.

Wilmington, N. Y., June 20-July 5. Workers: A. B. Carey, Thomas Younce and wife, Mrs. John Weightman. Write Mrs. Frank Warren, Wilmington, N. Y.

PENNSYLVANIA.

Belsano, Pa., July 1-11. Workers: Rev. C. L. Wireman, Rev. Fielding T. Howard, Walter C. Schultz, Miss Audrey Barr. Write S. Ward Adams, Sec., Belsano, Pa.

Sayre, Pa., June 4-13. Workers: Dr. C. W. Butler, Rev. J. A. Byrd. For further information write Rev. Thomas Hermiz, Pres., 511 Church St., Athens, Pa.

Bentleyville, Pa., July 8-18. Workers: Dr. William Kirby, Dr. E. W. Petticoard, Dr. G. B. Williamson, Prof. and Mrs. E. Clay Milby, Prof. Samuel Walter, Rev. Martha Archer, Miss Jeanette Moore, Rev. J. Edgar Walter. Write Mr. J. W. Miller, 305 Marguerite Ave., Wilmerding, Pennsylvania.

Reading, Pa., July 16-26. Workers: Rev. H. N. Dickerson, Rev. Paul Uhrig and wife. Write Mr. Geo. Gamber, Ephrata, Pa.

SOUTH DAKOTA.

Wilmot, S. D., June 2-13. Workers: Rev. Andrew Johnson, Mildred Davidson, Mrs. Geo. A. Rhoads. Write Geo. A. Rhoads, Wilmot, S. D.

TEXAS.

Waco, Texas, June 21-28.—Workers: Rev. Holland London, Dr. J. Glenn Gould, Dr. Selden Dee Kelley, Prof. and Mrs. H. H. Spencer and Rev. W. L. French. Write Mark R. Moore, Sec., 1001 So. 9th St., Waco, Texas.

WASHINGTON.

Ferndale, Wash., July 8-18. Workers: Rev. Orville H. Kleven, Rev. J. G. Bringdale, Rev. Anna E. McGhie. Write Rev. A. O. Quall, Sec., Vashon, Wash.

Orchards, Wash., July 15-25. Workers: Rev. J. V. Reid, U. E. Harding, William Murphy. Write Mrs. J. Howard Porter, Sec., P. O. Box 33, Orchards, Wash.

I KNEW YOU WOULD

Make it possible for us to have rugs for our Seminary parlor, and so you have. I am glad to tell you they are down, and are beautiful. I cannot tell you how pleased I was last week when I stepped into the Seminary and saw what a transformation had taken place; walls painted, rugs down, windows washed, and most homelike appearance. The boys say they like to sit in there and study for it seems so much like home. I know every one who had a share in this improvement will be glad to know that we are actually enjoying their gift, and we in-

vite every one of you to come to see us and enjoy them with us. I am deeply grateful for your fine spirit in making these rugs possible, and, as always, "thank God upon every remembrance of you."

In behalf of the Seminary Family, I am,
Sincerely and gratefully,
Mrs. H. C. Morrison.

A MOTHER IN ISRAEL.

There lives in Pasadena, Calif., a very remarkable Christian woman who is a real "Mother in Israel." The fourth of June she celebrated her 89th birthday. She was born in Knoxville, Tenn. Her name is Mother (Margaret) Secrest. She is a life-long patron of Holiness camp meetings and a strong believer in divine healing. In a recent letter of greeting to the writer she said: "I am blest in reading the new Bible you sent me. The Lord blest us in our Friday evening prayer meeting yesterday—read 90th and 91st Psalms. Mrs. Betty Lewis was healed Tuesday night. To God be all the glory! My son Frank who was born in Tyler, Tex., 1890, gave his heart to the Lord when he was five years old at Scottsville, Tex., in that great camp meeting. We attended the Hallsville, Texas—Noonday Camp Meeting in 1912, prayed and anointed you and the Lord healed you—you remember it, don't you?"

"Son is going to church with me tomorrow—Mother's Day—at Bresee Avenue Church then bring me home and we have a quiet dinner together in my room. I hope this will get in The Herald by June the 4th as the District Assembly convenes here at Bresee Avenue, June 1-5, 1943."

Then, like an old-time Christian mother, she speaks of her grandchildren—F. B. Junior Secrest, San Diego, Mrs. Jane Rumquest, Los Angeles, Mrs. Gloria Teresa Johnson, Pasadena. She adds: "I am living in Canaan now. He that is begotten of God keepeth himself and that wicked one toucheth him not. 1 John 5:18. Write about your stay with us in Pasadena and the W. C. T. U. meeting. God bless you. I am looking for Jesus right away."

I am glad to bear personal testimony and humbly render thanks to Almighty God that it was through the prayers of Sister Secrest with other saints that I was divinely healed at the old Noonday camp meeting in 1912.

Andrew Johnson.

BOOK REVIEWS

"Westhaven," Frank Vanderberg. Herdman. Price \$1.00.

Harry Jones, a young man whose father compelled him to "paddle his own canoe" for a year, takes up life in a strange, small town, starting from scratch, to see what he will make of himself. Through his business associations with elderly Oliver Boyd, a man of the David Harum type, he straightens out some of the kinks in his life and, in a friendship, and something more, with Laura Hadley, a Christian office

secretary, he makes his way to a clearing religious experience. Humor, pathos, suspense and romance highlight the story. An appealing book for both youth and adults.

"Year To Live," Dorothy Bryant. Zondervan. Price \$1.00.

Under this sentence, Betty Love has to decide what she will do with just twelve short months of life. At the beginning of her year, she has beauty, charm, a devoted Christian heart and a strong desire to influence other people.

During the year she acquires a good position, the respect and love of a rising young doctor, and unlooked-for success in interesting and directing others in the welfare of their souls.

The pattern woven by these threads, and the picture they ultimately make is fascinating throughout the story.

The Millennium A Necessity, by B. F. Atkinson. Pentecostal Pub. Co. Cloth 75c; paper, 40c.

In this day of war, bloodshed, death and wrecked homes, it is blessed to get hold of something with a message about the future. Having just read, "The Millennium A Necessity," by that matured saint, Rev. B. F. Atkinson, I consider it the best and clearest of anything I have ever read on this subject.—Evangelist J. M. Hames.

.. "Why Britain and America Can Never Be Defeated." W. Norman Greenway. Zondervan. 41 pages. Price 35 cents.

Here is a most remarkable and readable pamphlet. The author uses Isaiah 60:8, 9, as his Scriptural basis. He firmly believes that because (1) Britain and America have received and published the Word of God in more than 1000 languages and dialects, and (2) Britain and America have been definitely missionary, and (3) Britain and America have afforded a sanctuary for the Jews,—when other and strong nations have persecuted, slaughtered and ejected them, that these facts indicate we are on God's side, and more nearly Christian than the nations of the Axis. He shows how Japan had a change at the Gospel and rejected it and Germany was responsible for the modernism of the 19th century and is today definitely anti-Christian. The author gives many interesting experiences (factual) of World War I days, showing how Providence favored Britain and America. It is an excellent volume and will be read with great interest.—C. W. G.

Tongue of Fire.

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THE CAMP MEETING

By The Editor

THE camp meeting season again is here. There are thousands of people who look forward to the camp meeting season each year as a time of refreshing from the Lord. The camp meeting originated in the pioneer days of America, at the beginning of the last century, and proved to be a matter of convenience as well as divine strategy. For the pioneers it offered a wholesome medium of assembly and fellowship; it furnished a unique method for preaching the gospel. The people withdrew from their ordinary daily pursuits, and came together for a number of days, during which time their attention was centered upon the things of the Spirit. The results of the camp meeting were far-reaching, and many thousands of hardened sinners were converted.

* * * *

James Truslow Adams, in his volume on American history, "The Epic of America," gives some attention to what he calls, "the almost incredible camp meeting, and its far-reaching influence on American life." In a description of one of these early camp meetings he says: "One of the greatest of these, held in Bourbon County, Ky., in 1801, was attended by twenty-five to thirty thousand persons, coming from a circuit of a hundred miles. Seventeen preachers, as well as many volunteers, preached continuously from Friday to the following Thursday, and at one time, it is said some three thousand followers lay unconscious on the ground in a religious swoon, while five hundred 'jerked' and 'barked' in unison. One prayer felled three hundred of them."

* * * *

While there were some emotional excesses in connection with these early camp meetings, they were the beginning of a marvelous and start-

ling awakening. Mr. Adams, the historian, like many others, places the emphasis upon the emotional excesses rather than upon the marvelous spiritual awakening to which the camp meeting was a large contributing factor. The camp meeting came at a time of great spiritual apostasy in the nation. It proved to be an uncommon remedy for an uncommon need.

* * * *

The birth of the camp meeting marked the opening of a revival effort that extended over half a century. The first period of this epoch is described by a contemporary, Rev. Gardner Spring, D. D., who said: "From the year 1800 down to the year 1825 there was an uninterrupted series of these celestial visitations spreading over different parts of the land. During the whole of those twenty-five years there was scarcely a time in which we could not point to some village, city, seminary, and say: 'Behold what God hath wrought!'"

* * * *

The camp meeting has stood as a breakwater against a dainty, formal, ritualistic, rationalistic Christianity. This type of Christianity has never produced any camp meetings, and it has never survived where the spirit of the camp meeting has prevailed. The camp meeting embodies certain principles clearly manifested in connection with Pentecost, when the disciples withdrew themselves from the crowds of the city to the quiet upper room. For a period of days they gave their entire attention to the daily meetings in the upper room. They concentrated in prayer for the outpouring of the Holy Spirit. There was very clearly a manifestation of the emotions when the Holy Ghost came upon them. Large numbers were converted as a result of the outpouring of the Holy Spirit.

The onlookers at Pentecost failed in a proper evaluation of the spiritual phenomenon, just as many observers today fail in a proper evaluation of the camp meeting. The lack of capacity to properly evaluate the camp meeting on the part of some leaders is well stated by Bishop Warren A. Candler, in his volume: "Great Revivals of the Great Republic": "An effeminate preacher of the academic sort in the present day, sitting down to analyze such a work is as incapable of comprehending it as the dainty dandy of the days of Rehoboam would have been unable to understand the miraculous achievement of Gideon's three hundred."

* * * *

The camp meeting has survived the onslaught of modernism, ecclesiasticism, and the intellectual sophistication of a proud and self-sufficient age. The camp meeting spirit is contrary to the spirit of such an age. In spite of the war, gas rationing, and limitations on travel, scores of camp meetings will be held throughout the nation during the coming summer. In spite of the obstacles, not only are the old camp meetings carrying on, but a number of new camps are springing up. We rejoice that the camp meeting still lives, and that the Holy Ghost is manifest in mighty saving and sanctifying power. Make your plans, if possible, to attend a camp meeting this summer. Let us pray for a great outpouring of the Holy Ghost on the camp meetings throughout the nation. Never did the churches and the world need the dynamic, regenerating, sanctifying message more than in this crucial hour of world history. "Thou who art light, shine on each soul!
 Thou who art truth, each mind control!
 Open our eyes and make us see
 The path which leads to heaven and thee!"

OLD-TIME CAMP MEETINGS

Rev. G. W. Ridout, Corresponding Editor

I.



They held a camp meeting down in Delaware in the early days and Rev. Henry Boehm, the traveling companion of Bishop Asbury, gives an account of the work of God. "There were one hundred and forty-six converted, and seventy-six sanctified during the day. At sunset they reported three hundred and thirty-nine conversions and one hundred and twenty-two sanctifications. Peter Vannest preached at eight o'clock; eighty-one converted that evening and sixty-eight sanctified. There were this day two hundred and sixty-four conversions and fifty sanctifications. There were one thousand one hundred conversions, and nine hundred and sixteen sanctifications during the meeting." Here we have the work of God, plainly stated in the old Methodist way, by the sainted Boehm who was an eyewitness and participator in the meetings he reports.

Bishop Kavanaugh, that son of thunder from the South, preaching at a great camp in 1874, from the text Acts 26:28, 29, used as his theme "Persuasives to the Embracing of Christianity," and he discussed his theme as a "system finding its necessity in a governmental disaster and calamity and in a moral disease of the human soul." In that sermon, which was a perfect piece of divine eloquence, he drew a picture of the calamity of the fall and the governmental disaster and then depicted God as communicating the need of a substitute and a savior to celestial beings. "Methinks," he says, "the Sovereign of the universe gives an inkling of this idea in the celestial world, and the tail seraphim of glory have been looking upon the plan, their hearts melting in tenderness for poor fallen humanity. Then one thus speaks: 'Sovereign of the universe, I see the plan; I understand it, and see that such an eternity of good would result from it, that I feel like volunteering to go down and become the substitute.' But methinks I hear the Sovereign say, 'Seraph of heaven, thou art my creature, I made thee. Thou art under obligation to me for the proper use of all the powers I have given thee and canst not leave thine own post to take the place of another,' and he has to stand aside.

But then the Son comes and says, 'Father, on me be this wrong. Lay the iniquities of them all upon me; let me be wounded for their transgressions, let me be bruised for their iniquities, and let the chastisement of their peace be upon me, and by my stripes let them be healed.' The Father says: 'Son, thou art no creature; I did not make thee; thou art self-existent and eternal; thou art under no obligation at all to take the sinner's place; but if thou wilt do it; if thou wilt assume humanity and go in humanity, and bear the sufferings due to transgression, thou wilt uphold the government; thou wilt open the plan of salvation to the fallen race and sustain the principles of justice and law.'" The Bishop next relates that notable figure from Christmas Evans' famous sermon in which the whole world is regarded, in consequence of the fall, as a prison, doors barred, the sentence of law against doomed sinners within, and the hour of execution rolling on. Justice stands at the door with unsheathed sword, while Mercy meekly stands begging the privilege of entering and releasing the prisoners. Justice speaks, "Those doors cannot be opened unless Justice be satisfied." The Son of God appears and says, "Justice, what are thy terms to admit Mercy into those people?" "My terms are stern and rigid: I must have death for life, ignominy and shame for honor." Says Jesus, "I accept the terms." "Well," says Justice, "execute your bond," and he executed his bond; and after he did it Justice said, "When wilt thou pay it?" "Four thousand years hence without the gates of Jerusalem I will pay it!" Four thousand years roll round and Justice descends from heaven, his sword still unsheathed and gleaming in the sun. Says he, "Where is Jesus of Nazareth?" Meek-eyed Mercy was standing on a hill and meekly pointing said, "Yonder he comes bearing his cross!" O blessed be God, he is coming to pay the debt! Justice presents the bond. What did he do with it? Did he tear it up and give it to the passing breeze? No; he nailed it to the cross and paid the debt."

Some of the greatest camp meetings of the Holiness Movement were held in the days of John S. Inskip, the apostolic president of the "National." Possibly the camp where the greatest manifestation of divine power and glory was witnessed was at Mannheim. Rev. John Thompson preach-

ed on a Monday night on "Hindrances to Holiness." Brother Inskip took the altar service and two thousand souls bowed in prayer. Whilst Dr. G. W. Woodruff was praying all of a sudden, they tell us as if a flash of lightning from heaven had fallen upon the people, one simultaneous burst of agony and then of glory, was heard in all parts of the congregation; and for nearly an hour the scene beggared all description. "It was the most sublime spectacle we ever witnessed," said one writer. "Those seated far back in the audience declared that the sensation was as if a strong wind had moved from the stand over the congregation; sinners stood awe-stricken, and others fled affrighted from the congregation." "There were those who insisted that at one time they heard a sound, as of a rushing mighty wind and yet as if subdued and held in check over the prayerful congregation. Souls were wrestling with God who was unrolling to many the long, long list of their sins, unfaithful church members were looking and shuddering over the dreadful past. The people were face to face with God."

The Round Lake Camp, of 1869, was a wonderful meeting. Rev. Benjamin Pomeroy, a man of extraordinary gifts and power, in an exhortation at the close of Bishop Peck's sermon said, "This camp meeting is one of the kingdom slopes, where the children come to sun themselves. I am glad I was not born before I was and am glad God has spun me out to reach this day; and I see how God is going to bear me over every terrestrial summit without bruising. I have a big program before me for I begin to see how God is going to spread his work by the instrumentality of a holy church. And now men of God, don't let up a hair in this work. Keep too upright to be bought and too shrewd to be sold, and I will stake Methodism on the issue of 'Holiness to the Lord!' This is a wonderful meeting; it seems I could afford to stay out of heaven for this. This meeting has rolled the world a hundred years toward the millennium. We are coming to Isaiah's holy visions; I see the multitude of camels are coming, the dromedaries of Midian and Ephah with the flocks of Kedar, are coming up to God's altar, and holiness is to be written upon the bells of the horses. This is the outflow of heavenly influence—God's

(More on page 7, col. 3)

"BIG CAMP MEETING OVER YONDER"

Andrew Johnson



HEY used to sing an old song which contained these words: "There's a big camp meeting over yonder on the other shore." I will choose for

the name of my article the above caption because it magnifies the camp meeting as an Institution and compares it to the glories of the celestial regions. About the nearest spot to heaven on earth is a good old shouting, full-salvation camp meeting.

The camp meeting which is so cold and formal that it cannot raise a real religious shout is not entitled to the name of a camp meeting. The shout from time immemorial has been connected with the thought of a camp meeting. Many sacred memories cluster around the old camp. Multitudes will walk the streets of gold who were converted under the influence of the camp meeting. The camp is no mere man-made affair. God has peculiarly honored the camp meeting as an institution from time to time. His divine seal of approval has ever been upon the real, genuine camp meeting. We are speaking especially of the holiness camp meeting. Volumes of history could be written of the great holiness camp meetings that have been conducted all over the nation for the past fifty years. The fire broke out in the East soon after the close of the Civil War and swept westward and southward. The immortal Inskip, with McDonald and Wood, conducted the first holiness camp meeting ever held in this country. Dear old Dr. W. B. Godbey and the late L. L. Pickett, with a few favorite laymen, founded over fifty years ago the grand old Scottsville, Texas, camp meeting. From this old mother camp in the southland hundreds of other camps sprang up all over the country. Waco, Texas, was one of the greatest in the history of the Holiness Movement. Back in its balmy days thousands of people from all over the state and adjoining states attended this great annual religious festivity. The glory that swept the multitudes into the kingdom during the ten days of the respective encampments beggars all description. It is simply impossible to picture to the rising generation the marvelous power that was displayed at the great central camps in the early days of the Holiness Movement. God was making a special call to the church, a ringing call to the blessed experience of Bible holiness. (1 Thess. 4:7, 8).

Waco is only one of a great number of camps that dot the country from Maine to California. The power has been distributed from the old historical centers and scattered out into many camps. This is one reason why the attendance at some of the old-time camps is not as large as it was in former days.

The camp meeting as an institution has come to stay. There is a deep element of religion in it. There is also a certain element of the romantic in it. A tent or tabernacle out in the grove under the green roof of gigantic trees where the flowers bloom and the birds warble still has a magic charm over the mind of man. The writer is absolutely committed to the cause of the camp meeting. For more than forty years he has been a patron and preacher at the camp. He knows the nature and character of the camp meeting service in all its forms and phases. How often has he seen the gleam of the lights in the distance and heard the sweet far-off camp meeting song as it floats through the air to welcome the guests and workers as they approach with swelling hearts the mecca of the Holiness Movement.

We are living in a fast age of progress. The auto and airship have come and the ox-cart and covered wagon have practically vanished. Civilization has provided many modern facilities and conveniences. The holiness people are entitled to the best that is going. No good thing will he withhold from them that walk uprightly. (Psa. 84:6).

As a faithful friend to the camp meeting may I suggest a few improvements that the respective committees of the various camps might make to the furtherance of the cause entrusted to their care? I offer the following as suggestions far from the spirit of criticism.

1. *Location.* One of the essentials of a permanent and successful camp is the location. Restful, pleasant, cool, refreshing and also easily accessible. We want the people to attend. Hence we must establish the camp in a place where it can be reached by good roads.

2. *Tabernacle.* The Tabernacle itself is all important. Many of the old Tabernacles are beginning to decay. They are no longer sufficient for the purpose for which they were made. It is unwise to try to continue to hold the camp meeting under these old worn-out and out of date sheds which are crumbling into ruins. The

holiness people, the sons and daughters of the faithful sires of the early camps, should rally and rebuild the camp meeting Tabernacles and carry on the worthy work of the founders. We need hundreds of new Tabernacles in order to accommodate the great work of the holiness camp meetings.

3. *Cottages.* We also need new cottages on the grounds. Many of the camp meeting cottages are almost ready to topple into ruins. The roof is rotten and the walls are decayed, the floor is about gone and the cottage as a whole is unsanitary and dangerous. The camp cottages are not like the shoes of the Israelites in the Wilderness, they will wear out. Thousands of campers should thoroughly overhaul their cottages or build new ones.

4. *Preachers' Cottages.* The workers should have good cottages so they can rest, pray and be at their best in the service for the glory of God and the salvation of souls. *Cleanliness* is next to godliness. By all means the old straw or sawdust of four years ago ought to be entirely removed and burned and the floor swept and washed and new, clean sawdust fresh from the mill, if possible, used. The old musty straw and decayed dust will rise in a cloud to be inhaled by the speakers and singers and will make them hoarse before the camp has gone three days. A hint to the wise is sufficient.

5. *The Camp Meeting Diet.* Here no comment is necessary. Everybody knows what kind of food suits a camp meeting crowd.

6. *Too Much Socializing.* The social should be subservient to the spiritual.

7. Draw the people on week days as well as on the Sabbath. It is hard to have results with a big Sunday camp meeting crowd. Reach them during the week.

8. If possible shorten the sermon in order to give more time to the altar service. It is easy to give advice on this line but difficult to follow it.

9. Do not knock but boost the churches. It is enough to fight sin.

10. Preach holiness, but do not neglect the sinners. Let us preach on repentance.

11. Remember it takes more to run a meeting now than it did twenty-five or thirty years ago.

12. By all means advertise the camp meeting in every possible way. It pays to advertise. Study new methods of advertising.

THE HERALD PULPIT

WHOM THE WORLD CANNOT RECEIVE

Harold B. Kuhn.



OUR Lord, in his farewell discourse, gathers up the lines of teaching which for forty months he had attempted to impress upon the minds of the disciples. In this discourse he elevates into supreme prominence the promise of the coming of the Holy Spirit, who was to superintend the building of the Church, and to be unto believers *another Comforter*, of the same nature that our Lord himself had been.

In view of his early departure from this world, Jesus promised that the Father, in response to the petition of the Son, and by virtue of his atoning work, would send "The Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him;" adding that "ye know him; for he dwelleth with you, and shall be in you."

This text suggests the following considerations: that there are different levels upon which the Holy Spirit works among men; that there is a fundamental distinction between the world and the twice-born; and that there is one measure of the bestowal of the Holy Spirit which is reserved exclusively to the believer.

The most general level upon which the Holy Spirit operates is that by which he, as having been sent to the Church, and operating through the lives of believers, serves to modify general human conduct, engendering a desire for legal and social restraints. We are inclined to take this for granted; but were we to be transplanted into a heathen land, it would become increasingly apparent that even in a land which is very imperfectly Christian, there are certain general by-products of Christianity, which serve to modify social standards, and to render conditions of life tolerable.

Let it be emphasized at once, that this gracious work of the Holy Spirit is not in itself a saving work; but that it is an expression of a "common grace," for which all men, saints and sinners alike, should be grateful.

Another level upon which the Holy Spirit moves is that by which he visits the hearts of men, reproving them of sin (focussing the attack upon the sin of Christ-rejection); convincing them of the divine standards of

righteousness; and creating the conviction that the judgment of the "prince of this world" may and should be a personal reality here and now. It is the conviction of most of us, that just as all were included in the provisions of the Atonement, so likewise the Holy Spirit *at some time* visits *every* man. That multitudes fail to respond does not detract from the truth that God wills the salvation of all men. And out of the multitudes, *some* do respond—do repent and believe on the Lord Jesus Christ in a deep and personal sense.

In those who thus respond, the Holy Spirit operates in a different manner, bringing life into the spiritual nature; bringing light where formerly was darkness; bringing faculties of spiritual response where formerly was only spiritual deadness. Thus, he regenerates the dead soul; the candidate is made a 'new creation.' The manner in which this is effected is not apparent to our senses; as our Lord pointed out to Nicodemus, it is a work wrought by the Spirit, which is recognized by its results—results so radical that the strongest figure of speech is employed to describe it, a *New Birth*.

It should be observed also, that the Holy Spirit adapts his dealings to the condition and need of the subject. And his operation is, in general, uniform within the class to which it comes; that is, he deals with equal fidelity to all within that given class. And of all of the dealings of the Holy Spirit with men, there is one common denominator: He always calls attention to Jesus Christ.

Our text suggests likewise, that our Lord intended to make clear that there exists a definite line of cleavage between 'the world' and believers. It is not fashionable in the twentieth century to draw such sharp lines. Compromising religious leaders prefer to consider all who are not actually in the penitentiary as, in some degree, Christians. This is the fundamental error of the conventional "religious education" program—that everyone is somewhat of a Christian, and if he be educated a bit, he will become "more and more a Christian."

From the learned world downwards, there is a dislike of any clear drawing of the line, with the regenerate on one side, and the lost and un-

regenerate on the other. This may account for the general loss of the sense of sin in modern society. Nor is it surprising that such is the case, in view of the general disregard of the Holy Spirit. For whereas the attack of unbelief upon the person of Christ has centered in a denial of his deity, the attack upon the Holy Spirit has centered in a denial of his personality. It is not surprising that those who choose to consider him to be a mere force or influence, have nothing to say concerning conviction for sin. But where the Holy Spirit is honored, and where the Word of God is faithfully preached, there will be precipitated a sense of *personal loss* upon the part of unsaved men.

The biblical view draws the line very sharply; and it is small wonder that the *Modern Man* desires to pick-and-choose his Bible reading, if indeed he do the Scriptures the honor of considering them at all. For the Bible contains statements of sharp discriminations which cannot but be unpalatable to the person who wishes to assert the sufficiency of man, and to deny the natural sinfulness of all men. But the One who knew what was in man knew nothing of such compromise. To him, every man was either regenerate or not-regenerate; and no candid believer of the Bible can doubt that he intended that the Church should spare no pains to keep this line clear and sharp.

Likewise, the text teaches us that there is one level of the Holy Spirit's operation which is the peculiar heritage of the twice-born. God bestows some benefits upon all men, without distinction of character or of disposition to appreciate. It is to this that our Lord alludes in his words: "For he (the Father) maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." In a variety of ways, all of us as members of the human race share in a common and benevolent providence. Even the raw sinner has large reason for gratitude to God.

It is likewise true that there are special measures of blessing available to every individual who lives within the range of the general influence of the Gospel. To this we have alluded earlier, and thus it is unnecessary to consider the matter further, save to point out that it is by the agency of

the Third Person of the Trinity that many of the more significant of the general benefits of God's goodness to the race are administered.

But there is, we repeat, one administration of the Holy Spirit which is restricted to a single group—those who have been *born again*. Within the ranks of the redeemed, our Lord again sees fit to draw a distinction: from a candid investigation of the language of this text, it is scarcely possible to decide otherwise than that the disciples (to whom these words were addressed) possessed the equivalent of the new birth. Whereas the world could neither *see* nor *know* the Holy Spirit, of the disciples it is explicitly stated that '*ye know him.*' In the light of this, it is difficult to understand how intelligent men can continue to see no difference between the birth of the Spirit and the baptism of the Spirit. It is noteworthy, that expositors who deny this are forced to glibly pass over such a text as ours, or to ignore it entirely.

Between the regenerate in the ele-

mentary sense, and those indwelt by the Holy Spirit, our Lord draws another sharp line: in the case of the former, the Holy Spirit is *with* them; in the case of the latter, he is *in* them. There is a rewarding field of study in the distinction indicated by these two prepositions, for which there is not space here. But it is clear that these men, with whom the Spirit already dwelt, and by whom he was already recognized, should shortly receive him in a new, deeper, and more intimate sense—a sense denoted by the latter preposition, *in*.

It is implied, finally, that this special reservation for the twice-born is to be esteemed as a privilege. The baptism of the Holy Spirit was the one unique benefit which should accrue to those who had 'passed from death unto life.' How disappointing must it be to the Son of God, to find this special heritage to be lightly esteemed by the heirs thereof. How contradictory, that believers should consider it as a thing to be either

taken or left, as the mood might dictate.

It has been long recognized, that the approach to the message of entire sanctification by means of the biblical doctrine of the baptism of the Holy Spirit is both legitimate and effective. Taken in the light of the words of Peter, that the bestowal of the Spirit, upon Jew and Gentile alike, and the consequence of "purifying their hearts by faith," the concluding chapters of *St. John* and the early chapters of the *Acts* provide one of the most clear and cogent statements for the doctrine of entire sanctification, as a second and definite operation, distinct from, and chronologically later than, the new birth.

Loyalty to Scripture demands that the baptism of the Holy Spirit should be presented, not as something to be reluctantly faced, but as a grace to be expected and received, as a high privilege of Christianhood. The new birth admits to the candidacy: how illogical that any should fail to proceed to the inheritance!

CAMP MEETING PROBLEMS

Mrs. H. C. Morrison.



Camp meetings have problems? I thought they were places where God had his way, and the people became serious, prayerful, and sought the Lord.

Yes, that is the way it *should* be. In olden times, when the giddy came to the camp meeting they were brought under conviction by the prayers of the faithful old saints who prayed the power from on high down upon them. But, as in many other things, the camp meeting has suffered a great change. People congregate to chat and chatter, to display their finery, and have a 'good time,' generally. In many of them there are not the *prayers* like the old-time camp meetings had, hence conviction does not take hold of the godless who come for pleasure rather than for seasons of refreshing from the presence of the Lord.

Many of our readers will recall days at camp meetings when in the early hour the campers were awakened by the voice of prayer; the twilight hour groups would gather on the hillsides, in the groves and cottages, and the sweet incense of prayer would rise to the Father from every point of the camp ground. You

did not feel that you were there for a 'good time,' but that you had gathered in the name of the Lord to seek the lost sheep on the mountains of sin and you found them!

Sometimes our camps are distinguished for the "big crowds" on Sunday, but we do not know whether this is an indication that the camp is a growing camp or not; that is, that it is becoming a greater factor for good than when the attendance was not so large and people gave themselves to earnest prayer, instead of strolling over the grounds chattering from tent to tent and cottage to cottage. Crowds are not an advantage because the people cannot be accommodated, they do not hear the gospel, and it takes officers to keep them under proper control while those who can get under the tabernacle have a chance to hear the preached gospel. I believe it would be a good thing to have overflow meetings and constrain the people who cannot get seats under the main tabernacle to attend the overflow gatherings. Do not put up some preacher who has *nothing to say*, but get a man whose heart and messages are on fire with the love of God, and who will hold the attention of the people and get them interested. Have it understood that a group of prayers and singers go with him to this service, for it will take the *best* to answer the purpose for which the

service is held.

Another thing: Do not allow the altar services to be dissipated by conversations about the tabernacle. Advise the people who are not *prayer* and deeply interested in souls, to withdraw, while the prevailers tarry with the seeking souls at the altar. It is not the *crowd* that gets people to God, but the *prayers* who have faith for the salvation of the seeker. Keep the songs and prayers that are conducive to faith going, urging the seeker to exercise faith, if they have full met the conditions.

Then, don't put on too much *style* in the singing, burdening the congregation with long programs for fear some 'Artist' will not have a chance to show his talent. May we be saved from 'show singing.' Let the gospel be sung in song, as the word is given forth from the pulpit—in prayerful solicitude for the lost hearers. Don't sing for *show* but to *convert*, then you will have rendered your service as unto the Lord and not unto men. Let's pray for the camp meetings of the summer and do all we can to rescue the souls of those who shall attend upon their services. Camp Meetings! Yes, where the people meet to worship God and pray down the power from on high. Such time of refreshing will salt the nation and save us from spiritual decline and national putrefaction.



Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Those In Heaven.

JOSEPH H. SMITH.

Those in Heaven are acquainted with, and are interested in those of us who are still on earth.

But for the just limitations of space, I would preface this by repeating what I heard a holy man, relate of what he saw and heard in Heaven when he had overstepped the threshold, but was called back by the importunate prayers of an annual conference on its knees. I may deserve that for a lesson of the 'School of Prophets' some time in our midst.

I give three or four citations from the Bible which suggested the announcement at the heading of this article.

1. When the Alleluiahs were heralded around the world that Babylon had fallen (Rev. 18:2) they had been first sounded in Heaven. (Rev. 14:8).

2. In Christ's great treatise on evangelism (see chapter 4, John's Gospel), he declared that, "The sower and the reaper shall rejoice together." And we cannot think that those who have gone to rest from their labors in the past year, as Brother Guth, Brother Morrison and Bud Robinson, have no interest in or acquaintance with the results of their works which do follow them.

3. In Hebrews 1:13, 14, we are assured that "the angels are all ministering spirits sent forth to minister to them who shall be heirs of salvation." And it is but reason to assume that these shall carry back the news to Heaven of the results of the works which follow them who are at "rest from their labors."

4. We are distinctly told in Luke 5, that, "There is joy in the presence of the angels over one sinner that repenteth." Now that sinner must have been on earth, for there is no mourner's bench in Heaven. That too high up for penitential moans and groans. Everything is pitched to a Doxology key.

Lastly, we remark that, on the Mount of Transfiguration, Peter's plan for the building of three tabernacles for their visitors from Heaven, was not adopted, but Moses and Elijah both talked only of Christ's

ASBURY RADIO PROGRAM.

Sunday Morning—7:30—8:00—Old Fashioned Gospel Hour.

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LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Kentucky.

pending death, and when they returned to Heaven, Peter, James and John "saw no man, save Jesus only."

The Wayside Pulpit.

BY J. W. WELDON.

IN THE OPEN.

A few days ago, the President of the United States passed through our city. It was supposed to have been a state secret; yet most people knew it. Without the aid of the local papers or radio, the news spread from mouth to mouth until practically everybody was telling his neighbor and urging him to complete secrecy! No such famous man can pass through any community without some knowledge of it leaking out.

The local incident reminds me of a story told by Mark in chapter seven. It appears that Jesus went into the region of Tyre and Sidon for some needed rest. He entered a house and would have no man know it; but he "could not be hid!" A distinguished personage such as the Christ could not enter a community without some people knowing it. A Greek woman fell at his feet and implored aid for her sick daughter. He seems to have discouraged her. Her earnestness won not only his attention but his divine power. The daughter was healed!

In a very true sense every real Christian lives his life "in the open." There is no way to live the Christian life and keep the fact veiled from the critical gaze of homefolk and neighbors. Jesus said: "By this shall all men know that ye are my disciples, if ye have love one for another." When we are kind, sympathetic and helpful, others see it; on the other hand, if we are critical, selfish and hard, people know that.

The ancient Israelites were known

by what they ate; by what they wore; and by what they said. Those might well be the distinguishing marks of a Christian. It is not so much the food we eat or what we drink; yet that, too, is in the picture. If in our eating or drinking we do things that suggest a pandering to the fleshly appetites our acquaintances usually mark us off their list of real Christians. This applies not only to what we eat, but what we read, and to the pictures we see.

A garment is like one's habits. One may very easily tell whether you are a Christian, if he can know your habits. How about your thoughts or what is your mind doing when you are off duty? These are good tests.

The maid said to backsliding Peter: "Thy speech betrayeth thee." It also betrayeth us. Out of the heart proceed evil thoughts. The Christian should have a clean heart and then clean thoughts would be expressed in clean words.

What the Camp Meeting Means.

BY JOHN PAUL.

It is good to set apart some special times for worship and fellowship, to take stock spiritually. The camp meeting furnishes occasion for this. In pioneer days, and even now in some sections of the world, the camp meetings affords the added opportunity of getting sinners converted, backsliders reclaimed, and believers sanctified. This is true where the location is favorable; where the influence of the camp supporters and the unusualness of the employed talent draw an element of sinners and church people who need help. All camp meetings may not qualify largely in this latter result, but all should aim and pray in that direction. However, the failure to attract great audiences of outsiders should not constitute a temptation to discontinue the camp.

Where we put our hearts into it, the camp meeting affords a detachment from earthly things where prayer and faith bring heaven and earth together, and the church, and even whole sections of country, get a new start in things divine and spirit-

ual. In a great one-man camp meeting, Daniel gives us an illustration of this. Dan. 10. He detached himself from business and went alone with God, down by the river, making food a secondary indulgence. Verse 3. Before he left, he heard from heaven; and we may never know how much that little camp meeting meant to our world.

News and Views.

BY JOHN PAUL.



Success is costly, after the event. The more people we rescue and the more prisoners of war taken, the more must we tighten our belts and spare food for their starving bodies. North Africa is proving this.

Western Union will take over Postal Telegraph, by permissive act of Congress, October 1st. This includes their assets; but, more important, it includes Postal's employees; and, more serious, Postal's nightmare of liabilities.

Casualty lists the first sixteen months of this war have been two and six tenths per cent of the men engaged, which is less than one-third the rate in the former world war. Mechanized equipment does its part; and we may credit blood transfusion and some new drugs for lowering the mortality rate.

James F. Byrns, Southern small town attorney, U. S. Senator, big judge on the supreme bench, now "down" to win the world struggle by becoming commander-in-chief of the home front. At 64, he heads the mobilization board. His staff averages 61; almost the age peak in judgment and wisdom. Exactly at the peak for raw-hide strength if one has succeeded in conquering the masculine ailments that beset late middle life.

Franco, Spain's Generalissimo, claimed to know, that the totalitarians would win the war and rule the world—till your Uncle Sam moved into North Africa. Now he says it's going to be a stalemate, and benevolent men like himself must see that peace is made, right away. If not, Spain may go democratic; and where would he be?

South American countries are moving to restore embassy relations to Russia since the recent dissolving of the Comintern, which happened about the time Joseph received that

letter from Franklin. At that time there were only three Latin American states that had not succumbed to Franco's hunch and cut the acquaintance of Russia.

Attu has been recaptured. It was American; and is the first seized property that America has reclaimed from the invader. If you can't remember the name of the island, just sneeze.

Edsel Ford has broken his parents' hearts by preceding them to eternity. "The great, the wise, the revered head, must lie as low as ours." Fords and Rockefellers are two exceptional rich men who reared children with stamina and good morals.

Speaking of Japanese-Americans, Stanley Jones, who usually appears as attorney for the defense, has collected the following: There are six thousand of them in America's armed forces; none of them have been on relief; crime and sabotage are virtually unknown among them in the U. S. or Hawaii.

Italians, according to Churchill, should fire their leaders and throw themselves on "the justice" of the Allies. A new expression. We always heard it on "the mercy." But this is what he meant; he was merely avoiding "sob stuff."

Two stimulants, says the Prime Minister, are being administered to Italy. He used the analogy of the two stimulants applied to a balky mule: a carrot at one end and a stick at the other.

HEAVENLY WHITENESS.

God's blessings like snow
Come down so noiseless, but come down
sure,

All that we have from white Heaven above
Comes from our Father's hand of love.

When we see the snow falling, so pure and
so white,

We think of the City all golden and bright,
Where all is tranquil, peace, and love,
In our Father's white beautiful Home above.

We think of the angels, so happy and bright,
And the glorified beings all robed in pure
white,

And so many loved ones whom we long to
see,

Now dwell forever by the white crystal sea.

Let us rejoice as we upward go
To join the throng that is whiter than snow,
Our God of wisdom, power and love
Sits on His great white throne above.

When we reach that land just over there,
Where all is beautiful and fair,
White Pearly Gates and streets of gold,
All this Heavenly whiteness we shall be-
hold.

Miss Pattie F. Ralls.

(Continued from page 2)

great Amazon, which is to flow around the globe. Let the nations make way for the coming of God."

It is to be noted in those old-time meetings that there always came a day when a "break" came and the place was suffused with the power and glorious manifestation of the Holy Spirit. Such a day occurred at the great meeting at Sacramento, Calif. A writer describing the scene says: "On the morning of the fifth of May—the thirteenth day of the meeting—a bright, beautiful morning when love beamed forth from the clear heavens and whispered in the gentle breeze—all seemed to feel that something unusual was impending. The history of the national camp meetings has disclosed the remarkable phenomenon that one day, sometimes earlier, sometimes later, during the progress of the meeting, is signalized by a special baptism of the Holy Spirit. So on the morning mentioned 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 powers of the heavenly world seemed to settle down upon the people and the ministers never seemed so inspired and filled with love and the spirit of Jesus who seemed to be almost visibly present. Then came the season of silent devotion 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. Many felt themselves beginning to do as when metal begins to melt and seemed forced to lie prostrate upon the ground. There was an indescribable power that went singing through the soul until life seemed suspended on a single thread. It would have been easy then to have taken another step and passed over the narrow stream that separated this from the heavenly land; the world seemed so far away, one scarcely wished to return again. 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; for then that company knew they were baptized with the Holy Ghost and fire. The preachers seemed transfigured. All were melted into tears and sobs and murmurs of praise and glory. Truly the day of Pentecost had fully come."

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and WAY OF FAITH

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Asbury Commencement.



HE Commencement of Asbury College and Asbury Theological Seminary was held May 30 to June 2. It was the fifty-third Commencement of

the College and the twentieth Commencement of the Seminary.

The present handicaps to travel did not prevent visitors from coming from over a wide extended area of the nation. Some of the cities represented included Miami, Atlanta, Birmingham, Meridian, Norfolk, Washington, Baltimore, Pittsburgh, Philadelphia, New York, Detroit, Chicago, St. Louis, Dallas, San Antonio, Los Angeles, and San Francisco. The Commencement speakers and leaders included Bishops James L. Straughn, Prof. O. C. Turner, J. C. McPheeters, Dr. T. M. Anderson, Dr. G. Arnold Hodgkin, Rev. M. C. Yates, Dr. C. W. Butler, Bishop J. C. Broomfield, Dr. W. B. Hughes, Miss Saradell Ard, Miss Lucy Adams, Rev. C. W. Grant, and Dr. James F. Boughton. Dr. Z. T. Johnson, President of Asbury College, presided at the Sunday morning baccalaureate service and the College Commencement address on Wednesday morning.

The high points of achievements in the College during the year gave cause for much gratitude. The average enrollment for the year, in the face of war conditions, went beyond expectations. The College had a great revival in the fall under the leadership of Rev. Dwight Ferguson. For the eighth consecutive year, the College operated on a cash basis with all bills paid promptly on the first of each month. A noonday fast prayer meeting was held each Thursday with an average attendance of about one hundred. The permanent endowment was increased to the extent of approximately \$48,000.00. There

were over eighty A.B. graduates.

Thousands of letters were received during the year, coming from some forty states and Canada, from appreciative listeners to the Asbury College radio programs over station WHAS under the direction of Rev. Byron Crouse. The radio mail was far in excess of any previous year.

At the annual meeting of the board of trustees, Dr. Z. T. Johnson was re-elected to the presidency of the College for a term of three years. Dr. O. H. Callis was elected president of the board.

The Commencement for Asbury Theological Seminary was held on Sunday evening. Dean F. H. Larabee presided. There were sixteen B. D. graduates. Mrs. H. C. Morrison presented to each member of the graduating class a copy of the biography of Dr. H. C. Morrison, the founder of the Seminary. The enrollment of the Seminary reached a total of 103, which was a substantial increase over any previous year. The faculty was strengthened during the year, and will be further strengthened during the coming year with some strong additions.

The Commencement offering for the Morrison Memorial Building, through the Morrison memorial gift bonds amounts to approximately seven thousand dollars. These bonds were initiated in February and already about fourteen thousand dollars have been taken. These bonds may be paid for either in cash, war bonds or stamps, over a period of thirty-six months. The total contributions in cash and war bonds to the Morrison Memorial Building amounted to \$32,000 for the year. The architect's estimate for the cost of the building is \$100,000. Plans have been made for an apartment building for married Seminary students, to be erected adjacent the Morrison building. This building is greatly needed and, as income property will add to the endowment of the Seminary.

A founder's service in memory of Dr. H. C. Morrison was held at the Seminary building on Tuesday afternoon. The service opened with the singing of Dr. Morrison's favorite hymn, "I'm Bound For The Promised Land." Dr. Peter Wiseman led the opening prayer. Rev. William Arnett, president of the Seminary student body, presented in behalf of the student body, a beautiful silk American flag and a Christian flag which were used for the occasion. A sermon on holiness by Dr. H. C. Morrison was delivered by transcription through the courtesy of Rev. Byron Crouse. The audience was moved profoundly by this reproduction in

Dr. Morrison's own voice. It was as a voice speaking from another world. "He being dead, yet speaketh." Dr. F. H. Larabee presented in behalf of Rev. Dwight Ferguson, a magnificent portrait of Dr. Morrison. Dr. C. F. Wimberly unveiled the portrait which was so lifelike that the audience stood in rapt admiration. Dr. Z. T. Johnson read a detailed description of Dr. Morrison's last earthly moments as written by Rev. Solon McNeese, pastor of the Methodist Church at Elizabethton, Tenn., where Dr. Morrison preached his last sermon, and in whose home he spent the last hours of his life.

Rev. J. B. Kendall presented the chair in which Dr. Morrison was sitting when his spirit ascended up to glory. This chair will be placed in the Prayer Room of the Morrison Memorial Building when completed. Rev. W. H. Lewis unveiled the chair. Dr. Frank Morris gave the closing prayer.

Following the service in the Seminary building, the crowd marched to the grave of Dr. Morrison. Rev. M. C. Yates, pastor of the Methodist Church at Wilmore, led the prayer at the grave. Following the prayer, the crowd joined hands in a large circle about the grave and sang, "Blest Be The Tie."

Both Asbury College and Asbury Theological Seminary look to the future with confidence in the assurance that God has raised them up to spread scriptural holiness over the land. They stand uncompromisingly for the whole gospel, and for the whole Bible for the whole world. As you remember them in your prayers, your gifts, and your influence to send them students, you will be a co-laborer in this great work to kindle revival fires, prepare a Spirit-filled ministry, a sanctified laity, to counteract the blight of worldliness, and to check the tides of modernism.

THE TEN DAY CAMP MEETING.

(Continued from page 9)

a mighty spiritual force in our nation in these times of spiritual dearth and widespread wickedness. Let the Lord's people arrange to attend the camp meeting, and to assist in every way to bring about the best results, which can only come in answer to earnest prayer, the faithful proclamation of the Word and a zealous spirit in altar work where Zion travails in a holy agony of prayer to bring forth immortal souls into the kingdom of God.

The world owes no man a living who does nothing for the world.

"He Being Dead, Yet Speaketh."

THE TEN DAYS CAMP MEETING.



There are many holiness camp meetings in these United States sprinkled across the country from the Canadian border to Florida, and from the Virginia beach to the Palisades on the Pacific in California.

These camp meetings which have given special emphasis to the problem of sin and salvation, along with the two gracious works of the Holy Spirit in regeneration and entire sanctification, have accomplished a vast amount of good.

It will be impossible to estimate the number who have been converted, reclaimed and sanctified in the holiness camp meetings in the past fifty years. Old Douglas, I believe, was one of the first in the north; it is in Massachusetts, and Scottsville, Texas, was the first organized in the south. The Indian Spring camp was organized about the same time; I am not certain as to the year of the organization of these camps, but my impression is that Scottsville started first. Thousands have been converted and sanctified in the three above mentioned camps.

Out of these camps have come a number of preachers of the gospel, scores of missionaries and many active workers in the vast field of evangelism among the lay brethren and sisterhood, who have become soul winners. A great interest in Bible reading, secret and intercessory prayer, and a general awakening and deepening of spiritual life has come from these camp meetings scattered about the land. People have attended them by the thousands. Take Mountain Lake Park, Sychar, Central Camp at Wilmore, wonderful old Waco, in Texas, Sebring, Ohio, Lake Charles, La., Red Rock, and a number of camps throughout the nation. I believe it is safe to say that within the past forty years millions have attended these camps, and in addition to those personally blessed, multitudes have received quickening spiritual benefit, and have gone away from these great religious gatherings with an increase of spiritual concern.

While the social feature is very pleasant, we must guard against al-

lowing them to fall into delightful social occasions, rather than a time for earnest prayer and a travail of soul for the salvation of the lost. We must guard against waste of time. It is unfortunate to open a camp meeting, which is of short duration, with some preacher who has an idea that the first service does not amount to much, takes it easy and gives a sort of prayer meeting talk. The opening sermon at a camp meeting should be one of earnestness, power and appeal. The meeting should start off with a spirit that will awaken interest, stir the people, quicken religious emotion, beget a spirit of prayer and send the people away with an interest that will lead them to invite others to come and hear what is going on at the camp ground. The camp meeting committee should not be willing for any service to be wasted and the camp meeting preacher should be at his best, ought to carry his burden and put himself into it with zeal and earnestness. The camp meeting is not a place for the easy-going, ordinary message. There is large expense in building up and maintaining the camp meeting, and the carrying forward of the work successfully, and there should be no waste of time.

The floor manager, who makes the announcements, who trifles and jokes and kills time, and holds back the service, leaving neither time for the message or the altar service, is an unbearable bore. The camp was not organized for some brother to exploit himself, get off his jokes, grieve the divine Spirit and the human. It is a life and death affair. The days are soon gone; the time is too precious and the occasion too sacred for a foolish waste of the hours.

Some singers who could do fine work, get the talking habit, learn to say funny things that provoke laughter. I have known songleaders who were otherwise, excellent, who would

not sing two verses without stopping the people to put in his witty remarks and laugh-provoking smartness. This is unfortunate. The song service should be devotional, it should be spiritual, and ought to bring the people into a state of mind to hear the word of the Lord. The value of spiritual singing cannot be overestimated. The spirituality of a song service does not depend upon the amount of noise that is made; that half hour can be trifled away, or it can be made of the greatest value for the success of the work.

When it comes to us camp meeting preachers, and by the way there are many preachers who can preach effectively elsewhere, but lack the elements that count in camp meeting preaching, the attention of the audience must be compelled; the moving about of a few people should not disturb him. He must have power over himself and the people, and must be willing to bear the strain of earnestness and speaking loud enough to be heard by the multitude. That does not mean he must scream and tear his throat, but must be heard.

It is unfortunate, however, when a congregation is worn out with announcements, songs and one thing and another before a preacher gets to preaching, and then worn out again with a long sermon, and no time left for an earnest call and an altar service. The holiness camp meetings are in need of a fresh crop of young men, mighty in God, to proclaim the truth, hold the audience, control the multitudes, compel conviction and bring the people broken hearted to the altar of prayer. May the Lord raise up a group of such young men. Let us go into these camp meetings with a holy seriousness, a courageous faith, a burden of prayer and see, by the blessing of God, that they become more and more

(More on page 8, col. 3)

THE H. C. MORRISON MEMORIAL BUILDING BOND

I hereby subscribe for the H. C. MORRISON MEMORIAL BUILDING BOND, as an investment gift for the erection of a memorial monument, in the form of a splendid building for Asbury Theological Seminary, in memory of Dr. Henry Clay Morrison, payable in cash, war stamps or war bonds, in the following denominations: Put an X in center of square opposite amount of Bond desired.

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SIGNED ADDRESS

OUR BOYS AND GIRLS

THE RED AND YELLOW TOP.

By Faith Leroy.

Bobby felt so happy! Uncle Alfred had given him a shiny new dime! Now, Bobby knew exactly what he wanted to do with it. There was a beautiful red and yellow top in the toy store window and he had wanted it ever since the first time he had seen it. Just as soon as his mother gave him permission to go to the store he hurried off. Suppose some one had already bought it?

Bobby's little legs hurried as fast as they could go. He could just see that top in the show window, looking so gay and pretty in its red and yellow coloring. He turned the corner and stood before the toy store, and—

It was gone from the window! Some one had bought it!

"Is the red and yellow top already sold, Mr. Arnold?" Bobby asked the man who owned the toy shop. It was so hard for him to give up all hope.

"Yes, Bobby, I sold it this morning. I'm sorry. It's the last I had of that color," Mr. Arnold told him.

"Oh-h!" Bobby felt like crying, but only little boys did that.

"I've some other nice ones, Bobby," the man behind the counter said, taking a box from a shelf to show the tops it held. "These are very nice."

But Bobby didn't like them as well as he had the red and yellow one. He bravely kept the tears from falling as he started toward home. When he was nearly there, he saw Teddy Wilson, who lived next door to him, crying over a broken bottle of milk. It was only a pint bottle but Bobby knew that Teddy's mother and daddy didn't have much money and wouldn't be able to send for another.

"I b-broke it," sobbed Teddy, pointing to the bits of glass and the milk spreading over the sidewalk and trickling out into the gutter.

"I'm sorry, Teddy," Bobby said, not quite able to decide whether to give him the dime for some more milk or to keep the dime for himself. That dime meant a lot to Bobby. He didn't often have that much to spend just as he pleased. But he remembered that Teddy probably never had that much to do with as he pleased.

"Now we'll not have any milk for our bread pudding!" Teddy wiped the tears away with the back of his hand.

"Bread pudding? Is that all you're going to have for supper?" asked Bobby.

"No, there'll be potatoes, too," Teddy answered.

Bobby felt in his pocket for his dime. It would be hard to part with it, but Teddy had less than he had. Suddenly Bobby decided to spend the dime for—Teddy's milk!

"Here's a dime, Teddy. Take it and get some more milk!" Bobby shoved the dime into his hand and ran up the street.

"Well, Bobby, did you get what you wanted?" Uncle Alfred asked.

"No, it was gone, and there weren't any more tops like it." Bobby climbed up on Uncle Alfred's knee. "I'm glad it was gone, Uncle Alfred, because when I came home I met Teddy, and he had dropped his bottle of milk. I gave him the dime to get another bottle."

"What made you do that?" asked Uncle Alfred, smiling.

"He wouldn't have had any milk for supper," answered Bobby. "And, anyway, I'll have another dime sometime, and he never does."

"I'm glad I have such a generous little

nephew," declared Uncle Alfred, reaching into his pocket for something. "I went past the toy store this morning and got a present for a certain young man, if he should be good." He held out the small package for Bobby.

"Thank you," Bobby said politely, thinking to himself, "Another ball, probably and I already have lots of them! I wanted that top."

He removed the wrapping from the package under Uncle Alfred's smiling gaze. Then suddenly he gave a wild whoop ending in a joyful "Thank you!" For there, beneath the wrapping and tissue paper Bobby had found—the very red and yellow top he had been wanting so long!—*Sunday School Times.*

Dear Aunt Bettie: Will you let a little girl from Leatherwood join your happy band of boys and girls? This is my first time to write and I hope to see it in print. My grandmother takes *The Herald*. I am eight years old, my birthday is December 7. Our pastor is W. W. Johnson. I have blond hair; my eyes are brown. I am not a Christian, but would like to be.

Lurline Meador,

Rt. 1, Santa Fe, Tenn.

Dear Aunt Bettie: This is my first letter. Mother takes *The Herald*. I live at Gray, Va., and go to Jarrett School. I have brown eyes and brown hair. I am twelve years old. I have been reading page ten and like it very much. My birthday is September 23. My hobbies are riding the bicycle, playing ball and singing. I would like to hear from any boy or girl in the U. S. A.

Juliette Carter,

Yale, Va.

Dear Aunt Bettie: Can a boy from Georgia join your happy band of boys and girls? I am fourteen years old; born January 23, am five feet, one inch tall, weigh 103 pounds light brown hair and hazel eyes. I live on a farm near Chattanooga, Tenn. I am in the first grade of high school. I have four brothers and three sisters. I have a brother who went to Asbury College and is a preacher in Noblesville, Indiana. Willard J. Doyle is his name. I went to Asbury to visit him. He sang with the Asbury Radio Quartet. He sang first tenor. His picture has been in this paper several times. Some of you may have heard him sing.

Jack Doyle,

Wildwood, Ga.

Dear Aunt Bettie: Will you let a girl from Georgia join your happy band of boys and girls? This is my first letter to pen-pals and hope to see it in print. Will answer all letters. I am a girl of fifteen, have blond curly hair, hazel eyes and fair complexion. Go to school at North Dade Junior High School and in the eighth grade. I will answer all letters and exchange snapshots with anyone who wishes

Juanita Patterson,

Rt. 1, Trenton, Ga.

Dear Aunt Bettie: This is my first letter and I would like to see it in print. My birthday is May 30. Have I a twin? I have brown hair blue eyes and fair complexion, weigh 145 pounds and am five feet, nine inches tall. I am not a Christian but would like to be. I would be glad to hear from girls and boys from everywhere; so let the letters fly to

Robert C. Langley,

McDaniels Ky.

Dear Aunt Bettie: I am a New York girl running in on page ten to have a little chat. Grandma is a subscriber for *The Herald* and I enjoy page ten very much. I attend the Methodist Church. Our pastor is Rev. Glen Brewster. We like him very much. I have brown hair, brown eyes, and am in the fourth grade. My birthday is October 17. I am eight years old. I will try to answer all letters I receive.

Joyce Marie Hulbert,

Rt. 2, Woodhull, I. Y.

Dear Aunt Bettie: Will you let a girl from Indiana join your happy band of boys and girls? I am seventeen years of age, five feet, six inches tall, weigh 123 pounds, and have brown hair and eyes. My birthday is May 26. Do I have a twin? I am a senior in high school. I go to church when I get a chance. My hobby is writing to pen-pals. I have several but would like to have more.

Lucille Powers,

Rt. 1, Ewing, Ind.

Dear Aunt Bettie: Will you let a boy from Tennessee join your happy band of boys and girls? I go to school at Granville Junior High School. I am in the seventh grade, am fifteen years old, and my birthday is April 23. Have I a twin? I have brown wavy hair and brown eyes. We take *The Herald*. I like to read page ten very much. I am a Christian and go to the Corinth Methodist Church. I live about two miles from Granville on a farm. Guess my middle name. It begins with L, ends with E, and has eight letters in it. I will exchange snapshots with the first one who writes to me.

Jessie Duke,

Granville, Tenn.

Dear Aunt Bettie: Would you kindly let me have a little room on page ten? I have gained several nice pen-pals through page ten. I have no brothers or sisters and I get very lonesome sometimes. I was seventeen years old December 1, 1942. Have dark hair, brown eyes, about four feet, eleven inches tall, weigh 82 pounds. I am a child of God. Worldly pleasures are nothing to compare with the joy of serving God. I enjoy reading *The Herald*. It is food for my hungry soul. God bless you, Aunt Bettie, and help you in time of need. My favorite hobbies are reading, singing, playing the guitar, collecting poems, writing to pen-pals. I also write a little poetry with God's help. I'll be looking for your letters. Don't disappoint me.

Dorothy Evangeline Lyon,

Custer, Ky.

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Young People's Column

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Songs: "Tell Me the Old, Old Story," "Wonderful Words of Life."

Scripture Reading: Joshua 1:1-8.

Prayer: For God's giving us the Bible, for what it has meant to our lives, and for the will to read and study it more.

Talk on "Putting the Bible Into Practical Use." (Or 3 separate talks).

I. The Bible as the practical "Blue-print" of our lives.

No sensible person will construct a building unless he first consults a reliable architect to make a blueprint for him. With the plans in hand he can proceed each step of the way. So with our lives. How foolish to start building, no plan in mind, no blue print to follow. The Bible gives us the blue print of our life from the master Architect of the universe. He who made us and planned what we should be. Hence it tells us which way to follow and how to walk when we get in that way. It does better than give us detailed rules and regulations; it gives us great, eternal principles which guide in the little details. Hence, it is not an outmoded, oriental Book, but a practical guide to life and living.

II. The Bible as the practical help in special times of crisis.

Life is no "bed of roses." There are plenty of "thorns." Every life must come face to face with special times of crisis when they need "inner braces for outer pressure!" The Bible is the greatest help at such crucial times. Are you in sorrow? read John 14; nervous and worried, Matthew 6:19-34; feeling blue, Psalm 34; doubting, John 7:17; need courage, Joshua 1; wondering how to act, read Matthew 5-7. List the favorite passages which have helped you in special times of stress and strain. If you have time, let those in the congregation tell this, too.

III. The Bible, (especially good for today) as the practical designer for peace and brotherhood among men.

Many plans are being submitted for "winning the peace." Which shall we follow? As for me I'll take the biblical plan—that of all nations, equal before God, all men loving God with all their ability, loving and serving their neighbors as themselves. That would end strife and wars over night; that would take care of the race and color problem immediately. If we believe all this, we can start, here in our home town,

putting it into practice. We have a "China" at the corner laundry, an "Africa" in our colored house-cleaner, or church janitor. Make it practical, NOW!

BOOK NUMBER TWO.

Our Policeman friend, L. C. Cardwell, of Louisville, Ky., has just gotten out a second book in which he discusses the question, "Can a Policeman be a Christian," interspersed by short talks. His first book of 1,000 copies have all been sold. His second book is a 32-page booklet, and is full of interesting matter from one who has opportunity to see the seamy side of life. The price is only 25 cents per copy, and ten copies for \$1.50. Order from L. C. Cardwell, 121 N. Clifton, Louisville, Ky.

Mrs. H. C. Morrison.

CALLED HOME

CROUSE.

Mrs. Sarah Crouse went to her heavenly home February 19, 1943, at the age of 85 years. She was a wonderful Christian character, and was loved by her many friends. She showed the spirit of Christ daily. She was a missionary in the mountains of Eastern Kentucky about eight years and did other mission work. She had the intercessory prayer life and had great power in prayer.

Rev. W. D. Grissom was her pastor. She was a member of Aldersgate Methodist Church. Brother Grissom preached her funeral, February 21st. He was assisted by Rev. J. R. Parker, evangelist. He came to Paducah to visit "Mother Crouse" (as she was called by many), as he was conducting a revival in a town a short distance from Paducah. Her pastor had to tell him she had passed away only two hours before. Brother Grissom read from Mother Crouse's own Bible scriptures she had marked.

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"And when we had spoken these things, while they beheld, He was taken up; and a cloud received him out of their sight. And, while they looked steadfastly toward Heaven as he went up, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into Heaven. This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen him go into Heaven." Acts 1:8-11.

Brother Grissom made a beautiful talk. Brother Parker also. He told how he had conducted fifteen different revivals for her while she was in mission work. Brother Grissom visited her one day while she was sick and she said to him, "I am bound for heaven."

Brother Grissom read the song, "No disappointments in Heaven."

At the beginning of the service the organ played Rock of Ages, Abide with me, My Jesus, as thou wilt, and In the Garden. Brother Parker said Mrs. S. A. Crouse was engaged in mission work at Jackson, Ky., for many years. Under her influence the mission helped to clean up a very bad section of the city. Here she had a large Sunday school and promoted many revivals under her direction which resulted in many of

these people being saved and starting a new life. She was highly respected by the officials of the city.

She was a great blessing in all the revivals she attended by doing personal work both in the services and between services. Her name in a large section of Eastern Kentucky is known by many and her godly life has been an inspiration to all who had the privilege of knowing her.

Mrs. Crouse is survived by a son, Captain Wm. Crouse. She also leaves a niece who was devoted to her, Mrs. Vennie Nethercott and a nephew, Hugh Edwards, and several relatives who will greatly miss her.

Mrs. E. W. Pastin.

HOFFPAUR.

Mr. and Mrs. John Hoffpaur have recently ascended to their heavenly home, she dying October 11, 1942, and he January 11, 1943. They were married December 1, 1887. Both united with the Methodist Church early in life and lived consistent Christians until death. They believed in and lived Bible holiness. They loved the Ebenezer camp meeting that had run consecutively for forty years.

Mrs. Hoffpaur was an invalid for several years but bore her affliction with great patience and Christian fortitude. "Uncle Adam," as he was known, sang the old-time songs up to the last. He requested that his friends not pray for his recovery, for he was ready and longed to go home to heaven.

Eight sons and one daughter blessed their union, all of whom are living. God called two of the sons into the ministry, successful pastors in the Nazarene Church. May God help the children to so live that they may meet their loved parents in the land of unclouded day.

Their pastor, A. D. Ashby.

PRAYER REQUESTS

Mrs. L. G. S.: "Pray for my unsaved daughter and family; also for my invalid sister and family."

Mrs. W. S. G.: "Pray for a dear friend to be healed and restored to carry on her work."

A sister asks that we pray for her son who is in the army.

Mrs. E. D. C.: "Pray that my son who is over seas may turn to the Lord, and that I may grow stronger in the Lord."

C. C. C.: "Pray for a sister and her husband that she may come to the Lord."

Pray for a sister to be healed, and that a very important unspoken request may be granted.

Mrs. L. J. W.: "Please pray for my 18-year-old grandson, just entered the army. He is so young, it will be hard for him to stand true."

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SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson XIII.—June 27, 1943.

Subject.—John's Counsel to Christians.—
2 John 4:11; 3 John 5:12.

Topic.—Helpers and Hinderers in the Church.

Golden Text.—Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

Practical Truth.—In every age there have been both helpers and hinderers in the church.

Time.—Second and Third John were written late in the first century probably between A. D. 80 and 95.

Place.—The Epistles were most likely written from Ephesus.

Introduction.—The two Epistles we are studying today are generally considered personal letters, though some think Second John was addressed to a church personified as a woman. At any rate it had the personal note and is filled with personal tenderness.

The two Epistles are in direct contrast. In the Second Epistle John is warning against being hospitable to those who are not in full sympathy with the character and teachings of Jesus Christ. There were those, who, in that early period of Church History, were Gnostics in their belief. They denied that Christ had come in the flesh, which was tantamount to denying his true deity.

As he begins this warning, he uses good psychology by eulogizing the "lady" for the kind of lives her children were living. He found them walking in the truth. They were keeping the commandments of God. He adds a word to explain what the commandments of God are, rather, I should say, what love is. He gave the "lady" to understand that Christians were to love one another, and in so doing it would be keeping the commandments.

The element of love was to be the measuring stick, by which, the true teachers could be spotted. The apostle is emphatic when he states that where one is void of love he is none of God's. It is only those who abide by the doctrine of Christ that can claim to have God and his Son.

Characters who do not have God in their hearts are to be shunned as dangerous. John would not allow such to be received into the house of one of God's children, if he could help it. If Christian parents were as careful today, it would do away with much of the backsliding and turning away from the faith. This may seem drastic, but he was not satisfied to stop even there. His pronouncement was, that whosoever bade such, Godspeed were likewise guilty of their evils.

In the Third Epistle John is commending Gaius for his treatment of the brethren. His words of commendation, in this Epistle, are

as strong as his words of warning in the Second Epistle. Certain missionaries, appointed by John, had been received and cared for by Gaius when they would not receive help from the Gentiles, (the Gentiles, here mentioned, were those who were not Christians), and John had received a report of his actions.

He had also received word in regard to the actions of another, Diotrephes, an officer in the church, but one who had become woefully conceited. This man seems to have felt his importance until he wanted to usurp authority, even over John. While John was the apostle of love, he demanded order in the church, and was not willing to tolerate such conduct. Unhesitatingly he orders, or, rather advises that the conduct of this man be not followed, and assures that when he, John, comes he will set the people right in regard to this evil leader, Diotrephes. In other words, he says, I will give a review that will show the people where the true authority is. He concludes by sending Demetrius, with his and the people's good testimonies, in behalf of his character, the character of himself

Comments on the Lesson Text.

2 John 4. Found of thy children.—The Revised Version adds, after "found," the word "certain." It is to these John is writing. Walking in truth.—Walking in the way of the gospel teaching.

5. Lady.—This was the word for "mistress." It most likely represented the church, though some think it was addressed to a certain Christian woman. That we love one another.—This was the note of Christianity from the beginning. In reality it was not a new commandment. John desired its perpetuation in this church, for true Christianity does not exist without it.

6. This is love.—What he gives in the following words is the evidence that Christian love abides in the heart. The Christian is to walk in the commandments of God.

7. Many deceivers.—At this early period of the church there were those who denied the deity of Jesus. They were known as Gnostics. It was dangerous for the Christians to come under their influence. John, no doubt, was writing because of them.

8. Look to yourselves.—Be on the lookout lest you be overcome by deceivers. That we lose not.—That the work of "Truth and love," which was wrought in you through our agency, be not taken away from you. He desired that they hold fast the instructions he had given them.

9. Whosoever transgresseth... hath not God.—Transgressors are not born-again Christians, and are not living in the doctrines of Christ. Such cannot claim God as their heavenly Father. To love God is to keep his commandments. Such have both the Father and the Son.

10. If there come any unto you.—Any

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of these dangerous false teachers. And bring not this doctrine.—The true doctrine of Christ. As the atoning Saviour of men. Receive him not—Allow him no place to preach. Neither bid him Godspeed.—In other words, have nothing to do with him, as a Christian man.

11. Is partaker of his evil deeds.—Such is the case when one accepts or sanctions false teachings and the teachers. He is particeps criminis with both teacher and teachings.

3 John 5. Thou doest faithfully.—The one to whom he is writing is commended for his courteous and Christian treatment toward the Christian brethren. That is as it should be among Christians.

6. Have borne witness... before the church.—The hospitality of Gaius had been testified to before the church at Ephesus. After a godly sort.—"In a manner worthy of God." As God's ambassadors, they should be so treated.

7. For his name's sake.—"For the sake of the Name." RV—Christ's name. They went forth.—As workers for the cause of Christ. Taking nothing of the Gentiles.—That is, receiving aid from the Christians only.

8. We... ought to receive such.—As Christians, we ought to take care of God's servants. By doing so, we aid in the spread of the Gospel.

9. I wrote unto the church.—In a sense the unknown church, but where Gaius was evidently a member. Receiveth us not.—He would not accept the authority of John, by refusing to accept those whom he sent.

10. I will remember his deeds.—John would review his own past, as well as that of Diotrephes that the church might be convinced in regard to where the true authority lay.

11. Follow not that which is evil.—Follow not the conduct and attitudes of such men as Diotrephes. On the other hand, do all the good you can.

12. Demetrius hath good report of all men.—He is the message bearer from John, and was most likely sent to counteract the evil which had been done by Diotrephes. Hath the witness of all men.—Demetrius so behaved himself, as a Christian gentleman, that all men held him in high esteem. We also bear record.—John's testimony was the same as the others.

Our Evangelists.



I consider this a privilege from the Editor of such a great paper as The Pentecostal Herald. I think this is of the Lord. Many is the man of God, who is lost in obscurity, that can be brought to the front in this way. I remember hearing Rev. Buddie Robinson praise the late Dr. H. C. Morrison, and telling of how he gave him a start by giving him a boost through The Herald.

I want to say also, that The Herald is being received with much appreciation in every place where I am conducting revivals. I am glad to have a part in circulating The Herald to others. Words fail me in trying to tell of my appreciation for the kindness of The Herald managers, who have been so wonderfully good to me in the recent weeks. May God bless them is my prayer.

William H. Key,
701 Tuttle St., Augusta, Ga.

CAMP MEETINGS VS. PRESERVATION OF THE FAITH

Our God is a strategist. He sees and plans ahead. The age of apostasy through which we have been passing was prepared for by the great Commander in Chief of the hosts of the Lord, not only by leading men in different parts of the land to establish holiness schools of various types, but by the inauguration of the modern camp meeting here on our American soil. There is no doubt but the camp meetings of America during the past seventy-five years have exerted major influence in the preserving of true Christian faith and in preserving both the methods and the genuine results of true evangelism.

In a great conference of a certain church a few years ago, leading modernists were decrying evangelism and were presenting a religious education program as a substitute. The old bishop in charge of the conference

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1 Jerusalem a cup of trembling. Restoration of Judah. 9 Jerusalem's repentance.

THE burden of the word of the LORD for Is'ra-el, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and

Judah shall be which shall be in siege against Jerusalem. Matt. 21:44. Ps. 75: 6. Or, There is strength

gave them a pretty strong speech and then with a great congregation of Christian people before him, took a vote to know how many of the persons present who were saved had been saved either in a revival meeting, in the church, or in a camp meeting. The great audience was one sea of hands affirming their having been thus saved. It was a great rebuke to the attempted substitute for the evangelistic method of the camp meeting and of special revivalism in the church.

There is no way of computing the real results of camp meetings in the spiritual life of the church in our age. I have heard it said again and again during my own ministry that the camp meetings were dying out. This has been stated specially of the interdenominational camp meetings. While it is true that changes have come locally in some places so that where great camp meetings were once held, other agencies have seemed to take the work over, on the whole, the camp meetings are prospering today. The ministry of evangelism fostered by the camps makes them centers where sinners are converted and believers are sanctified and every interest of the historic faith of Christianity is concerned.

Let us not lower our standards or slacken our pace in the upkeep of our camps during this great crisis of world tragedy. Let God's people rally and plan for their camps

with increased zeal and loyalty.

From a seasoned old camp meeting worker.
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EVANGELISTS' SLATES

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(Taylorsville, Illinois)
Zigler, Ill., June 14-28.
- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Layton, Ohio, June 10-20.
Robinson, Ill., June 24-July 4.
Bedford, Ind., July 8-18.
Charleston, W. Va., July 28-August 1.
- BRASHEAR, J. E.**
(Tunnel Hill, Ga.)
Dalton, Ga., June 20-July 4.
Pelham, Tenn., July 4-17.
Tunnel Hill, Ga., July 17-Aug. 1.
- BRECHEISEN, MR. and MRS. LOREN**
(Song Evangelist, 38 Frederick St., Binghamton, New York)
Cressona, Pa., June 10-20.
Pontiac, Mich., June 27-July 11.
- BRYANT, EARL BENTON**
(Song Evangelist, Carterville, Ill.)
Danville, Ill., June 15-20.
Beecher City, Ill., June 21-July 4.
Posey, Ill., July 5-18.
Bloomington, Ill., July 20-26.
- BURK, REV. and MRS. R. E.**
(Evangelist and Singers, Pianist, 601 E. Grace-lawn Ave., Flint, Michigan)
Brushton, N. Y., June 20-July 14.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Grove City, Ohio, June 14-27.
Open date—June 30-July 11.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
Talledega, Ala., June 7-20.
Lincoln, Neb., June 24-July 3.
Mt. Lake Park, Md., July 4-12.
Greenfield, Tenn., July 20-August 1.
Sioux City, Iowa, August 5-15.
- CARNES, B. G.**
(Wilmore, Ky.)
Jonesville, Ky., June 7-20.
- CARTER, JORDAN W.**
(Wilmore, Kentucky)
Forest City, N. C., June 6-20.
Greensboro, N. C., June 20-July 4.
Shelby, N. C., July 6-18.
New Albany, Ind., July 29-August 8.
- CHASTAIN, E. C. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
Manville, Ill., June 25-July 5.
Crumpler, W. Va., July 11-25.
- CHURCH, JOHN R.**
(Rt. 1, Winston-Salem, N. C.)
Coshocton, Ohio, June 10-20.
Springerton, Ill., July 1-11.
- COBB, DEE W.**
(Preacher, Song Evangelist, Y. P. Worker,
Box 36, Wilmore, Kentucky)
Romeo, Mich., July 29-Aug. 8.
Detroit, Mich., August 9-22.
- COUCHENOUR, H. M.**
(Boynton, Pa.)
Farmland, Ind., June 6-20.
High Point, N. C., June 24-July 4.
Bentleyville, Pa., July 8-18.
- CROUSE, JOSEPH, AND WIFE.**
(Wilmore, Kentucky)
Atlanta, Ga., June 7-20.
Lincoln, Neb., June 25-July 4.
Lothian, Md., July 11-25.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Zanesville, O., June 27-July 11.
Open date—July 14-25.
Bedford, Ky., July 30-August 8.
- DUNAWAY, C. M.**
(120 Terrace Dr., N. E., Atlanta, Ga.)
Easley, S. C., June 13-27.
Repton, Ala., July 1-11.
Open—July 18-August 1.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Arlington, Tex., June 25-July 4.
Shreveport, La., July 6-18.
Portsmouth, R. I., July 30-August 8.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Oakdale, Neb., June 15-27.
Mt. Lake Park, Md., July 2-11.
- GIBSON, JAMES**
(Irish Evangelist, 35 Shawnee Ave.,
Ft. Thomas, Ky.)
Loris, S. C., June 8-20.
Uhrichsville, Ohio, June 27-July 11.
Camp Union, Ohio, July 29-August 8.
- GROCE, J. W.**
(Box 1383, High Point, N. C.)
Asheboro, N. C., June 20-July 2.
- HAMES, J. M.**
(Greer, S. C.)
Open—June 7-27.
Waterloo, Iowa, July 1-11.
Knoxville, Tenn., June 7-20.
Terre Haute, Ind., July 12-25.
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Jackson, Tenn., June 20-July 3.
Pelham, Tenn., July 5-17.
Gallatin, Tenn., July 18-30.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
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- KUTCH SISTERS**
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Port Jervis, N. Y., June 27-July 11.
Stoutsville, Ohio, July 20-August 1.
- LINDER, FORREST E.**
(Americus, Ga.)
White Oak, Ga., July 3-10.
Roberta, Ga., August 16-22.
- LINCICOME, F.**
(Gary, Indiana)
Jamestown, N. D., June 17-27.
Springerton, Ill., July 1-11.
- McAFEE, H. H. and WIFE.**
(Box 543, Lakeland, Florida)
Many, La., June 9-20.
- McCRORY, WILBERT T.**
(2200 So. 10 $\frac{1}{2}$ St., Terre Haute, Ind.)
Palestine, Ill., May 30-June 20.
- McGHEE, ANNA E.**
(Ft. Valley, Ga.)
Oklahoma City, Okla., June 20-25.
Ferndale, Wash., July 8-18.
Entiat, Wash., July 19-25.
- MILBY, E. CLAY**
(Song Evangelist, Bentonville, Ark.)
Cynthiana, Ky., June 6-20.
Delanco, N. J., June 25-July 4.
Bentleyville, Pa., July 8-18.
Eaton Rapids, Mich., July 23-August 1.
- OVERLEY, E. R.**
(848 Angliana Ave., Lexington, Ky.)
Cynthiana, Ky., June 3-20.
Centerville, Ky., June 21-July 4.
Bonifay, Fla., July 8-18.
Attalla, Ala., July 19-25.
Mooers, N. Y., July 31-August 15.
- PAPPAS, PAUL JOHN**
(R. R. Tarpon Springs, Fla.)
Mt. Olivet, Ky., June 20-July 11.
Albany, Ga., July 12-25.
New Albany, Ind., July 29-August 8.
- PARKER, J. E.**
(415 No. Lexington Ave., Wilmore, Ky.)
Marietta, Ga., June 14-27.
Franklin, Pa., July 1-11.
Tilden, Ill., July 15-25.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
Eldorado, Ill., July 13-16.
Lake Arthur, La., July 18-25.
- PHILPOT, J. H.**
(411 Jefferson St., Fredonia, Kan.)
Paoli, Ind., June 14-27.
Clarksburg, Ind., July 13-25.
E. Enterprise, Ind., July 25-August 7.
- RICHARDSON, M. H.**
(800 N. Lexington Ave., Wilmore, Ky.)
Highway, Ky., July 5-18.
Woodlawn, Ky., July 19-August 1.
- RIDOUT, G. W.**
(152 E. Pine St., Audubon, N. J.)
Hoople, N. D., June 6-20.
Kingsport, Tenn., July 7-18.
Spotsylvania, Va., July 30-August 8.
- SPENCER, REV. AND MRS. H. H.**
(Evangelist and Singers, 1718 Ripley St., Dallas,
Texas.)
Greenville, Tex., June 9-20.
Waco, Texas, June 21-27.
- STEENBURG, ROBERT L.**
(Song Evangelist and Youth Worker, Wilmore,
Kentucky)
Dallas, Texas, June 6-July 4.
- TALBERT, GEORGE**
(1005 4th Ave., E., Mitchell, S. D.)
Billings, Mont., June 15-20.
Lander, Wyo., June 20-July 4.
- TERRY, T. L.**
(Roachdale, Indiana)
Open date—June 6-July 11.
Chanute, Kan., June 22-July 11.
- THOMAS, REV. and MRS. ERNEST**
(Artist, Evangelist, Singers and Musicians,
Utica, Michigan)
Muir, Pa., June 8-20.
- WILLIAMS, H. GILBERT**
(112 Homestead Ave., Collingswood, N. J.)
Albany, Ga., June 8-20.
- WILSON, D. E.**
(General Evangelist, 38 Frederick St., Bingham-
ton, New York)
Cressona, Pa., June 10-20.
Ola, Mich., June 24-July 4.
- WISEMAN, PETER.**
(Wilmore, Kentucky)
Cohoes, N. Y., July 11-25.
Findlay, Ohio, August 1-18.

Camp Meeting Calendar.

ALABAMA.

Excel, Ala., (Beulah Camp), July 1-11. Workers: Rev. Charlie M. Dunaway, Rev. Henry A. Screws, Jr., Rev. O. D. Williams, Rev. Dee W. Cobb and wife. Write Rev. O. D. Williams, Sec. Stockton, Ala.

CALIFORNIA.

El Monte, Calif., July 2-11. Workers: Rev. (Miss) D. Willa Caffray, Lieut. Col. Harold Madsen, Rev. Lena Taylor, Roy Chamberlain, Mrs. R. L. Wall. Write Rev. E. O. Rice, 844 N. Hobart Blvd., Los Angeles, Calif.

FLORIDA.

Bonifay, Fla., July 8-18. Workers: Dr. E. R. Overly, Rev. J. P. Trueblood, James Waters, Rev. Ed. Garrett and Mrs. H. T. Grayson. Write A. H. Vanlandingham, Phenix City, Ala.

ILLINOIS.

Manville, Ill., June 25-July 5. Workers: Dr. E. C. Chastain and wife, H. W. Morrow, and others. Write Wilder Hoobler, Manville, Ill.
Robinson, Ill., June 24-July 4. Workers: Dr. Harry Black and Mrs. Clara Black. Write Secretary, Robinson Holiness Association Camp, Robinson, Ill.

INDIANA.

Nashville, Ind., July 1-11. Workers: Rev. W. B. Dunkum, and Rev. J. E. Billman and wife. Mr. Kenneth Ashby and wife. Write Mr. Ward Walker, Nashville, Ind.
Bedford, Ind., July 8-18. Workers: Dr. Harry Black, Mrs. Clara Black, Rev. Victor Glenn and others. Write Mrs. Victor Glenn, Rt. 1, Bedford, Ind.

Near Madison, Ind., July 15-25. Workers: W. B. Dunkum, R. R. Prickett, Lucas Brothers. Write James Stevenson, Madison, Ind.
Nashville, Ind., July 1-11. Workers: W. B. Dunkum, J. E. Billman and wife, Kenneth Ashby and wife. Write Rev. Arthur McQueen, Westport, Ind.

IOWA.

Des Moines, Iowa, July 9-18, inclusive. Workers: Rev. C. W. Montzingo, Rev. Ira J. Hoover. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

KENTUCKY.

Corbin, Ky., July 8-18. Workers: Rev. Heber E. Burge, Prof. J. Byron Crouse, Mrs. Valerie Cox, Mrs. Warner P. Davis, and Rev. Warner P. Davis. Write S. M. Scalf, Sec., Corbin, Ky.
Alexandria, Ky., August 5-15. Workers: W. B. Dunkum and others. Write P. G. Reynolds, Alexandria, Ky., Rt. 1.

MARYLAND.

Mt. Lake Park, Md., July 2-11. Workers: The Gaddis-Moser Party, Rev. Howard Sweeten. Write Rev. I. E. Steyer, 606 Camden Ave., Parkersburg, W. Va.

MICHIGAN

Romeo, Mich., July 30-August 8. Evangelists: Rev. Grace Wilson, Dr. P. B. Smith, Rev. G. M. Hamby, Rev. and Mrs. J. E. Campbell, Rev.

Dee W. Cobb, Miss Grace Olson. Write Rev. J. H. James, Sec., 19231 Hawthorne Ave., Detroit, Mich.

MINNESOTA.

Minneapolis, Minn., June 28-July 11. Workers: Dr. G. G. Vallentyne, Dr. Paul S. Rees, Dr. R. P. Shuler, Prof. and Mrs. Kenneth Wells, Dr. Harry Denman, Mr. Rex Moon, Rev. and Mrs. G. W. Fish and Dr. Joseph Owen. Write Red Rock Park Association, 3400 Park Ave., Minneapolis, Minn.

Pipestone, Minn., June 25-July 4. Workers: Rev. C. W. Butler, Rev. and Mrs. W. H. Judkins, Rev. John J. Noe. Write John Wilson, Pres., Colman, S. Dak.

NEBRASKA.

Lincoln, Neb., June 25-July 4. Workers: Rev. Samuel E. Polovina, Rev. O. H. Callis and Mr. and Mrs. Joseph Crouse. Write The Nebraska Holiness Association, 300 No. 56th St., Lincoln, Neb.

NEW JERSEY.

Groveville, N. J., July 15-25. Workers: Rev. Roy S. Nicholson, Rev. O. G. Wilson, Robt. S. Conley, Rev. G. B. Hilson. Write Rev. Raymond S. Taylor, Rt. 1, Pennsgrove, N. J.

Delanco, N. J., Fletcher Grove Camp, June 25-July 5. Workers: Dr. Harry Denman, Dr. Lloyd Nixon, Prof. and Mrs. E. Clay Milby, Miss Eunice Pithian, Mrs. Ruth P. Shippis. Write Rev. Howard F. Shippis, Absecon, N. J.

NEW YORK.

Cohoes, N. Y., July 11-25. Workers: Rev. Peter Wiseman, Rev. Don A. Morris, Earl M. Smith and wife. Write Mrs. E. Boal, Sec., 1667 Becker St., Schenectady, N. Y.

Brooktondale, N. Y., July 15-25. Workers: Dr. J. B. Chapman, Rev. Vernon G. Shirley, Prof. Frank Smith, Rev. A. W. Gould and Mrs. Dolph Fry. Mrs. Louise Hawk, children's worker. Write Rev. L. J. Trout, Sec., 491 103rd St., Niagara Falls, N. Y.

Richland, N. Y., July 29-August 8. Workers: Rev. R. R. Blews, Rev. Russell Gunsaulus, Rev. Arthur Gould, Miss Martha Archer and Miss Sybil Wilburn. Write Mrs. Luella Hunt Johnson, Sec., Richland, N. Y.

Brushton, N. Y., June 20-July 4. Workers: Rev. C. B. Grassie, Rev. and Mrs. R. E. Burke, Miss Ruth Cooper. Write Guy Orton, Sec., Brushton, N. Y.

Wilmington, N. Y., June 20-July 5. Workers: A. B. Carey, Thomas Younce and wife, Mrs. John Weightman. Write Mrs. Frank Warren, Wilmington, N. Y.

Aura, N. J., July 30-August 8. Workers: Dr. G. Arnold Hodgkin, Rev. H. M. Couchenour. Write Miss Edith Dilks, Clayton, N. J.

Mooers, N. Y., July 31-August 15. Workers: Rev. Lloyd H. Nixon, Rev. E. R. Overley, Rev. C. P. Hogle, Rev. William Cox, Mrs. Arthur Boulton, Mrs. Helen B. Bigelow. Write Miss Marion W. Fee, Sec., Mooers, N. Y.

NORTH DAKOTA.

Jamestown, N. D., June 17-27. Workers: Rev. F. Lincicome, Rev. R. E. Hodgson, Miss Mildred Davidson. Write Mrs. Clyde Crandall, Jamestown, N. D.

OHIO.

Sharon Center, Ohio, July 1-11. Workers: Rev. T. M. Anderson, Rev. Z. T. Johnson, Rev. J. L. Schell, Misses Lavetta Serratt and Naomi Marshall. Write L. W. Durkee, 1558 Delia Ave., Akron, Ohio.

Sebring, Ohio, July 15-25. Workers: Dr. Harry E. Jessop, Rev. Lon R. Woodrum, Janie Bradford, Edith Gallagher, Thelma Smith, Maybelle Graham, Rev. W. H. McLaughlin. Write Harry L. Zachman, Sec., Canton, Ohio, 1331 Gibbs Ave., N. E.

PENNSYLVANIA.

Belsano, Pa., July 1-11. Workers: Rev. C. L. Wireman, Rev. Fielding T. Howard, Walter C. Schultz, Miss Audrey Barr. Write S. Ward Adams, Sec., Belsano, Pa.

Bentleyville, Pa., July 8-18. Workers: Dr. William Kirby, Dr. E. W. Petticoard, Dr. G. B. Williamson, Prof. and Mrs. E. Clay Milby, Prof. Samuel Walter, Rev. Martha Archer, Miss Jeanette Moore, Rev. J. Edgar Walter. Write Mr. J. W. Miller, 305 Marguerite Ave., Wilmerding, Pennsylvania.

Reading, Pa., July 16-26. Workers: Rev. H. N. Dickerson, Rev. Paul Uhrig and wife. Write Mr. Geo. Gamber, Ephrata, Pa.

Hughesville, Pa., July 1-11. Workers: Rev. C. I. Armstrong, Rev. Millard Downing and Mrs. E. M. Smith. Write Sarah P. Ecrord, Hughesville, Pa.

TEXAS.

Waco, Texas, June 21-28.—Workers: Rev. Holland London, Dr. J. Glenn Gould, Dr. Selden Dee Kelley, Prof. and Mrs. H. H. Spencer and Rev. W. L. French. Write Mark R. Moore, Sec., 1001 So. 9th St., Waco, Texas.

WASHINGTON.

Ferndale, Wash., July 8-18. Workers: Rev. Orville H. Kleven, Rev. J. G. Bringdale, Rev. Anna E. McGhie. Write Rev. A. O. Quall, Sec., Vashon, Wash.

Orchards, Wash., July 15-25. Workers: Rev. J. V. Reid, U. E. Harding, William Murphy.

Write Mrs. J. Howard Porter, Sec., P. O. Box 33, Orchards, Wash.

WEST VIRGINIA.

Charleston, W. Va., July 22-August 1. Workers: Dr. Harry Black, Mrs. Harry Black, and Rev. Earl Hissom. Write Mrs. Earl Hissom, Station A, Charleston, W. Va.

WISCONSIN.

Hillsboro, Wis., July 22-August 1. Workers: Rev. T. W. Tokley, Willie Roberts, Rev. Orval Butcher and wife, Rev. Clinton Jones and wife. Write Rev. J. B. Clawson, Rice Lake, Wis.

RED ROCK CAMP MEETING.

Medicine Lake, Minneapolis, Minnesota, June 28—July 11.

Red Rock Camp Meeting will hold its 75th Annual Session at Mission Farms, Medicine Lake, June 28-July 11, 1943.

The first Methodist mission in Minnesota was for the Indians, established in the spring of 1837 at what is now South St. Paul. Two years later Benjamin Kavanaugh was appointed superintendent and built for his home and headquarters a log cabin two miles below on the east bank of the Mississippi. Here a granite boulder painted with red stripes had long been a sacred spot to the Indians.

Both missions were closed in 1843, and twenty-five years later John Holton, who had been mission farmer, offered the Methodists ten acres at Red Rock for a camp meeting. The first camp was held in June, 1869, and an annual camp has been held for seventy-four successive years. The height of interest and attendance was reached in 1886-88 under the preaching of Sam Jones and Sam Small when 20,000 people entered the turnstiles in a single day.

Great voices have been heard on the Red Rock platform, and have sent out their influence unto the ends of the earth: Dr. and Mrs. W. C. Palmer, William McDonald, J. A. Wood Amanda Smith, Mary C. Ninde, Chaplain McCabe, Joseph H. Smith, H. C. Morrison, Bishops Warne, Oldham, Merrill, Newman, Foss, Fitzgerald, Fowler, Joyce, McIntyre and Cushman.

Due to encroachment of industry in 1938 the camp meeting was moved to Medicine Lake, ten miles northwest of Minneapolis, where the Union City Mission of Minneapolis has developed an all-summer assembly grounds said to be second to none in beauty and adequacy of accommodations. Here the camp has had a steady and healthful growth and has a recognized place of esteem in the religious life of this region. Dr. George Vallentyne, now pastor emeritus after forty-two years in the Park Avenue Methodist Church in Minneapolis, has been the honored president of Red Rock Camp for thirty-three years.

The two-weeks' camp of 1943 will begin Monday, June 28th, with an evening sermon by Dr. Paul S. Rees who will preach through the first week. Dr. "Bob" Shuler, of Los Angeles, will preach the second week, including both Sundays. Dr. Joseph Owen will preach for the full two weeks. Bishop Ralph S. Cushman of Saint Paul, will preach Sunday morning, July 11th, and Dr. Harry Denman, of Nashville, will speak

July 9-10th. The music will be in charge of Prof. and Mrs. Kenneth Wells, of Chicago and Rev. Moon, of Terre Haute, will direct the young people. Rev. and Mrs. Gerald Fish, of Pine River, will again have charge of three daily children's meetings.

This is a splendid leadership for a historic camp in an ideal situation in a tragic hour of world need. Consider your privilege and responsibility to come and pray and read for souls with us that God may get a great victory to his name from this center of spiritual power.

For cards or 20-page illustrated booklet giving rates, map and bus schedule, write to Mrs. Thos. Stinar, 3420 Chicago Ave., Minneapolis, Minn.

BOOK REVIEWS

"The Sure Word of Prophecy," Edited by Dr. John W. Bradbury. Revell. 318 pages. Price \$1.75.

All lovers of Bible prophecy will want to read this volume. It is a report of New York Congress of Prophecy which met in the Calvary Baptist Church, New York City, November 1-8, 1942. The volume consists of thirty-three sermons, or lectures on almost every phase of prophecy: The Jew and revived hatred for him, the Jew in history and destiny, his return to Palestine, the Rapture, the Battle of Armageddon, the Second Coming, the Eternal Christ as our Eternal King and the Return of our Lord as an incentive to soul-winning.

These messages were delivered by some of the outstanding authors in this field, among them, W. W. Ayer, C. G. Bauer, L. S. Bauman, J. H. Cohn, H. A. Ironside, H. E. Jessop, Herbert J. Lockyer, A. B. Machlin, Donald J. MacKay, L. Sale-Harrison and many others—28 in all. Here is a great volume of prophetic material from the discerning eyes and warm hearts of the men keenly and vitally interested in this glorious Christian doctrine. It will be read with much profit.—C. W. Grant.

"Millennium A Necessity," by B. F. Atkinson. Pentecostal Pub. Co., Price, cloth, 75 cents.

I have always read with delight and profit what you have written and published that was available to me. Your most recent book, "The Millennium A Necessity," likewise I have read with deep appreciation. In it there is comfort for those bereaved by loss of their innocent babes or their incompetent ones. There is also much enlightenment for all students of the Bible on the particular theme, "The Second Coming." Evidence of your thorough study and painstaking manner in which you explain things makes this a book interesting to read and illuminating. I trust this book shall have a huge sale and wide reading by laymen and ministers alike. God has given this message to you and now you have given it to the people. God bless you and your labors in bringing this book into existence.—O. H. Callis, approved evangelist, Methodist Church.

"The Historic Church and Modern Pacifism," Umphrey Lee. Abingdon-Cokesbury. 249 pages. Price \$2.00.

A most appropriate volume for an hour like this. In his discussion, Dr. Lee gives the testimony of Jesus, reviews the attitude of the early Church on war from the time of St. Paul down to the development of what he chooses to call 'modern pacifism.' In this he reflects the attitude of the Monks, the Anabaptists, the Quakers, those who headed the Evangelical Movement and the devotees of the Social Gospel. In the first chapter, "The Testimony of Jesus," Dr. Lee says: "The simple truth would seem to be that Jesus left no statement on the question, at least none which has been preserved in the Gospels. This is not surprising when one remembers that he also left, for example, no statement concerning the institution of private property." (p. 33-34). In this scholarly volume the author reflects his thorough and extensive preparation. This is a rewarding book and all Christians who are interested in this ethical question, from the standpoint of the attitude of historic Christianity, will read with profit and delight.—Charles Wm. Grant.

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A SOUL-WINNING MINISTRY

By The Editor



CHRISTIANITY has flourished across the centuries to the degree that it has gone forth with a passionate interest to win the lost.

When the fires of evangelism have lighted the pathway of the Church, her conquests have been glorious, and the stride of her advances commanded the attention of the world.

Evangelism is primary in the Christian message. It was primary in the ministry of Jesus who said: "For the Son of man is come to seek and save that which was lost." His quest for the lost was not by way of a good example, an ethical ideal, or a social philosophy. It was by way of the new birth, "in the regeneration." Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." He also said: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel."

While Jesus gave us the supreme example in his life and teachings, he taught plainly that salvation could not be attained without "the regeneration." The good example and the teachings of Jesus are the standards of living for those who have experienced the new birth. The Sermon on the Mount does not set forth the way of salvation, but a way of living for those who have been saved. The primary application of the Sermon on the Mount is not for an unsaved world, but is the constitution for those who have entered Christ's kingdom through "the regeneration."

All efforts to keep the teachings of Jesus, without following him "in the regeneration," have no merits in the salvation of the soul. There must come the enthronement of divine love

"in the regeneration" or we are forever lost. The Apostle Paul says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The most tragic and appalling thing the mind of man can contemplate is the state of a lost soul. This sad state of the lost is described by Paul: "That, at that time, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Jesus describes the final state of the lost as a place, "Where their worm dieth not, and the fire is not quenched." The inconceivably tragic state of lost souls moved Jesus with infinite compassion and sent him to the cross of Calvary for human redemption.

Souls without Christ are lost. This fact should give great concern to every Christian. It should be a dominant factor in all preaching. When a Scotch woman was asked about the preaching of Robert Murray McChesney, she said: "He preaches as if he were dying to have you saved." There is a type of intellectual preaching which furnishes a frosty light, but is lacking in a holy flame. The soul-winning minister must speak with a tongue of fire. A divine compulsion rests upon his soul for the lost. He preaches for a verdict in which eternal destiny is involved. He is enamored with a consciousness, whose inner voice is ever saying: "Woe is me, if I win not the lost."

Much of our modern day preaching is lacking in soul-winning fervor. Alexander Maclaren described this type of preaching when he said: "There is a type of intellectual preacher who is always preaching down enthusiasm and preaching up what they call so-

ber standards of feeling in matters of religion, by which, in nine cases out of ten, they mean exactly such a tepid condition as is described in much less polite language, when the voice of heaven says: 'Because thou art . . . neither hot nor cold, I will spue thee out of my mouth.'" The greatest need in this present crucial hour of human history is a well trained, Spirit-filled ministry, with the inflammatory touch of a soul-saving passion. Let us pray for such a ministry.

The Flood.



THE greatest example of catastrophe sent upon man for his wickedness is found in the account of the flood, which destroyed the human race,

save Noah and his family. Skepticism concerning the flood may be illustrated in a statement reported in the public press by the Dean of a prominent Cathedral, who said: "I do not believe in the flood. I never did, and I was never asked to. We had a Noah's ark as a small boy, and I may have treated it as an idol; but I never believed in Mr. Noah."

Only a few months after this noted preacher made this skeptical statement, Mr. C. Leonard Woolley, the director of the joint expedition of the British Museum and the University of Pennsylvania, in the archaeological excavations at Ur of the Chaldees, said: "We have proved the historical basis for the story of the flood." It is tragically amusing how many preachers in these modern times in their effort to be modern, scientific, and up-to-date, have become wise above what is written in the Bible, and then have the science on which they base their skepticism concerning

(More on page 8)

STARTLING FACTS

Rev. G. W. Ridout, Corresponding Editor



I.

'Tis truly tragic what is happening in our schools and Universities and Theological Seminaries. An evangelical professor in our big schools is almost as rare as a comet. They seem to be committed to evolution that dethrones God, to philosophy that enthrones reason, to biology that denies the Creation, to culture that repudiates regeneration. Many of these professors, without a pang of conscience, openly rob students of their faith in God, Bible and grace, and expose their souls to a universe without God.

Clifford, the scientist, when he woke up to his loss of faith, exclaimed, "The sun shines out of an empty sky upon a soulless earth, and I feel the loss of a Great Companion."

Dan Gilbert, in his book, "Crucifying Christ in our Colleges," gives some startling facts as to the kind of books that fill up the scientific shelves in a given college library. Books favorable to Evolution, 83; books opposed to it, none. Atheistic evolution, 29; favorable to theistic evolution, 3; non-committal, 51. Discrediting divine inspiration of the Bible, 42; favorable, none. Condemning Christianity and the church, 17; favorable, one. Denying the Deity of Christ, 12; favorable, none.

Protestant friends, we have no business throwing rocks at the Catholic Church which maintains its own schools and colleges to protect Catholic students from the diabolical teachings that prevail in state schools, and in many of our big Protestant universities.

II.

We are often tempted to think that our age has developed antagonisms to the gospel that were unknown in the days of our fathers when the old-time religion prevailed more than now, but as we read history, we see that error is not entirely modern; sin is no new thing, and modernism, so-called, has not grown up in our generation. Catharine Booth, mother of the Salvation Army, said in one of her fire-baptized sermons: "The popular gospel of today, its judgment included, is the laughing-stock of hell. It dare neither damn the sinner nor sanctify the saint."

Strong words, yet true of our age

and time. Even Dr. Fosdick got out of patience with the smoothness of the Modernist pulpit when he charged Modernism thus: "Modern Christianity largely eliminates from its creed faith in the God of moral judgment. Modernism has too commonly lost its power of moral attack. Enthroned intellectualism sentimentalized the gospel message and relegated God to an advisory capacity."

III.

William Jennings Bryan, in his great speech on Evolution, makes some powerful accusations against it.

Evolution is not truth; it is merely an hypothesis; it is a million of guesses strung together.

Evolution disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the word of God.

Evolution diverts attention from pressing problems of great importance to trifling speculation.

Evolution is deadening the spiritual life of a multitude of students. It paralyzes the hope of reform. Disputing the miracle, and ignoring the spiritual in life, it has no place for the regeneration of the individual. It recognizes no cry of repentance, and scoffs at the doctrine that one can be born again.

Evolution, if taken seriously, and made the basis of a philosophy of life, would eliminate love and carry man back to a struggle of tooth and claw. Darwin taught it was foolish to build asylums for the imbecile, the maimed, the sick, or the poor; let them perish—it was a case of the survival of the fit.

Bryan, speaking at Northwestern University, 1920, said, "No teacher should be allowed on the faculty of an American university unless he is a Christian. And where the Bible is not taught, no other philosophy should be substituted. . . A teacher accepting pay in dollars stamped 'In God we Trust,' should not be permitted to teach that there is no God." Amen.

IV.

The movie business has contributed more to the demoralizing of youth than perhaps any evil agency in America. Church people and preachers who frequent the movie do so, possibly, without thought or regard to their evil origin and the disastrous, staggering, immoral influence of the movies upon American life.

Many leaders of thought are now publishing books on the damage the movies are working on our age and people. Dan Gilbert's book, "Hell Over Hollywood—the truth about the movies," should be widely read. Gilbert says: "Hollywood has the power to shape, to mold, to direct and to control the life of America which ex-

ceeds that of any dictator. Hollywood is the nearest thing to hell on earth which Satan has been able, thus far, to establish in this world."

Salaries of the big stars are from \$184,000 to \$426,000, five times as much as we pay the President of the U. S. A.

Hollywood has made Americans, the young, especially, victims of the stomach and sex urge. It is Marxism in practice which brings man down to the level of animalism. "Society," says Gilbert, "would be reconstructed on the plane of the pigsty and the barnyard. This is what has happened in Hollywood." One of the adored stars made \$480,000 a year by reconstructing bar-room and brothel scenes, with slang and brothel language. Church people will spend their money and hang her picture on their walls.

V.

An old good-for-nothing brier was growing in a ditch. The gardener dug it up and planted it among roses. "Oh," said the brier, "what a mistake he has made. Doesn't he know I am only a worthless brier?" One day the gardener came with a sharp knife with which he made an incision in the brier and "budded" it with a rose. The operation was painful and the brier groaned, but when summer came the brier laughed, and said to the gardener, "Look at my lovely blossoms. How sweet and fragrant they are." But the gardener answered, "Your beauty is not due to that which came out, but to that which I put into you."

In Ezekiel 16:14, we have the thought and truth suggested by the above when the Lord said to Israel: "And thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness which I put upon thee, saith the Lord."

Here is the truth of the divine impartation. One of the hymns John Wesley translated from the German has this verse:

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

According to Dr. Samuel R. Gerber, Coroner of Cuyahoga County, Ohio, alcohol was a major contributing factor in the death of more than one-half of the persons killed in Cleveland, Ohio, during 1937.

OUR WETTEST WAR

Paul S. Rees, D. D.

PART I.

IN our New Testament we read, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." It is perfectly plain, both from the example of Jesus and the apostles and from the whole logic of Christianity, that the supreme loyalty of a Christian is to God.

Yet it remains true that governments are ordained of God. Insofar as they endeavor to maintain order and justice they are to be recognized as being, in the broadest sense, agencies of necessity. The question then arises, If I am putting God and his righteousness first in my life, can I "render unto Cæsar the things that are Cæsar's" without any care or regard for what Cæsar does with them? Can I accept certain responsibilities to my government—which all of us do—and lightly cast aside others?

THE MIGHT OF RIGHT.

I know what some one wants to say immediately: "Mr. Preacher, do try to be realistic for a moment. Remember that the government is colossal and I am tiny and powerless. What can I do to influence the course of things in favor of righteousness?"

If you are the vigorous, red-blooded friend and follower of Christ that you ought to be, then your business is to stand up and be counted on the side of righteousness whether it seem to do any good or not. It isn't success that you will be judged by; it is principle.

Moreover, you have no right to be so sure beforehand that when you act, together with other God-fearing people, nothing will come of it. Have we lost faith in prayer? Let us hope not. At the same time, let us admit that prayer without deeds may turn out to be a mockery. Prayer for our President and those in authority may be a pious fraud in the eyes of God unless we chain to our intercessions the chariot of action. Prayer for our millions of men in the service may strike the Almighty as being a bit absurd unless we use every means at our command for helping him to answer those prayers.

Righteousness in action! That is what we need in this country. We can't get all of it that we want, but if we are the friends of Jesus Christ our Lord we should be out for all we can get.

FACING THE FACTS.

We are in the most difficult, the most complicated, the most baffling and the most dangerous war in our nation's history. I am one of those who believe that exciting things have been said in the recent past for the purpose of building up the war mind and, what is much worse, kindling the fires of hate in the breasts of our people. For the moment, I am not concerned with such ill advised propaganda. I did not like such utterances when they were made; I do not like them now.

But I am concerned to say that the hour has well passed when we can afford to minimize the seriousness of our situation. On all hands we are being told that this is a life-and-death struggle. While I do not believe for a moment that the Christian Church, as such, is at stake, I do believe that the Christian Church has a tremendous stake in this whole dark affair. I believe that our democracy our American way of life, is at stake.

UNRECOGNIZED SABOTAGE.

Our government is closing on those persons and groups in our society who are working against us. The word "saboteur" has been taken over from the French and made a household term in war-conscious America. Do we blame the government for keeping such a watchful eye? We do not.

Upon the contrary, the thing that surprises some of us is that the government is so slow to recognize sabotage when it sees it. Let me give you a quotation from a printed address given recently by President George Barton Cutten of Colgate University:

"The American people pay to the liquor dealers \$4,000,000,000 a year for legal alcoholic beverages. Some authorities estimate that nearly as much is paid for illegal liquor. Let us be conservative and place the total at \$5,000,000,000. Dr. H. M. Pollack, mental hygiene statistician for the New York State Department of Health, estimates that the economic loss to the nation of those who have indulged in alcohol sufficiently to be arrested for intoxication is over \$5,000,000,000. In addition to this one group and this one item, are the economic loss of the larger group who drink and are not arrested, the extra cost for the police, the mails, the prisons, the courts, the insane asylums, the hospitals, the accidents, the alcoholic-induced diseases, the alco-

holic-induced crimes, further reckoned at an additional \$5,000,000,000. These three items, all conservatively estimated, total \$15,000,000,000 a year of the nation's wealth. This estimate is nearly half the cost of the last war to us, and is about a quarter as much as we are spending yearly on this war."

And for this tremendous sum that must be set down under the head of waste, what does the government get in taxes? It receives approximately \$1,000,000,000!

I ask you: Does it make sense—especially in war time?

FOOD INTO BOOZE.

On January 7 of this year President Roosevelt said, "Food is an essential war material." Yet in 1941, according to the Alcohol Tax Unit, the distilleries and breweries used up 31,571,034 bushels of corn and corn products. And corn is food—good food. In the same year they used up 6,463,535 bushels of rye. And rye is food—good food.

Again I ask you: does it make sense?

We don't like the things that Adolph Hitler and his goose-stepping legions stand for. But like it or not, we shall have to admit they have given a powerfully fine—or should we say frightful—account of themselves as fighting men. Do you know that for several years Adolph Hitler has been keeping drink away from the youth of Germany? And do you further know that Hitler is seeing to it that alcohol is made available to those conquered countries which he wishes to destroy?

Some time ago Japan cut the manufacture of alcoholic beverages by 50 per cent. Russia too, has imposed restrictions both on manufacture and distribution.

But England and the United States, in defiance of history and of what her enemies are doing, go merrily on their way, unwilling to discipline themselves to abstinence and sobriety. Indeed, so fantastically crossed have we got our wires that, in some instances, we have actually been building ships to take wheat to England to have that wheat processed into whiskey and the whiskey shipped back to the United States.

Again I ask you: Does it make sense?

Unfortunately the wettest spot on the map of our nation is none other than Washington, D. C. In 1940

(More on page 7, col. 3)

THE HERALD PULPIT

GOD'S PERFECT MAN

Rev. J. W. Veal.

Job 1:1. *"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil."*



HE opposers of holiness often say, "Show us one who is a perfect Christian. We desire to behold just one." All right, here is one God branded as a perfect man. God never overestimates or underrates a character; therefore, when God says a man is perfect, it is so. We may not believe it, or be able to see it, nevertheless, it is true. "That man was perfect."

Job was not perfect in the estimation of the Devil. Satan looked upon Job as a scheming, self-seeking soul who served God because he rewarded him for such service, hence, Satan said, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." But Job was a far better and stronger man than the Devil thought he was. So is every Spirit-filled believer. The Devil is a poor judge of Christian perfection.

Job was not perfect in the eyes of Mrs. Job. I say, "Mrs." Job instead of "Sister" Job, because if she ever had any salvation she lost it when trouble came. So many break with God in times of tribulation. When she lost out her pious husband was anything than a perfect believer. She thought he was too soft, too submissive. Hear her language: "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die." A companion who has never known God or drifted from God would hardly recognize sainthood, even in her mother.

Job was not perfect in the eyes of his miserable comforters. In those days the people thought that one's trouble was in proportion to his wickedness, and since Job had more sorrow and heartaches than any other person, he was the most wicked man of his day. It is quite difficult to be perfect in the eyes of our friends.

Job was not perfect in his own estimation. He said, "If I shall say I am perfect, he will prove me perverse." He knew his faults, failings and limitations too well.

But God sees Christian perfection where others do not see it. God beholds perfect Christianity in our love, in our motive. It is not what others think about us, or what we think about ourselves, that counts so much, but what is our standing before God. "That man was perfect."

I see Christian perfection in Job's uprightness. If holiness does any work in us, it makes us honest, truthful, just, upright, consistent, conscientious, holy-living believers. It is written of Zacharias and Elizabeth, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." So does full salvation enable us to live. John says, "We keep his commandments and do those things that are pleasing in his sight." This is Bible holiness.

I see perfect love in Job's fear of God. It is said of the wicked, "There is no fear of God before their eyes." One said, "There is no fear of God in this place." What a terrible place it must have been. Christian perfection consists of fearing God more than we fear all else. Living in constant dread of grieving or offending God. It says, "I want a principle within of jealous, godly fear." What about your fear of doing wrong?

I see Christian perfection in Job's hatred of evil. The Book says, "And eschewed evil." The word says, "Ye that love the Lord, hate evil." Rev. 2:6 says, "Thou hatest the deeds of the Nicolaitans, which I also hate." God is not only a lover but also an unchangeable hater. He hates all sin and if we are like him, we will hate sin enough to be against it, fight it, cry out against evil, expose it and not practice it.

I see holiness in Job's perfect submission to the unusual providence of God. After Job lost his flocks and children, the Book says, "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name

of the Lord. In all this Job sinned not, nor charged God foolishly." This submission to God, under such an unparalleled test, satisfies me that he was more than an ordinary Christian. He was all that God said—"That man was perfect."

I see Christian perfection in the attitude of Job's will in the matter of faith. "Though he slay me, yet will I trust him." Surely he was delivered from the evil heart of unbelief. Paul writes, "See that there be in none of you an evil heart of unbelief, in departing from the living God." His will was on the side of trusting God. When he could not see or understand, he said, I won't doubt God. Any soul who fully trusts God under such bitter circumstances has a perfect faith, and a perfect faith makes a perfect Christian. "Lord, give us such a faith as this, and then whatever may come, we'll taste even here the hallowed bliss of an eternal home."

I see Christian perfection in Job's matchless patience. James says, "But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing." Also James writes, "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." This is the last grace in which most people measure up. Job came up to the divine standard. Who will say he lacked a clean heart?

I see Christian perfection in Job's ability to hold his tongue. "In all this Job sinned not." James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Can we keep silent when silence is golden? "And as a sheep before her shearers is dumb, so he openeth not his mouth." Let us not be like the sister who asked Bud Robinson, "Why do I get sanctified every summer, and backslide every winter?" Bud said, "Sister, your mouth is always open."

But you may ask, Did not Job, for a time, fall far below what you have written of him? Yes, but so far as I know, for years he lived in unbroken fellowship with God. "Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

Once have I spoken; but I will not answer: yea, twice; but I will proceed no further." Such a spirit will always find God. "And the Lord turned the captivity of Job when he

prayed for his friends: also the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than his beginning." Thank the Lord, he can bless us more

in old age, and at the close of life, than in the early days of our Christian life. These are the most delightful, most enjoyable, most victorious days of our religious experience.

PUT OFF--PUT ON

Mrs. H. C. Morrison.



The Christian life obligates one to co-operation with the Holy Spirit if we would know the heights and depths of the atonement of our Lord Jesus Christ.

In Colossians 3:9, we are reminded that we have "put off the old man with his deeds;" in verse 10 we are exhorted as having "put on the new man," thus indicating that there must be a putting off of all that is evil before we can put on that which is good.

In the verses above in this same chapter we are told of some of the things that we in our sinful state have to put off: "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." One can scarcely believe that these things dwell in the unregenerated heart but the Scriptures so declare, and our experiences teach us that in all of us there are some of these things, perhaps all.

We are told in Romans 13:14, that we are to "put on the Lord Jesus Christ," which means that our bearing, habits, daily walk must be such as to rightly represent the Lord Jesus Christ—to walk, even as he walked.

This verse is said to be memorable for its association with the life of Augustine, who says: "Thus was I sick and tormented in mind, bitterly accusing myself, and rolling and turning about in my chain, till it might be wholly broken."

At length, rushing into the garden, groaning in spirit, "all my bones were crying out. Soul-sick was I, and grievously tormented. I said to myself, 'Be it done now! Be it done now!' And a voice said, 'Why standest thou in thyself, and so standest not? Cast thyself upon him! Fear not! He will not withdraw himself to let thee fall. He will receive and will heal thee. Stop thine ears against those unclean members of thine which are upon the earth that they may be mortified!'"

Then arose a mighty tempest,

bringing a heavy downpour of tears. "I cast myself under a certain figtree and gave rein to my tears, and the floods of mine eyes brake forth. Why not now? Why not this hour make an end of my uncleanness? And lo! from the neighboring house I heard a voice as of a boy or girl, I know not which, singing and oft repeating, "Take and read! Take and read!" Checking the torrent of my tears I arose, interpreting it to be a divine command to open the Book and read the first chapter I could find. I seized, I opened, and in silence read the passage on which mine eyes fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof!' No further would I read, nor was there need, for instantly all my heart was flooded with a light of peace, all the sadness of doubt melted away!"

This recital of Augustine's heart-broken repentance and agony of soul to find Christ has been experienced, somewhat, by every one who has awakened to the fact that they are sinners, without God and without hope in the world. In the language of the Psalmist, we have cried out, "The sorrows of death encompassed me, the pains of hell gat hold upon me, and I found trouble and sorrow."

How well do we remember when we realized we were lost and undone unless Christ came to our rescue. But, by "putting off" the wicked deeds of our sinful past, and "putting on," by faith in Christ, the robe of righteousness, we found the peace that passeth understanding, and the love of God was shed abroad in our hearts by the Holy Ghost. What a transformation from the life of bondage to sin to the life of freedom in Christ! How the old things passed away, and, behold, all things became new! But before this joyous experience was ours, we had to co-operate with God by "putting off" the old man with his deeds and "putting on" the new man which is renewed in knowledge after the image of him that created him."

Then after we have gotten into the way we are still commanded to "lay aside every weight, and the sin which

doth so easily beset us, and to run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith." So all along the way, we must keep stripped for the race, allowing no worldly weights to cling to us and impede our progress in the heavenly pilgrimage. May God help each one of us to so run, that we may obtain the prize that is set before us, even everlasting life.

"O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

THE FLOOD.

(Continued from page 8)

possible evidence, was the flood of the Sumerian history and legend, the flood on which is based the story of Noah."

A similar discovery was made at Kish, close to the site of Babylon, some two hundred miles from Ur of the Chaldees, proving that this alluvial deposit extended over a wide area. Dr. Stephen Langdon, Professor of Sereiology at Oxford University, in writing of the alluvial layer of clay discovered at Kish, similar to that discovered at Ur, says: "In this latter there were two precipitations of clay, potsherds, and stranded fish, lying perfectly horizontal. They could not have been placed there by the hand of man, and their position in the layer cannot possibly be explained by any other hypothesis than that of a flood in that part of Mesopotamia. . . . When we made these discoveries we were loath to believe that we had obtained confirmation of the deluge of Genesis, but there is no doubt about it now."

These recent archæological discoveries seem to be conclusive evidence that the flood is a historical fact, and that God's Word is true.

In about 40 per cent of automobile fatalities in New York in 1937, the victim—pedestrian, driver or passenger—was found to have been drinking alcohol beverages, Dr. Thomas A. Gonzales, chief medical examiner, revealed in his annual report, made public through the office of the Mayor.



Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Three Quarters of a Century of Great Testimonies.

PAUL S. REES, D. D.

That is Red Rock Camp Meeting!

For a third of a century I had heard about it. For more than a decade it has been my privilege to visit it for ministry and fellowship. For the past five years, as a resident of Minneapolis, I have not missed a session and have come to feel myself a part of it.

For nearly three-score years and ten the Red Rock "tribes" foregathered in a spacious grove beside the Mississippi River, about ten miles south of St. Paul. They made the "welkin ring" with their singing. They made many a below-par Christian hungry for the "fulness of blessing" by their testimony. They made each other stronger and happier through fellowship.

And what preaching they had! In the march of the years most of the tall preaching sons of the movement for promoting "Scriptural holiness" served the camp as evangelists and teachers. Red Rock annals are redolent of such names as Joyce, Morrison, Ruth, Smith, Warne, Brasher, Owen, Thomas and Butler. Death has stilled the trumpets of many of them—at least for mortal ears. One finds it impossible to believe that the silence is absolute: "in a nobler, sweeter song" they worship and witness at the Altar on High.

About five years ago the Red Rock management deemed it wise, in view of changed conditions, to abandon the sacred old grove by the "Father of Waters." The new location chosen was picturesque Mission Farms on the shore of Medicine Lake, ten miles northwest of Minneapolis. In the variety and uniqueness of its appointment Mission Farms is in a class by itself among the many camps of the country. One must see it to appreciate it. To this new site the actual stone known as "Red Rock" has been moved. Here, on soil that is rich in old Indian lore, the unchanging message of Full Salvation is being proclaimed as of old.

Coincident with the removal to Medicine Lake came a new departure in the schedule of the camp. Instead

ASBURY RADIO PROGRAM.

Sunday Morning—7:30—8:00—Old Fashioned Gospel Hour.
Saturday Morning—6:00—6:30—Special Gospel Hour.
Monday through Friday—6:15—6:30—Variety religious programs.
These programs are heard over WHAS, 8:40 on your dial.

LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Kentucky.

of meeting for just ten days, it is in session for nearly two weeks—from Monday night through two Sundays. This summer the date will be June 28 to July 11. Most of the responsibility for preaching will rest on Dr. Joseph Owen, of Memphis, Tenn., and Dr. "Bob" Shuler, of Los Angeles, Calif. Music will be in charge of Prof. and Mrs. Kenneth Wells, of Chicago. Two others, who are announced for part-time service, are Bishop Ralph Cushman and the writer.

No description of Red Rock Camp Meeting, however brief and sketchy, would be complete without reference to the honored president who has guided it, under the higher hand of God, for the past quarter of a century—Dr. George G. Vallentyne. He is one of Methodism's choicest gifts to the teaching ministry of the Church, one of Minneapolis' most beloved citizens, one of America's most sensible and skilful camp meeting presidents and, before too long, will make one of the richest additions to the elite society of that Land which good people call Heaven! But we hope the kindness of God will keep him with us for a while. Worthy helpers now relieve him of some of the more exacting cares of the camp. He it is, however, who stands as the symbol of all that is best in the long and fruitful history of a work upon which our living Lord has poured a flood of blessing.

Indian Springs Holiness Camp

The Indian Springs Holiness Camp Ground was established in 1890, and has rendered inestimable service to the religious life of our nation for these more than fifty years. It is situated among the rolling hills of Georgia amid the beautiful oaks and

pinus. Its location is approximately half-way between Atlanta and Macon.

A full and heavy schedule of work is maintained for each day. The camp begins each morning at 7:00 o'clock with the early morning prayer service, led by Mr. F. C. Benson, the oldest member of the Board of Trustees, and one of the most devoted and loyal friends of the camp. Brother Benson, as he is affectionately known, has led these services, without missing a one, for over fifteen years. The Bible Study is one of the rich services of the early morning. The People's Meeting, devoted to praise, prayer, and song, fulfills one of the natural laws of spiritual growth—self-religious—expression. There are regular courses of study and vesper services for the Young People. The children have their own services with competent and effective leadership. These special activities, with the regular scheduled preaching services, give a well-rounded and progressive program for the day.

Indian Springs, from its earliest date, has offered from its platform, the greatest preachers and pulpiteers. Dr. H. C. Morrison was a regular attendant through most of its 50 years of history. Dr. J. L. Brasher has been with us for about a dozen years. The names of these venerable men are too numerous to mention, but suffice it to say that we are maintaining the high quality of the preachers presented to the public from this platform. We have an excellent and strong corps of workers for this year, and are happy to announce: Bishop Arthur J. Moore, for the morning service, Friday, August 6th, Dr. J. L. Brasher, Dr. Paul S. Rees, and Dr. T. M. Anderson, as our preachers, with Rev. Lynwood Jordan as director of the Young People's and Children's work, and Rev. Harry Blackburn as director of music. We feel that this is one of the happiest combination of workers that we have ever been able to bring together. Those who hear them will be delighted with, and enriched by their ministry.

The camp meetings this year will be held under unusual conditions, but they must be kept alive and maintained. War conditions will make travel unpleasant and hard. War industry will make it impossible for many of our attendants to come.

Your Opportunity to Sow Beside All Waters!

THE PENTECOSTAL HERALD from July until January 1, 1944, for only 25 cents! Invest some of your tithe in sending THE HERALD to preachers, soldier boys in U. S. A. camps, neighbors, shut-ins, prisons, hospitals, or anywhere, and to anyone whom you know needs a spiritual tonic for these days of stress and strain.

There is no better way to invest your tithe than to send in four or more names and addresses of persons who would like to have THE HERALD. Let a multitude of HERALD readers get busy at once sowing this evangelistic messenger throughout the nation.

Knowing our readers appreciate such an offer as we are making, we shall look for a shower of subscriptions within the new few days and weeks. Thank you! Yours in Him, and for His truth to be scattered abroad,

MRS. H. C. MORRISON.

Hundreds of young men who have been blessed at our altars of prayer are in military camps and on battlefronts. Let us be incessant in our prayer for them. If you cannot attend the camp, mail your offering to the Camp Treasurer. If you wish information about the camp—the date is August 5-15—write Rev. Leonard H. Cochran, Pres., Valdosta, Ga.

They think Prime Minister Churchill showed this better understanding in his "first British pronouncement on world organization to preserve peace," in an address last March.

The race issue is as far North as Detroit; whites objecting to Negro promotions, equality of wages or something. A class of objection not common in the South. In another Northern city, the Negroes struck because they were given white foremen. Another complaint unthinkable in the South. This kind of friction makes the true Negro sing, "Carry me back to old Virginia."

Equality of opportunity is democracy. It cannot be denied our freedmen in America. One of their members, speaking wisely in the June Readers Digest, declares that social equality cannot be demanded; it has to be earned and merited.

South American leadership has been slipping from the hands of the Argentine Republic to Brazil during the war, because a German element has been strong enough to force isolationism on the Argentine. Prejudice against the U. S. has been fostered, and not helped by our trade restrictions. Recent revolutionary changes there, while undefined, grow out of a struggle to be free from a totalitarian strangle hold.

France has a government; the first since Hitler conquered its citadel in 1941, except Vichy, Germany's puppet. It is a "Committee"; harking back to the terminology of Murat's times. Generals Giraud and De Gaulle share jointly in the chairmanship. De Gaulle is now the world's first Frenchman.

Recognition of France's Committee government, based in North Africa, is defacto among the Allied powers. The French will elect their own gov-

ernment when they become free; and they will not want mob rule. This Committee has taken control of the world-wide French empire, has ratified the war with Germany and Italy, and declared war on Japan.

Speaking of Murat, famous in French Revolution times; he wrote a formula for leading a mob: "Get in front of them and run like Satan."

OUR WETTEST WAR.

(Continued from page 3)

Nevada was our wettest state. But in that year, when Nevada's consumption of alcohol was 2.6 gallons per person, the consumption in Washington was 4.2 gallons per person. There, at the nerve center of our imperilled nation, where we need the clearest heads, the steadiest hands, the stoutest hearts and the highest morals, they are drinking the most booze.

I ask you: Does it make sense?

(Continued)

CONFIDENCE.

Have unfaltering confidence in yourself and be enthusiastic beyond measure about your business. Confidence is your magnet and enthusiasm is your power. Confidence like a friend, gives you a welcome enthusiasm and like laughter, is catching. Confidence disarms doubt and carries conviction. Enthusiasm arouses interest and overcomes opposition.

Remember the man who wins is the man who works; who neither duty nor labor shirks, who uses his head, his hands, his eyes; the man who wins is the man who tries.

Education for temperance is important. Curbing the campaign for education in intemperance is also important.

News and Views.

BY JOHN PAUL.



Curfew rings in Cincinnati at 10:30 p. m. and all youngsters must stay off the streets till 5:30 a. m. unless accompanied by adults responsible for them.

Young America does not like to be regulated; and many college groups are telling the administrations what they demand in the name of democracy. But a democracy is a section of humanity ruled by that part of its population who are competent in maturity, experience and mentality.

Madame Chiang-Kai-Shek's Christian testimony, watered down by editors so all can take it, has reached the U. S. News, Readers Digest, and the utmost bounds of literature. Its best expression is, "I entered into the third period, where I wanted to do not my will but God's."

The League of Nations failed because it did not handle regional problems; such as European, American and Asiatic, separately. Herbert Hoover and Hugh Gibson have made this point in a New York Times arti-

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(Continued from page 1)

the Divine Book, turn to the position of orthodoxy. Many a skeptical preacher who was gloating in his intellectual vaporisings of a dozen years ago, finds himself entirely out-of-date today if he clings to his boasted up-to-date bits of skepticism of those years.

Was the flood in the days of Noah a fact of history, or was it a legend? If it is a fact of history, it has a far-reaching bearing on the events of the present day, and events that are to come. If it is a fact, it teaches unmistakably a universal judgment that is to come upon sin. The evidence for the historicity of the deluge is found in the testimonies of universal tradition, geology, archæology, the Bible narrative, and the testimony of Jesus Christ.

The tradition of the flood is to be found among many nations over a wide area of the earth's surface. The Hindu account is found in the Veda, which goes back for a thousand years before Christ. The Chinese give the date of the flood as four thousand years before Christ. The founder of the Chinese civilization—Fuh-he—is reported to have escaped from the flood which destroyed the human race. His wife, three daughters and three sons also escaped with him. Hesiod, the Greek poet of the 8th century, tells of a great deluge. All mankind is reported to have perished with the exception of Deucalion and his wife, and their three sons and three daughters. The Babylonians had a story of a flood going back to two thousand B. C. The Babylonian story has many points of similarity to the story related in Genesis. The old civilizations of Mexico also have a story of a flood similar to those of other countries. There must be some significance to this universal tradition. Some fact of history must have contributed to a tradition which has spread throughout the whole earth, with many points of similarity

among people in widely separated areas.

Geology is not lacking in its testimony concerning the flood. Professor George Frederick Wright, of Oberlin College, in an article in the International Standard Bible Encyclopedia, says: "If we disbelieve in the Bible deluge, it is not because we know too much geology, but too little."

There is much evidence to substantiate the fact that a great catastrophe with far-reaching consequences happened in the earth's history. This catastrophic view as opposed to the uniformitarian theory has been accepted by a number of geologists in recent times. The alluvial deposits of mud, clay, sand and gravel on the tops of hills and high mountains create a big problem, unless explained by the catastrophe of a deluge, which at one time covered these areas. Sir J. William Dawson, a distinguished geologist, in a letter to a scientific institute in London, said: "As you are aware, I have for years, on geological and paleontological grounds, maintained the existence of a physical break between the earlier and later portions of the anthropic age, and that this was of the nature of a temporary submergence, which would probably prove to be identical with the historical deluge. The conviction of the truth of this theory has been growing upon me in recent years, owing to the accumulation of new facts."

Archæology gives some interesting testimony on the question of the flood. One of the recent discoveries in the field of archæology is a chronological prism, part of a series of cuneiform tablets, purchased in Bagdad by Mr. H. Weld-Brundell for the Ashmolean Museum. Dr. Stephen Langdon, Professor of Assyriology at Oxford University, and Field Director of the expedition which discovered the tablets, in writing of the discovery says: "It constitutes the most important historical document of its kind ever recovered among cuneiform records." It purports to give a record of the Babylonian kings from the beginning of time. Incidentally it refers to the flood, making a break in the chronology of the kings. Here are some of the lines in the interesting record:

- (1) Rulership which from heaven descended.
- (2) At Eridu rulership began.
- (3) At Eridu, Alulim was king.
- (19) The rulership was established at Arak.
- (25) The rulership passed to Sippar.
- (39) The deluge came up.
- (40) After the deluge had come.

(41) The rulership which descended from heaven.

(42) At Kish there was rulership.

This ancient record, which goes back to four thousand B. C., has a threefold confirmation of the Genesis story. It speaks specifically of the deluge. It confirms the Genesis story that God gave to Adam earthly dominion, and after the flood this dominion was restored to Noah. Another confirmation of the Bible story is to be found in the words, "The deluge came up," confirming the Scripture statement, "The fountains of the great deep were broken up."

A remarkable discovery was made in 1928 and '29 by the joint expedition of the British Museum and the University of Pennsylvania at Ur of the Chaldees. This discovery, under the direction of Mr. C. Leonard Woolley, is one of the most far-reaching evidences of the flood which has been presented outside of the Scripture story. The evidence unearthed by this notable archæological expedition seems conclusive concerning the fact of the flood. Mr. Woolley, in writing of the discovery, says: "The shafts went deeper, and suddenly the character of the soil changed. Instead of the stratified pottery and rubbish, we were in perfectly clean clay, uniform throughout, the texture of which showed that it had been laid there by water. . . . The clean clay continued without change until it had attained a thickness of a little over eight feet. Then, as suddenly as it had begun, it stopped, and we were once more in layers of rubbish full of stone implements, flint cores from which the implements had been flaked off, and pottery. . . . The great bed of clay marked, if it did not cause, a break in the continuity of history. Above it we had the pure Sumerian civilization, slowly developing on its own lines. Below it there was a mixed culture of which one element was Sumerian, and the other that of al'Ubaid type, which seems to have nothing to do with the Sumerian, but to belong to the race which inhabited the river valley before the Sumerians came into it. . . . Inundations are of normal occurrence in lower Mesopotamia, but no ordinary rising of the rivers would leave behind anything approaching the bulk of this clay bank; eight feet of sediment to imply a very great depth of water, and the flood which deposited it must have been a flood unparalleled in modern history. . . . Taking into consideration all the facts, there could be no doubt that the flood of which we have thus found the only

(More on page 5, col. 3)

“He Being Dead, Yet Speaketh.”

SIN AND SALVATION.

PART II.



In the new birth, or regeneration, pardon is granted; the soul is restored to a justified state, and the guilt of its transgression is cleansed away. A new life principle is imparted, but the sinful propensities are not entirely destroyed; there is yet need of a further cleansing. The Apostle Paul, writing to the Corinthians, says, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and division, are ye not carnal and walk as men?” These Corinthians had been pardoned and regenerated. Paul recognizes them as “brethren.” He distinctly says they are “babes in Christ.” Paul never could, and never would have recognized one as a “babe in Christ” who had not been born of the Spirit; such recognition would be impossible. The inspired apostle could make no such mistaken and loose statement. His teaching here is in harmony with the Scriptures and of Christian experience.

Christian people everywhere who know they have received the forgiveness of sin, can testify with the Apostle Paul, “I find then a law, that, when I would do good, evil is present with me. But I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin within my members.” We know that the old man, the carnal nature, does not delight in the law of God because the carnal mind (the old man) “is enmity against God; for it is not subject to the law of God neither indeed can be.” “So then they that are in the flesh,” that is, under the dominion of the old man, “cannot please God.” Those who delight in the law of God after the inward man are those who “have put on the new man, which is renewed in knowledge after the image of him that created him.” This inward man who delights in the law of the Lord

is the new man introduced by the new birth, who finds himself beset with the inward law of sin which is in his members warring against this new inward man who delights in the law of the Lord. It is this inward law of sin warring against the new man of salvation created by regenerating power that constitutes the *old man* who must be crucified and cast out. The crucifixion of this old man is that entire sanctification that purges and cleanses the heart and restores the soul to its moral state of purity.

It is the need of this divine cleansing that the inspired writer has in mind when he says, “Jesus suffered without the gate that he might sanctify the people with his own blood.” His sufferings covered the whole sin problem, provided for the forgiveness of our transgressions, regeneration, the introduction of the new man which is created in Christ Jesus, and the crucifixion of the old man, the sinful, carnal nature, and the restoring of the soul to that holiness without which no man shall see the Lord. *Repentance* for sins committed and *faith* in Christ bring forgiveness and the regenerating power of the Holy Spirit. *Consecration* and *trust* in the blood of the everlasting covenant wherewith we are sanctified bring cleansing—purity of heart. Thus it is that sins forgiven, the old man, the carnal nature crucified and cast out, the new man lives in the peace and joy of full salvation under the reign of Christ with the indwelling, comforting and empowering of the Holy Ghost.

This is a great redemption, but Jesus is a great Savior. Man is a great sinner; his needs are great, but God has provided in Christ all that man needs and requires. Regeneration, or the impartation of the new life, is an act of the Holy Ghost. Sanctification, or the crucifixion of the old man, is

an act of the Holy Ghost. Outside of the atonement made by our Lord Jesus on the cross, there is no hope, there is no help. But in Jesus and the Atonement which he has made, there is full redemption, restoration to communion, fellowship and co-operation with God and the blessed indwelling witness of the Holy Ghost. Repentance and faith are man’s part; God forgives. Consecration and faith are the acts of the man; God sanctifies wholly. Sin is a fearful fact and is universal. Wherever man is found, sin exists, and the need of salvation exists, but Jesus Christ by the grace of God “hath tasted death for every man;” and Jesus who came to destroy the works of the devil is abundantly able to save us from all sin and present us to his Father “without spot or wrinkle.” Keep in mind always the glorious fact that the blood of Jesus Christ, God’s Son, cleanseth us from all sin.

BIBLE STUDY.

- Pardon for sin is promised. Isa. 55:7.
- It is conditioned on confession. 1 John 1:9.
- It is granted to those who repent. Acts 3:19.
- It is through believing in Christ. Acts 10:43.
- To be preached among all nations. Luke 24:47.
- Through faith in the blood of Christ. Rom. 3:25.
- It is by the mercy of God. Dan. 9:9.
- It is by the blotting out of sins. Isa. 43:25.
- It is remembering sins no more. Heb. 10:17.
- It is a blessed experience. Rom. 4:7.
- It is only by shedding of blood. Heb. 9:22.
- Is through the shed blood of Christ. 1 John 1:7.
- It is withheld from the unforgiving. Mark 11:26.
- It is not given to the unbelieving. John 8:24.

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ADDRESS

OUR BOYS AND GIRLS

MONTGOMERY: PURITAN GENERAL.

From The London Christian Herald.

General Montgomery is a tee-totaller and non-smoker. He never absented himself from church parade, and always read the lesson.

At his final conference with a large staff of his command headquarters he stated, "I read my Bible every day and I recommend you, gentlemen, to do the same. One of my favorite texts is 1 Corinthians 14, verse 8, 'For if the trumpet give an uncertain sound, who shall prepare himself to the battle?'"

He was keenly interested in the chaplains, and still more in their work.

Too much publicity cannot be given to this letter. I have been interested in trying to trace the ancestors of the General who were clergymen, as it seems he has inherited firm convictions.

His father was a Bishop; his grandfather, on his mother's side, Dean of Canterbury, whose father was also a cleric, the Rev. C. Pinborn Farrar an Indian Missionary. Dean Farrar's wife was the daughter of a Judge; but her grandfather was the Rev. John Haydon Cardew, M.A., Vicar of Curry Mallet, Somerset, 1797-1854; and his father was the Rev. Cornelius Cardew, D.D., Master of Truro Grammar School, 1771-1805, and Rector of St. Erne, 1803-1831.

Before General Montgomery took over the command of the Eighth Army he was at a dinner with Mr. Winston Churchill. The arduousness of the job was mentioned, but the General replied:

"I'm a non-smoker and non-drinker, and I'm 100 per cent fit."

This story was told by Lady Montgomery, his mother, of Moville, County Donegal, on November 16 when he was 55 years of age.

It is obvious that he not only has convictions, but also he is not afraid to express them. In view of the fact that so many people in high places do not take a stand against the use of alcoholic drinks one might inquire why this great soldier holds strong opinions on liquor.

He comes from a family which has been in the forefront of temperance work and particularly is this true of Dean Farrar. Before going to Canterbury, he was Canon of Westminster. When he went to London he had great sympathy with the "Moderation Societies" and thought moderation in drinking was all right.

Why did he change his mind? I will quote the Dean's own words:

"Among the first facts which I realized when I became a London clergyman, and what made me instantly become an abstainer, was the devastating horror caused by drink. I saw a poor, white-haired old woman lying in bed, black and blue from the assault of her own young son, when he was in drink. I saw a young woman on the point of death from swallowing carbolic acid, after the brutal assault of the drunkard with whom she lived. In the next house lived a drunken crossing-sweeper and his drunken wife. Night after night they remained in the public house boozing till midnight, and left their wretched children, two boys and a girl, to run loose in the slums till they returned. One night the little girl was so terrified by their raging violence that she ran and took refuge in a disused cellar, spent the night among the rats, and was found the next morning, cold, and almost dead. Another night, flying from the brutality of these wretches the two little boys ran into the house of a neighbor, and hid themselves in a chimney. One day a

distressed father asked me how he could possibly send his children to school, when his drunken wife was constantly pawning their shoes to get gin."

That is a dreadfully sad story of the doings of drink, and when it is remembered that this account was uttered by one who was Chaplain-in-Ordinary to Queen Victoria, it has a considerable authority.

Some young women think that men like to see them smoking and drinking. This is not true. From a well-known weekly newspaper is culled the following story: "General Montgomery is remembered at Sandhurst as an exceedingly hard-working young officer, not much interested in the more social activities of the mess. A friend tried to persuade him to take a girl to a dance, and chose, fittingly, as he thought, a vicar's daughter, whom he invited to tea and seated next to Monty. But, alas, she was discovered both to smoke and drink. Monty pronounced her "not maidenly" and stayed away from the dance.

This General, who reads his Bible every day, is acknowledged by all who know him to be thoroughly alive and alert. He believes in carrying out the words: "Whatever thy hand findeth to do, do it with thy might."

Dear Aunt Bettie: I once was a home boy, but now I'm a sailor boy; a Christian sailor, thank God. I entered the United States Navy May 3, and am liking my new life very much except one thing. Sin is raging; Satan has the upper hand on most of our boys, and it grows worse every day. They all seem to glory in taking our blessed Lord's name in vain. Night before last I could stand it no longer. I walked over to a boy and started telling him of the awful life he was living. I told him of Jesus, why he came into this world of sin, and why he died upon the cross. Tears came to his eyes, then he said, "Stokes, I've been around lots of boys but you are the first one who ever told me that story. I can see where I was in the dark. I want you to pray for me. My life has been changed and I'm going to live a better life."

To all my Christian boy friends that are going to enter the service of our beloved country, I say, when you get to your camp, don't leave your Christianity at home, for fear you will have to stand alone. You will have to swallow a lot, but remember Jesus stood alone, he prayed alone, and he was willing to do this even to the death upon the cruel cross. He is expecting no less of us, who are called by his name. Through prayer and constant reading of your Bible, you can in every trial and temptation be a victor over Satan. Pray that I may be a great help in leading these lost sailors to Christ.

I would like to hear from all you boys and girls. I don't have much time to write but I will try to answer your letters.

An humble Christian sailor,

Luther Ray Stokes, A. S.,

Co. 4214 Bk. 427, U. S. N. T. S., Bainbridge, Md.

Dear Aunt Bettie: Will you let a girl from the old Kentucky hills join you in your wonderful work? I would like to see this in print because it is my first letter and I want to surprise my parents. I came to Christ four years ago and he has never been a disappointment. I go to the Broadway Christian Church. My aunt is sending us The Herald until January 1. Hope we subscribe for it then. My father finds it a great help in his Endeavor programs. Well,

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I will close for now but remember I want to see this in print.

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Young People's Column

DAVID A. SEAMANDS
Stillwater, New Jersey.

"THE FIFTH FREEDOM!"

(Program for the Fourth of July)



Songs: The National Anthem, "My Country 'Tis of Thee," "America The Beautiful," and any other patriotic numbers.

Prayer: Mainly of Thanksgiving for all the blessings God has given this nation, and a petition for national repentance, that we be

worthy of them.

Scripture Reading: (Go through the 11th of Hebrews and pick out every name mentioned. Then list all those names and start reading at the 33rd verse to the end of the chapter. Call them "God's Patriots.")

Special Numbers: Solo, "God Bless America!"

Basis for the talk, or talks.

Try to secure a copy of "The Atlantic Charter." Study this and then see how many spiritual applications you can draw from it.

(1) **Freedom of Speech.** All men need this for the highest development of their mind and soul. This allows freedom of thought, which enables us to have progress and development. The essence of the Protestant Reformation was that the individual's opinion, if sincere, must be respected.

(2) **Freedom of Worship.** This means that the person can choose the type of religion he wants. It will fit his own heredity and environment. This is the value of the various denominations and churches; they enable different personalities to fit in, in the same cause.

(3) **Freedom from Want.** A man's body is important, for it is so closely related to his soul. It's hard to deal with a man's soul when he is hungry, and starving. It is not right for half a town to have thousands in the bank, and the other half never getting a square meal. This means "co-operation" in business, instead of "competition," that is ruthless and cut-throat.

(4) **Freedom From Fear.** This means that we can feel safe when we walk out onto the street. Or, on a larger scale, safe from fear of attack when on the seas, or in the air. Justice must be established; mutual trust between all peoples.

But the **Fifth Freedom** is most important. We cannot have the others without the fifth freedom, that is, the freedom that Christ alone can give; "Freedom from sin, and freedom in Him." This will give us freedom from any wants, for Christ is all in all, and freedom from any fear, for "Love

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casteth out fear." Only as we have this fifth freedom can we really have the other four.

CALLED HOME

REEP.

Lewis Reep was born in North Washington, Iowa, September 16, 1869, and passed away in the hospital in Oklahoma City, Okla., May 24 1943, age 73 years, 8 months and 8 days.

He was brought up in a Christian home, his father being a pioneer preacher in the Evangelical Church. At the early age of sixteen, he found Christ as his Savior and united with the Evangelical Church. Some years later he received the blessing of holiness and was called to preach the gospel.

In 1893 he was united in marriage to Miss Emma Weick, who seven years ago preceded him in death. He lived in Kansas from 1895-1920. He was a resident of Wilmore, Ky., from 1920 to 1939 and was a reader of The Pentecostal Herald and enthusiastic supporter of holiness for over 25 years. Three of his sons, Charles, Erven and Floyd attended Asbury College. Charles and Erven are preachers in the Evangelical Church in Kansas.

In 1932 he was married to Miss Della Arbough. Four years ago they moved to Bethany, Okla., to make their home. Mr. Reep was known in Bethany as a man of true Christian integrity. Among his outstanding characteristics was a burning zeal to do something for Christ. He was a man of prayer and spent much time in personal work. He was faithful in attending the means of grace until failing health hindered his coming. Even while confined to his bed, he talked much of the yearning desire in his heart to do something for Jesus. During the last few days of his life, he realized the end was nearing, and repeatedly left a clear, definite testimony that all was well between his soul and the Savior. Beside his wife, he leaves to mourn their loss five sons, two sisters, one brother, eighteen grandchildren and a host of friends.

He rests from his labors but his works

do follow. He fought a good fight, he finished the course.

"He has come to the end of the long, long road,
The battles of life have been won;
Love crowned, he stands in the presence of God
Who to him has now said, 'Child, well done.'"

Funeral service was held in the Nazarene Church in Bethany, Okla., where he had been a member for four years. A second service was held at Yates Center, Kan., where he was buried. **A. M. Logue.**

PRAYER REQUESTS

Pray for a daughter who has to undergo an operation.

W. M.: "Pray for a dear boy who is in the service of his country, that he may give his heart to Christ; and that I may find employment; also for my mother, who is in bad health."

M. K.: "Please to pray for me and my family, and for my sons who are overseas; also for a sister-in-law who is an invalid."

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SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Third Quarter.—God in the Making of a Nation: Era of Moses.

Lesson I.—July 4, 1943.

Subject.—A People in Distress.—Exodus 1:6-14; 2:23-25.

Topic.—Concern for the Oppressed.

Golden Text.—They cried, and their cry came up unto God by reason of the bondage.—Exodus 2:23.

Practical Truth.—God is not indifferent to the sufferings of men.

Time.—Uncertain.

Place.—The land of Goshen in eastern Egypt.

Introduction.—Our lesson today is concerning a people in distress. Just why such had to be their lot is not known, but it is certain, before it was over, God had a hand in it, and it proved to be one of the "all things" that work together for good to them that love the Lord.

Under the circumstances, there is no doubt that the Egyptians had some grounds for their action toward the Israelites. They had greatly increased in number, and were rapidly becoming a powerful race of people, living in a very strategic part of the land. To the minds of the rulers of Egypt they had become a grave menace, about which something had to be done. Consequently, they were given the most arduous tasks to perform, and along with the tasks treatment that was calculated to curb their rapid rate of increase. To the Egyptians it was safety, but to the Israelites it was cruelty.

That through which these people passed is almost inconceivable to us, who live in free America. The inhabitants of the parts of the world, which have been overrun by the Axis, are in a better position to understand it. They, too, are suffering at the hands of taskmasters.

Why God permits human suffering is beyond us, for the most part, but we do know that he frequently makes of it a furnace of trial that his people might be proved, and brought back into line. Correction, with all of us, is often necessary, but never pleasant. "Whom the Lord loveth, he chasteneth."

In our past few Sunday school lessons we have had somewhat of an introduction to the mystery of suffering. When it is properly received it rebounds to the individual or nation as a true builder of character. Paul takes it into the eternities and says, it "worketh for us a far more exceeding and eternal weight of glory." By it God seems to separate his choicest vessels from those of less value, and that which is entirely worthless.

As a corrective, suffering worked beautifully with the children of Israel. They had drifted far from God, and had gone into Egyptian idolatry. Under Pharaoh's cruel hand they were made to recognize their need of divine help. In bitter anguish they cried to God. Their pleading was sufficient-

ly sincere that it made God take notice of them. The last verse of the lesson states that "God had respect unto them."

God not only heard when they called, but he remembered the covenants he had made with their forefathers, Abraham, Isaac and Jacob. This, he had not forgotten. The passage simply means that the proper time had arrived for him to, at least, put a part of the covenant into effect.

God's attitude, toward a pleading people, is the same today that it was then. The sincere cry for help, from the heart that properly recognizes God, is never listened to, on his part with a deafened ear. He has been, and always will be, quick to come to the rescue, though it may seem a hopeless situation. The yielded heart is never let down.

Comments on the Lesson Text.

Exodus 1:6. Joseph died,—and all that generation.—It had been a long time since the entire family of Jacob, including Joseph, had gone into Egypt. Both kings and people had changed, by new generations taking the place of the old.

7. The children of Israel were fruitful.—That is, they multiplied rapidly, and, evidently, consistently.

8. A new king.—Several kings had reigned in Egypt since Joseph first went there. The one reigning at the time of this lesson did not know Joseph, nor any of his immediate family. He was in the midst of an entirely new generation.

9. Are more and mightier than we.—This is an expression which attempts to show the strength and power of the developing Hebrew race. Most likely the expression would be called propaganda today.

10. Let us deal wisely.—In a manner that would be for the benefit of Egypt. Lest they multiply.—They were afraid the increasing Children of Israel would so outnumber them that they would be able to take the seat of power and authority. Join also unto our enemies.—The Israelites lived between the Egyptians and the enemies of Egypt. It would have been an easy matter for them to have joined the foe against Egypt.

11. Set over them taskmasters.—They were, no doubt, already under taskmasters. The ones mentioned here would be additional taskmasters. Treasure cities.—"Store-cities" RV. In these cities were stored all sorts of provisions, and, very probably, war provisions in particular.

12. The more they afflicted them the more they multiplied, and grew.—Under such conditions, it seems that God must have had a hand in the prosperity of the Israelites. They thrived under persecution. And they were grieved.—Not as we ordinarily understand the word grieved, but, rather, were made to loathe the children of Israel. It was a sort of contempt or abhorrence for

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them.

13. To serve with rigor.—This is a very severe term. It means with harshness, even serving under the flailing with the rod. Of course this was applied by the taskmasters.

14. Made their lives bitter.—Gave them one continuous grind of labor. Their hours were long, and seven days a week. There were no rest periods. The nature of the work was very heavy. It called for physical endurance.

Exodus 2:23. The king of Egypt died.—This gave the Israelites a brief ray of hope that the oppression was over, but it did not so develop. The succeeding Pharaoh was no better than the one who had just died, and, possibly, worse, or more severe. Their cry came up unto God.—The trouble through which they had passed, caused them to call upon God. This meant a turning away from the idols they had begun to worship during their sojourn in Egypt. It had tendered their hearts, and made them think again in the terms of God.

24. God heard their groaning.—Their cries literally brought God to their rescue. God remembered his covenant.—The covenant he had made with Abraham, Isaac and Jacob. God could not go back on what he had promised.

25. Had respect unto them.—There was that in their groanings which proved sincere to God. Their cries were not the cries of a group of hypocrites. It was this that brought God to their assistance, and caused him to again respect them.

Our Evangelists.



I closed a great revival at Crab Orchard Methodist Church near Marion, Ill., April 18th. Rev. Jack Frick, pastor. The last Sunday at 11. A. M. was one of the most wonderful outpourings of the power of the Holy Spirit that I have witnessed in some years.

I opened a revival in the McClurkan Memorial Church of the Nazarene, of West Nashville, April 25, closing May 9, Rev. W. F. Collier, pastor. Brother A. C. Wakefield led the song services. The house was filled at the two Sunday night services. Thirty souls found the Lord in saving, restoring or sanctifying power.

I next engaged in a meeting at the Kingston Springs, Tenn., Methodist Church, with Rev. J. E. Thomas, pastor. Folk wept and prayed their way to the foot of the cross. Pray that God will keep me humble, earnest, and dependent upon him.

Lawrence B. Hicks,
Pelham, Tenn.

THE SEVENTY-SIXTH NATIONAL HOLINESS CONVENTION.

The 76th National Holiness Convention was held in Chicago Evangelistic Institute. How royally they entertained us! Dr. Vennard was unable to attend any of the public gatherings, due to poor health. How we missed her! Dr. Jessop, Miss Ruth Fogle and Miss Julia Hibbard and their efficient assistants left nothing undone for our convenience.

The convention opened Wednesday night with Prof. Kenneth M. Wells in charge of the music. Delegates were present from 22 states and two foreign countries as we sang fervently the opening hymn of the convention, "There Is a Fountain Filled With Blood." Delegates from three more states arrived next morning, so thirty-one states were represented.

This was the largest convention in attendance in many years; it was one of the best in spiritual victories, for, after the opening service, seekers were at the altars every service. On Thursday night, so great was the power of his divine presence, Dr. Lowell, the preacher, arose and announced, "This is no time for a sermon; this is a time to seek the Lord." Immediately the altar filled.

We missed many, many of the old warriors of the cross, but it was refreshing to see the younger men taking hold with the same deep conviction and determination to spread Scriptural Holiness over these lands, as our fathers did. Such harmony and fel-

lowship are seldom witnessed. Many denominations were represented, yet all forgot who they were or where they came from and seemed only interested in honoring Him.

Many professors, college presidents and others took part at the Friday Educational Day service, Dr. Huffman in charge.

Saturday was Missionary Day, Dr. G. A. Hodgkin in charge. A score of missionaries were present and spoke at these services.

The Amendment to the constitution, presented last year at the Houghton convention, placing a four-year time-limit on the services of the President, was unanimously voted.

A resolution was introduced having been signed by representatives of eight different denominations. Dr. Corlett presented same as follows: "Realizing the need of a closer relationship among the various Holiness churches, and recognizing the contribution which the National Association for the Promotion of Holiness has made for the cause of Holiness, both denominationally and interdenominationally, we recommend that some effort be made to enlarge the scope of the Association so as to include within its organization some distinct representation from churches committed to the promotion of the Wesleyan doctrine of entire sanctification, and, that the President be authorized to form a committee on which these churches shall be represented, to study

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1 Jerusalem a cup of trembling. 9 Jerusalem's repentance. Judah shall be which shall be in slugs against Jerusalem. Matt. 21:44. Ps. 76: 6. Or, There is a strong

THE burden of the word of the LORD for Is'ra-el, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and

EVANGELISTS' SLATES

- BEATY, B. K.**
(Taylorsville, Illinois)
Zigler, Ill., June 14-28.
- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Robinson, Ill., June 24-July 4.
Bedford, Ind., July 8-18.
Charleston, W. Va., July 28-August 1.
- BRASHEAR, J. E.**
(Tunnel Hill, Ga.)
Dalton, Ga., June 20-July 4.
Pelham, Tenn., July 4-17.
Tunnel Hill, Ga., July 17-Aug. 1.
- BRECHSEISEN, MR. and MRS. LOREN**
(Song Evangelist, 38 Frederick St., Binghamton, New York)
Pontiac, Mich., July 5-15.
Lum, Mich., July 16-25.
Ludlow Falls, Ohio, July 29-August 8.
- BRYANT, EARL BENTON**
(Song Evangelist, Cartersville, Ill.)
Beecher City, Ill., June 21-July 4.
Posey, Ill., July 5-18.
Bloomington, Ill., July 20-26.
- BURK, REV. and MRS. R. E.**
(Evangelist and Singers, Pianist, 601 E. Grace-lawn Ave., Flint, Michigan)
Brushton, N. Y., June 20-July 14.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Grove City, Ohio, June 14-27.
Open date—June 30-July 11.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
Lincoln, Neb., June 24-July 3.
Mt. Lake Park, Md., July 4-12.
Greenfield, Tenn., July 20-August 1.
Sioux City, Iowa, August 5-15.
- CARNES, B. G.**
(Wilmore, Ky.)
Reidsville, N. C., June 28-July 12.
Ninety-Six, N. C., July 15-25.
- CARTER, JORDAN W.**
(Wilmore, Kentucky)
Greensboro, N. C., June 20-July 4.
Shelby, N. C., July 6-18.
New Albany, Ind., July 29-August 8.
- CHASTAIN, E. C. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
Manville, Ill., June 25-July 5.
Crumpler, W. Va., July 11-25.
Boissemvain, Va., July 26-August 8.
- CHURCH, JOHN R.**
(Rt. 1, Winston-Salem, N. C.)
Springerton, Ill., July 1-11.
- COBB, DEE W.**
(Preacher, Song Evangelist, Y. P. Worker,
Box 36, Wilmore, Kentucky)
Romeo, Mich., July 29-Aug. 8.
Detroit, Mich., August 9-22.
- COUCHENOUR, H. M.**
(Boytun, Pa.)
High Point, N. C., June 24-July 4.
Bentleyville, Pa., July 8-18.
- CROUSE, JOSEPH, AND WIFE.**
(Wilmore, Kentucky)
Lincoln, Neb., June 25-July 4.
Lothian, Md., July 11-25.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Zanesville, O., June 27-July 11.
Open date—July 14-25.
Bedford, Ky., July 30-August 8.
- DUNAWAY, C. M.**
(120 Terrace Dr., N. E., Atlanta, Ga.)
Easley, S. C., June 13-27.
Repton, Ala., July 1-11.
Tunnel Hill, Ga., July 18-August 1.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Arlington, Tex., June 25-July 4.
Shreveport, La., July 6-18.
Portsmouth, R. I., July 30-August 8.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Oakdale, Neb., June 15-27.
Mt. Lake Park, Md., July 2-11.
- GIBSON, JAMES**
(Irish Evangelist, 35 Shawnee Ave.,
Ft. Thomas, Ky.)
Uhrichsville, Ohio, June 27-July 11.
Camp Union, Ohio, July 29-August 8.
- GROCE, J. W.**
(Box 1383, High Point, N. C.)
Asheboro, N. C., June 20-July 2
- HAMBY, G. M.**
(Box 34, Florence, Alabama)
Topeka, Kan., June 16-27.
Chicago, Ill., June 28-July 4.
Vincent, Ala., July 5-14.
Columbus, Ind., July 15-25.
- HAMES, J. M.**
(Greer, S. C.)
Open—June 7-27.
Waterloo, Iowa, July 1-11.
Terre Haute, Ind., July 12-25.
Owosso, Mich., July 30-August 8.
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Jackson, Tenn., June 20-July 3.
Pelham, Tenn., July 5-17.
Gallatin, Tenn., July 18-30.
- HOWARD, FIELDING T.**
(321 Commonwealth Ave., Erlanger, Ky.)
Point Pleasant, W. Va., June 22-27.
Balsano, Pa., July 1-11.
California, Ky., July 12-25.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
(Evangelists, Singers With Electric Hawaiian
Guitar, Logan, Kansas)
Hollis, Kan., July 11-25.
- KENNEDY, ROBERT J.**
(Preacher and Singer, P.O. Box 171, Dallas, Tex.)
Open dates.
Tuckerman, Ark., June 27-July 11.
Plain Dealing, La., July 12-25.
Hemphill, Tex., July 26-August 11.
- KUTCH SISTERS**
(Singers and Playing Evangelists, 418 Walnut
Street, Lebanon, Pa.)
Port Jervis, N. Y., June 27-July 11.
Stoutsville, Ohio, July 20-August 1.
- LINDER, FORREST E.**
(Americus, Ga.)
White Oak, Ga., July 3-10.
Roberta, Ga., August 16-22.
- LINCICOME, F.**
(Gary, Indiana)
Jamestown, N. D., June 17-27.
Springerton, Ill., July 1-11.
- McGHEE, ANNA E.**
(Ft. Valley, Ga.)
Ferndale, Wash., July 8-18.
Entiat, Wash., July 19-25.
- MILBY, E. CLAY**
(Song Evangelist, Bentonville, Ark.)
Delanco, N. J., June 25-July 4.
Bentleyville, Pa., July 8-18.
Eaton Rapids, Mich., July 23-August 1.
- OVERLEY, E. R.**
(848 Angliana Ave., Lexington, Ky.)
Centerville, Ky., June 21-July 4.
Bonifay, Fla., July 8-18.
Attalla, Ala., July 19-25.
Moorea, N. Y., July 31-August 15.
- PAPPAS, PAUL JOHN**
(R. R. Tarpon Springs, Fla.)
Mt. Olivet, Ky., June 20-July 11.
Albany, Ga., July 12-25.
New Albany, Ind., July 29-August 8.
- PARKER, J. R.**
(415 No. Lexington Ave., Wilmore, Ky.)
Marietta, Ga., June 14-27.
Franklin, Pa., July 1-11.
Tilden, Ill., July 15-25.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
Eldorado, Ill., July 13-18.
Lake Arthur, La., July 18-25.
- PHILLIPS, GARRETT H.**
(Box 215, Mt. Erie, Illinois)
Mt. Erie, Ill., July 18-August 1.
- PHILPOT, J. H.**
(411 Jefferson St., Fredonia, Kan.)
Paoli, Ind., June 14-27.
Clarksburg, Ind., July 13-25.
E. Enterprise, Ind., July 25-August 7.
- RICHARDSON, M. H.**
(800 N. Lexington Ave., Wilmore, Ky.)
Highway, Ky., July 5-18.
Woodlawn, Ky., July 19-August 1.
Corinth, Ky., June 21-July 4.
- RIDOUT, G. W.**
(152 E. Pine St., Audubon, N. J.)
Kingsport, Tenn., July 7-18.
Spotsylvania, Va., July 30-August 8.
- SPENCER, REV. AND MRS. H. H.**
(Evangelist and Singers, 1718 Ripley St., Dallas,
Texas)
Waco, Texas, June 21-27.
Belton, Tex., July 4-18.
Graham, Tex., July 19-August 1.
- STEENBURG, ROBERT L.**
(Song Evangelist and Youth Worker, Wilmore,
Kentucky)
Dallas, Texas, June 6-July 4.
- TALBERT, GEORGE**
(1005 4th Ave., E., Mitchell, S. D.)
Lander, Wyo., June 20-July 4.
- TERRY, T. L.**
(Roachdale, Indiana)
Pt. Pleasant, W. Va., June 13-27.
Gallipolis, Ohio, July 1-18.
Miltonvale, Kan., July 29-August 8.
- WILSON, D. E.**
(General Evangelist, 38 Frederick St., Bingham-
ton, New York)
Ola, Mich., June 24-July 4.
- WISEMAN, PETER.**
(Wilmore, Kentucky)
Cohoes, N. Y., July 11-25.
Findlay, Ohio, August 1-18.

Camp Meeting Calendar.

ALABAMA.

Excel, Ala., (Beulah Camp), July 1-11. Workers: Rev. Charlie M. Dunaway, Rev. Henry A. Screws, Jr., Rev. O. D. Williams, Rev. Dee W. Cobb and wife. Write Rev. O. D. Williams, Sec., Stockton, Ala.

CALIFORNIA.

El Monte, Calif., July 2-11. Workers: Rev. (Miss) D. Willa Caffray, Lieut. Col. Harold Madsen, Rev. Lena Taylor, Roy Chamberlain, Mrs. R. L. Wall. Write Rev. E. O. Rice, 844 N. Hobart Blvd., Los Angeles, Calif.

FLORIDA.

Bonifay, Fla., July 8-18. Workers: Dr. E. R. Overly, Rev. J. P. Trueblood, James Waters, Rev. Ed. Garrett and Mrs. H. T. Grayson. Write A. H. Vanlandingham, Phenix City, Ala.

ILLINOIS.

Manville, Ill., June 25-July 5. Workers: Dr. E. C. Chastain and wife, H. W. Morrow, and others. Write Wilder Hoobler, Manville, Ill.

Robinson, Ill., June 24-July 4. Workers: Dr. Harry Black and Mrs. Clara Black. Write Secretary, Robinson Holiness Association Camp, Robinson, Ill.

Flora, Ill., July 16-25. Workers: Rev. John R. Church, Mr. and Mrs. Frank Doerner, Jr. Write Paul L. Wood, Sec., Louisville, Ill.

INDIANA.

Nashville, Ind., July 1-11. Workers: Rev. W. B. Dunkum, and Rev. J. E. Billman and wife. Mr. Kenneth Ashby and wife. Write Mr. Ward Walker, Nashville, Ind.

Bedford, Ind., July 8-18. Workers: Dr. Harry Black, Mrs. Clara Black, Rev. Victor Glenn and others. Write Mrs. Victor Glenn, Rt. 1, Bedford, Ind.

Near Madison, Ind., July 15-25. Workers: W. B. Dunkum, R. R. Prickett, Lucas Brothers. Write James Stevenson, Madison, Ind.

Nashville, Ind., July 1-11. Workers: W. B. Dunkum, J. E. Billman and wife, Kenneth Ashby and wife. Write Rev. Arthur McQueen, Westport, Ind.

IOWA.

Des Moines, Iowa, July 9-18. Inclusive. Workers: Rev. C. W. Montzingo, Rev. Ira J. Hoover. Write Rev. H. W. Landis, 1194 W 14th St., Des Moines, Iowa.

Keokuk, Iowa, August 19-29. Workers: Rev. and Mrs. Harry Black and daughter, Ruth. Write Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

KENTUCKY.

Corbin, Ky., July 8-18. Workers: Rev. Heber E. Burge, Prof. J. Byron Crouse, Mrs. Valerie Cox, Mrs. Warner P. Davis, and Rev. Warner P. Davis. Write S. M. Scaff, Sec., Corbin, Ky.

Alexandria, Ky., August 5-15. Workers: W. B. Dunkum and others. Write P. G. Reynolds, Alexandria, Ky., Rt. 1.

Flemingsburg, Ky., August 5-15. Workers: Rev. Roscoe Earlywine and wife, Mrs. Flora Jones and Mrs. Lorena Harmon. Write Rev. W. P. Hopkins, Box 65, Campton, Ky.

MARYLAND.

Mt. Lake Park, Md., July 2-11. Workers: The Gaddis-Moser Party, Rev. Howard Sweeten. Write Rev. I. E. Steyer, 606 Camden Ave., Parkersburg, W. Va.

MICHIGAN

Romeo, Mich., July 30-August 8. Evangelists: Rev. Grace Wilson, Dr. P. B. Smith, Rev. G. M. Hamby, Rev. and Mrs. J. E. Campbell, Rev.

Dee W. Cobb, Miss Grace Olson. Write Rev. J. H. James, Sec., 19231 Hawthorne Ave., Detroit, Mich.

MINNESOTA.

Minneapolis, Minn., June 23-July 11. Workers: Dr. G. G. Valentyn, Dr. Paul S. Rees, Dr. R. P. Shuler, Prof. and Mrs. Kenneth Wells, Dr. Harry Denman, Mr. Rex Moon, Rev. and Mrs. G. W. Fish and Dr. Joseph Owen. Write Red Rock Park Association, 3400 Park Ave., Minneapolis, Minn.

Pipestone, Minn., June 25-July 4. Workers: Rev. C. W. Butler, Rev. and Mrs. W. H. Judkins, Rev. John J. Noe. Write John Wilson, Pres., Colman, S. Dak.

NEBRASKA.

Lincoln, Neb., June 25-July 4. Workers: Rev. Samuel E. Polovina, Rev. O. H. Callis and Mr. and Mrs. Joseph Crouse. Write The Nebraska Holiness Association, 300 No. 56th St., Lincoln, Neb.

NEW JERSEY.

Groveville, N. J., July 15-25. Workers: Rev. Roy S. Nicholson, Rev. O. G. Wilson, Robt. S. Conley, Rev. G. B. Hilson. Write Rev. Raymond S. Taylor, Rt. 1, Pennsgrrove, N. J.

Delanco, N. J., Fletcher Grove Camp, June 25-July 5. Workers: Dr. Harry Denman, Dr. Lloyd Nixon, Prof. and Mrs. E. Clay Milby, Miss Eunice Fithian, Mrs. Ruth P. Shippis. Write Rev. Howard F. Shippis, Absecon, N. J.

Grenloch, N. J., July 22-11. Workers: Rev. Raymond S. Taylor and wife, Rev. J. W. Veal, Rev. G. W. Ridout, Rev. J. Ferguson, Thurston singers. Write Rev. C. Gilmore, Grenloch, N. J. Findlay, Ohio, August 5-15. Workers: Rev. Peter Wiseman, Rev. John Murdock, Mr. and Mrs. Ira Wood. Write Edgar C. Thomas, Alvada, Ohio.

NEW YORK.

Cohoes, N. Y., July 11-25. Workers: Rev. Peter Wiseman, Rev. Don A. Morris, Earl M. Smith and wife. Write Mrs. E. Boal, Sec., 1667 Becker St., Schenectady, N. Y.

Brooktondale, N. Y., July 15-25. Workers: Dr. J. B. Chapman, Rev. Vernon G. Shirley, Prof. Frank Smith, Rev. A. W. Gould and Mrs. Dolph Fry. Mrs. Louise Hawk, children's worker. Write Rev. L. J. Trout, Sec., 491 103rd St., Niagara Falls, N. Y.

Richland, N. Y., July 29-August 8. Workers: Rev. R. R. Blews, Rev. Russell Gunsaulus, Rev. Arthur Gould, Miss Martha Archer and Miss Sybil Wilburn. Write Mrs. Luella Hunt Johnson, Sec., Richland, N. Y.

Brushton, N. Y., June 20-July 4. Workers: Rev. C. B. Grassie, Rev. and Mrs. R. E. Burke, Miss Ruth Cooper. Write Guy Orton, Sec., Brushton, N. Y.

Wilmington, N. Y., June 20-July 5. Workers: A. B. Carey, Thomas Younce and wife, Mrs. John Weightman. Write Mrs. Frank Warren, Wilmington, N. Y.

Aura, N. J., July 30-August 8. Workers: Dr. G. Arnold Hodgins, Rev. H. M. Couchenour. Write Miss Edith Dilks, Clayton, N. J.

Mooers, N. Y., July 31-August 15. Workers: Rev. Lloyd H. Nixon, Rev. E. R. Overley, Rev. C. P. Hogle, Rev. William Cox, Mrs. Arthur Boulton, Mrs. Helen B. Bigelow. Write Miss Marion W. Fee, Sec., Mooers, N. Y.

NORTH DAKOTA.

Jamestown, N. D., June 17-27. Workers: Rev. F. Lincicome, Rev. R. E. Hodgson, Miss Mildred Davidson. Write Mrs. Clyde Crandall, Jamestown, N. D.

OHIO.

Sharon Center, Ohio, July 1-11. Workers: Rev. T. M. Anderson, Rev. Z. T. Johnson, Rev. J. L. Schell, Misses Lavetta Serratt and Naomi Marshall. Write L. W. Durkee, 1558 Delia Ave., Akron, Ohio.

Sebring, Ohio, July 15-25. Workers: Dr. Harry E. Jessop, Rev. Lon R. Woodrum, Janie Bradford, Edith Gallagher, Thelma Smith, Maybelle Graham, Rev. W. H. McLaughlin. Write Harry L. Zachman, Sec., Canton, Ohio, 1331 Gibbs Ave., N. E.

OREGON.

Portland, Ore., July 1-11. Workers: Rev. U. V. Harding, Rev. R. J. Milton, M. J. Murphy, Laura Trachard, Evelyn Collins. Write Maude B. Wills, 1403 S. E. 31st Ave., Portland, Ore.

PENNSYLVANIA.

Belsano, Pa., July 1-11. Workers: Rev. C. L. Wireman, Rev. Fielding T. Howard, Walter C. Schultz, Miss Audrey Barr. Write S. Ward Adams, Sec., Belsano, Pa.

Bentleyville, Pa., July 8-18. Workers: Dr. William Kirby, Dr. E. W. Petticoat, Dr. G. B. Williamson, Prof. and Mrs. E. Clay Milby, Prof. Samuel Walter, Rev. Martha Archer, Miss Jeanette Moore, Rev. J. Edgar Walter. Write Mr. J. W. Miller, 305 Marguerite Ave., Wilmerding, Pennsylvania.

Reading, Pa., July 16-26. Workers: Rev. H. N. Dickerson, Rev. Paul Uhrig and wife. Write Mr. Geo. Gamber, Ephrata, Pa.

Hughesville, Pa., July 1-11. Workers: Rev. C. I. Armstrong, Rev. Millard Downing and Mrs. E. M. Smith. Write Sarah P. Eerord, Hughesville, Pa.

Mt. Pleasant, Pa., June 25-July 5. Workers: Rev. W. L. Surbrook, Rev. Paul W. Thomas, Rev. R. W. Wolfe, Rev. Harold D. Dieter. Write Rev. E. E. Leadingham, Box 89, Mt. Pleasant, Pa. Mitchell, S. D., June 25-July 1. Write H. M. Gaines, Sec'y.-Treas., Mitchell, S. D.

TEXAS.

Waco, Texas, June 21-28.—Workers: Rev. Holland London, Dr. J. Glenn Gould, Dr. Seiden Dee Kelley, Prof. and Mrs. H. H. Spencer and Rev. W. L. French. Write Mark R. Moore, Sec., 1001 So. 9th St., Waco, Texas.

WASHINGTON.

Ferndale, Wash., July 8-18. Workers: Rev. Orville H. Kleven, Rev. J. G. Bringdale, Rev. Anna E. McGhie. Write Rev. A. O. Quall, Sec., Vashon, Wash.

Orchards, Wash., July 15-25. Workers: Rev. J. V. Reid, U. E. Harding, William Murphy. Write Mrs. J. Howard Porter, Sec., P. O. Box 33, Orchards, Wash.

WEST VIRGINIA.

Charleston, W. Va., July 22-August 1. Workers: Dr. Harry Black, Mrs. Harry Black, and Rev. Earl Hissom. Write Mrs. Earl Hissom, Station A, Charleston, W. Va.

WISCONSIN.

Hillsboro, Wis., July 22-August 1. Workers: Rev. T. W. Tokley, Willie Roberts, Rev. Orval Butcher and wife, Rev. Clinton Jones and wife. Write Rev. J. B. Clawson, Rice Lake, Wis.

BETHLEHEM CAMP MEETING.

The thirteenth annual session of the Bethlehem Camp Meeting will be held on the camp ground located twelve miles north of Bonifay, Fla., and sixteen miles south of Hartford, Ala., July 8-18. The workers for this year are: Dr. E. R. Overley, Conference Evangelist of the Kentucky Conference, Lexington. Dr. Overley is a very strong preacher of the gospel. He is a former pastor and college president.

Rev. J. P. Trueblood, Hertford, N. C. Brother Trueblood amazes his congregations with his ability to quote and expound the scriptures.

Mr. Jimmie Waters, Chattanooga, Tenn., will direct the song service.

Rev. Edward Garrett, Methodist pastor of Waldo, Fla., will have charge of the young people.

Mrs. H. T. Grayson, Rutledge, Ala., will serve again in her efficient way as pianist and children's worker.

Entertainment at very reasonable rates can be obtained on the grounds. Pastors and other accredited preachers will be given free entertainment for five days.

For further information concerning bus and train connections and other matters, write Rev. A. H. Vanlandingham, Phenix City, Ala.

A. H. Vanlandingham,
Sec.-Treas.

THE LORD'S WORK IN FLORIDA.

Through the goodness of God and the co-operation of his people we have been able to carry on the work of the Lord here at Intercession City Biblical College for another school year. We have just closed our fourth and most successful year since our beginning.

Our graduating exercises took place on the evening of May 10th with twenty graduates receiving diplomas and certificates, twelve of whom were Academy graduates, the others being from the Theological and Bible Department. The commencement ad-

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Keith L. Brooks, D. D., Pres.

Rev. F. H. Wight, Exec. Sec'y.

dress was delivered by Dr. A. A. Smith, pastor of the Gospel Center Tabernacle, Tampa, Fla. Dr. Smith's message was based on the theme, "Giving and Receiving."

The speaker presented in a masterly way the sublime truths in harmony with the occasion. In his complimentary reference to the late Dr. H. C. Morrison, he alluded to his continual forming of new beatitudes. This blessed man of God preached for us here during two successive winters and the sweet aroma of the influence of his life continues to scatter its fragrance when memory recalls his life, presence, and words.

During the school year we have been privileged to have with us as speakers such distinguished characters as Dr. J. L. Brasher, Dr. C. E. West, Rev. Clarence Benson, Rev. C. P. Pridgen, Dr. R. A. Forrest, Rev. Harry Black, Rev. P. E. Byers, Evangelists Clifford Lewis, Charles Wireman, and many others who have faithfully labored in giving out the Word of God.

God is still on the throne and we humbly honor and recognize his presence. One night during the fall semester the entire campus was so charged with the Divine presence it seemed like another Pentecost.

The Lord willing, we expect to begin the next semester September 10th.

Yours for an old-time revival,

A. J. Smith, Pres.

(Continued from page 13)

be held Wednesday noon, April 19th through Sunday night, April 23, at Indianapolis, Ind. A church in the downtown center of this beautiful city is being arranged for at this time, and will be announced more fully at a later date. Let all evangelists, pastors and Christian laymen make a note of this date and be present next year at what we hope and pray to be the greatest Christ-honoring convention in our history. Our people left Chicago definitely pledged to pray for two things relative to the 1944 convention. First, that God may be pleased to give us at least one thousand souls! Second, that not less than five hundred delegates, representing every state in the Union, may be present for this convention.

The future, despite my only son and your son being out yonder in the armed forces, is nevertheless as bright as the promises of God! Let us pray and expect great things from God!

Yours because His,

C. I. Armstrong, President.

SECOND ANNUAL ENCAMPMENT OF BEULAH CAMP MEETING.

A spiritual feast is in store for all who will avail themselves of the opportunity to be offered July 1-11, when the second annual encampment of the Beulah Camp Meeting will be held three miles from Excel, Alabama.

This camp was organized less than two years ago, and sponsored its first camp last summer, with the Rev. Henry A. Screws, Jr., and Dr. John L. Brasher as the engaged preachers. Prof. Clyde Rogers was the singing evangelist. Despite rationing and other war conditions this was a profitable camp.

The camp is interdenominational, chartered by the State of Alabama as a religious body having for its objective the "spreading of Scriptural Holiness over these lands." It stands for the Wesleyan doctrine of entire sanctification.

While there are several denominations represented, Methodists are in the majority. Rev. Henry A. Screws, Jr., pastor of our Methodist Church at Dora, Ala., is chairman of the Board, and the Rev. O. D. Williams, pastor at Stockton, Ala., is Secretary.

Ample provision has been made in the Hotel to take care of goodly numbers at \$1.25 per day for room and board. There is also space for camping and outdoor cooking, free of charge.

The engaged workers this year are Rev. Charlie M. Dunaway, one of the greatest evangelistic preachers the South has produced, Director of singing and Young People's work, Rev. Dee W. Cobb. For further information, communicate with Rev. Henry A. Screws, Jr., Dora, Ala., or the Rev. O. D. Williams, Stockton, Ala.

CORBIN METHODIST CAMP MEETING

Corbin, Ky., July 8th-18th.

PLACE—In Southeastern Kentucky, one mile north of Corbin, one-fourth mile off of Highway No. 25.

WORKERS—Rev. Heber E. Burge, Evangelist; Prof. and Mrs. J. Byron Crouse, musicians; Mrs. Valerine Cox, Young People's Worker; Mrs. Warner P. Davis, Children's Worker; Rev. Warner P. Davis, Platform Manager.

Accommodations—Excellent dormitory and dining-room facilities on the ground. Limited number of cottages for rent. Free camping and trailer space.

Friends are invited to spend their vacation in the cool mountains of Southeastern Kentucky, in attendance upon this old-fashioned Holiness Camp Meeting in its fourteenth year of history.

Rev. Warner P. Davis, Pres.
Lexington, Ky.

S. M. Scalf, Sec'y.,
Corbin, Ky.

PERSONALS.

Rev. G. W. Ridout has an open date for August and July camp meeting or revival services. He may be addressed care Pentecostal Herald, or his home address, 152 E. Pine St., Audubon, N. J.

Mrs. Jennie Meyer Scarbrough, a former student of Asbury College, requests that we advise her friends of the serious operation of her little son David, and of his recovery. Many of her friends will be glad to know her little one has been spared to her.

Rev. Charles Grant, of Frankfort, Ky., advises us that his brother, Lawrence, Shanghai, China, recently passed away. No details are given, no date on the message. Brother Lawrence served in China for sixteen years. No information concerning his wife and children has been received.

Rev. A. N. Burris recently closed a successful meeting in which he was assisted by Rev. Vich Jackson and wife, resulting in a number of conversions, reclamations and sanctifications. The different churches attended and gave their influence to the services. The pastor heartily recommends, these evangelists to any one who is burdened for his church.

Mount Pleasant, Pa., camp of the Pilgrim Holiness Church, June 25-July 5. Evangelists, Dr. Warren McIntire, Rev. H. E. Uhrig; singers, Rev. and Mrs. Cecil Clifton. Daily radio broadcast, 8:30-9:30 A. M., WKST, 1280 Kc, and WKPA, 1150 Kc. Mt. Pleasant is thirteen miles south of Greensburg. Bus service every two hours between Greensburg and Mt. Pleasant. By bus from Pittsburgh leaving Greyhound Bus Terminal at Grant and Liberty Sts., 7:30 A. M., 1:00 P. M., 5:00 P. M. and 9:20 P. M. Arriving Mt. Pleasant one hour and forty minutes later. Bus leaves Mt. Pleasant for Pittsburgh at 7:32 A. M., 10:02 A. M., 5:02 P. M., and 10:17 P. M.

Mark H. Bowman, Dist. Sec.

Rev. L. E. Williams is to be with Rev. Enos Waggoner at Bethel Ridge, Ky., July

28 to August 9, and at Mt. Moriah camp meeting, Mathews, Ga., August 13-22. He has an open date in June and July he could give to any one desiring his services. Address him, Wilmore, Ky.

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PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Founder
 Rev. J. C. McPheeters, Editor
 Mrs. H. C. Morrison, Associate Editor

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ADVENTURING FAITH

By The Editor



HE lure of adventure has led men across oceans and continents in quest of the discovery of the unknown. Much history is woven about adventure. An adventuring faith is more thrilling than the quest of undiscovered continents; in fact, there are vast continents of reality which men are to discover only through faith. Columbus sailed on, and on, after his crew had mutinied, and they plead with him to turn back. But his faith was undaunted, and he discovered a new world.

* * * *

Christ gathered about him twelve men into whom he instilled the lessons of faith. One of these rejected all the training that was offered by the Master, and became a suicide. The other eleven became the torchbearers of a new message for a broken and sinful world. These eleven were just ordinary men. They were summoned by the Master from the ordinary walks of life.

* * * *

To this small group of eleven men Jesus committed the destiny of his kingdom. To them he gave the commission to go into all the world, and preach the gospel. When that command was given, Palestine was a little land occupying only a small portion of the earth's surface. It was the most daring command that had ever been given by any leader to his followers. These followers did not reject that command, or seek to escape its fulfillment.

* * * *

In preparation for fulfilling the great commission, Jesus told his disciples to tarry in an upper room for enduement with power. That command was heeded to the letter. For ten days the disciples continued in a prayer meeting, until the day of Pentecost was fully come, when their

OUR TWENTY-FIVE CENT OFFER.

The Herald family looks forward each year to the annual twenty-five cent offer, which presents an opportunity to put The Herald into the hands of a large number of people who are not subscribers. On our trial subscription offer The Herald will be sent from July until the first of January for twenty-five cents.

The need was never greater for the message which The Herald brings than at the present time. It will be a good way to use some of your tithe money by sending in a subscription list on this special offer. We know of one man who provides each year for seventy-five Heralds for the membership of the church to which he belongs.

If each reader of The Herald will send in a list on the twenty-five cent offer tens of thousands of new readers will receive each week, until January first, 1944, the message of full salvation which The Herald brings. Let us send in our lists at once, so that new subscribers may get the full benefit of our offer from July to January first, 1944, for only twenty-five cents.

J. C. McPheeters.

hearts, according to the words of Peter, were purified by faith. From the upper room the disciples went out in fulfillment of the great commission which they had received from their Master. The starting point was Jerusalem. There they had witnessed the greatest revival that earth had ever known up to that time. Three thousand converts had been made in a single day in response to the coming of the Holy Spirit in his mighty baptismal power.

* * * *

The disciples met with strong opposition. They were beaten, cast into prison, and hunted like wild beasts. Saul of Tarsus was brought forward to head this persecution, a man of indomitable spirit and determination. But something happened, as always happens when the cause of God stands in danger. Saul himself was converted on the Damascus road, and

thus began a new day in the infant church. This man Saul, who later was called Paul, became a mighty apostle and a preacher of the gospel of Christ.

* * * *

Saul's conversion had its beginning with the stoning of the first Christian martyr, where he stood and watched the shining face of Stephen. These daring men of faith did not turn back at any opposition. They pressed on and on, and died in triumph as the spirit left their bodies. The persecutions of the Jewish Sanhedrin were followed by the Roman persecutions. Rome was a tyrant, and she stood with her foot upon the neck of the world.

* * * *

There was no shortage of gods in Rome. Rome was always tolerant of gods and religions until they interfered with Rome. The Christians got into trouble because they refused to worship the Emperor. A legend says that Nero set fire to Rome, and fiddled while Rome burned; then laid his own crime upon the Christians, and proceeded to inaugurate a great persecution against them.

* * * *

Nero covered the Christians with pitch, and burned them as torches in his garden. He lighted his garden parties at night with bonfires of the bodies of burning Christians. He fed them in droves to wild beasts. He set his gladiators upon them, and killed them by the thousands. Rome was a bloodthirsty city. Rome thrilled and cheered when the Emperor Trajan brought ten thousand pairs of gladiators into the arena to fight for their lives in a holiday one hundred and twenty-three days long.

* * * *

When Nero died other monsters of cruelty arose on the throne to persecute the Christians. But this march-

(More on page 8)

SAVING FAITH AND FAITH'S VICTORY

Rev. G. W. Ridout, Corresponding Editor



I.
Save us by grace,
through faith alone,
A faith thou must
thyself impart;
A faith that would
by works be
shown,
A faith that puri-
fies the heart.

Saving faith is the
gift of God. Eph.
2:8. "For by grace

are ye saved through faith; and that not of yourselves; it is the gift of God." According to Professor Curtis: "Saving faith is the perfect trust of a repentant sinner in Jesus Christ as his divine Savior from sin; and involves the entire man—mind and sensibility and will." Bishop Lightfoot holds that to appreciate Paul's conception of faith we "Must take into account the atoning death and resurrection of Christ as the central object on which that faith is fixed."

When Luther was torturing himself with never ceasing penances, fastings and mortifications in quest of pardon and peace, Staupitz, his spiritual adviser, said to him: "Why do you torment yourself with all these speculations? Look at the wounds of Jesus Christ, to the blood that he has shed for you; it is there that the grace of God will appear to you. Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in him—in the righteousness of his life—in the atonement of his death." Ultimately Luther did this and got saved.

Charles Wesley sings joyously of atoning blood and redeeming love which saving faith trusts to, in the following lines:

"O Love, thou bottomless abyss,
My sins are swallowed up in thee!
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus' blood, through earth and skies,
Mercy, free, boundless, mercy cries."

Saving faith is Regenerative—it produces a new creature in Christ Jesus. "Old things are passed away; behold all things are become new." 2 Cor. 5:17. "When a sinner," says Curtis, "is really united to Jesus Christ by moral faith, the spirit of God makes his own home in that man, and it is the Holy Spirit who completes the union with Christ, and vitalizes the new motive, and grounds the new plan of spiritual manhood, and remains in the man, sending

METHODISTS, ATTENTION!

I want to urge the Methodist preachers throughout the country to write to the Bishops asking for the removal from the Course of Study the book entitled "A Guide to Understanding the Bible," by Dr. Harry E. Fosdick.

This book by a distinguished Baptist Modernist should not be in the Methodist Course of Study. Dr. Fosdick in a previous book, "The Modern Use of the Bible"—his Yale Lectures—puts a heavy discount on the integrity, authenticity and authority of the Holy Scriptures, and this book in the Course of Study is definitely subversive to our Methodist standards of Bible teachings. An earnest protest all over Methodism should go to headquarters on this matter. I recommend that the laymen also send in their protest. George W. Ridout.

pulses of power through his whole being." Regenerating power enables a man to live a life well pleasing to God; he is no longer of the world, worldly; he is no longer in a world of sin, a sinner; he no longer loves the things of the world that bring uncleanness or shame or condemnation. He loves God and the things of God. He walks in the Spirit and is led by the Spirit of the Lord.

II.

Saving faith begets certainty and assurance in the soul. John says: "We know that we do know." The saved soul is not always living in the region of speculation, conjecture and suspense. "We know that we have passed from death unto life."

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry!"

Bishop Whatcoat in a letter to John Wesley tells the story of his conversion: "On September 3, 1758, being overwhelmed with guilt and fear, as I was reading I came to these words: 'The Spirit itself beareth witness with our spirits that we are the children of God.' As I fixed my eyes upon them, in a moment my darkness was removed and the Spirit did bear witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing, and all fear of death, judgment and hell vanished away."

III.

Saving faith is a victorious faith. It brings victory over the world, the flesh and the devil. It does not com-

promise with evil, but through righteous warfare overcomes and puts to flight the foe. Saving faith made the Apostles invulnerable against the power of Judaism and Rome, it made Luther strong and mighty to stand firm when the Pope raged and sought his life; it made Knox immovable and held the Wesleys firm whilst the tumult of iniquity raged all about them. Charles Wesley was preaching in the open air at Devizes, England, when a mob threatened to destroy him. God protected his servant from all harm and then Charles wrote the hymn:

"Lo! to faith's enlightened sight;
All the mountain flames with light;
Hell is nigh, but God is nigher,
Circling us with hosts of fire."

Saving faith composes the mind and begets tranquillity—the peace of God which passeth all understanding. It brings rest to the soul and fixedness of holy purpose. It settles the soul on God. It says, "Now rest my long-divided heart; fixed on this blissful centre, rest."

Saving faith leads on to sanctifying faith and to Perfect Love and that holiness without which no man shall see the Lord. Dr. Asa Mahan, of Oberlin College, after relating the various stages he passed through in seeking the blessing, tells of his reaching the experience thus: "After the process of searching and self-revelation was completed, the waters of life seemed to flow through every department of my nature, rolling down as the deep river of life into the deep sea of the propensities, and everywhere with the same healing and vitalizing propensity."

IV.

Saving faith brings to the soul the same blessed assurance and the trusting soul has a happy realization of God's saving power.

The following testimony sets forth very beautifully the effects of saving faith. The writer says:

"My heart instantly began to melt and tears to flow. I saw myself viler than the dust under my feet. Thus I remained for a few minutes, when with strong cries and tears I added: 'Lord, I am vile, give me to know thee.' In a moment it appeared as if my eyes were opened, and I beheld my Savior dying for me. I felt this love spring up in my soul, and my eyes overflowed with tears of joy. I knew my sins were forgiven, unbelief was done away; I had not a single doubt; I felt my soul was united to Christ, and I could not help crying aloud, 'Oh, what has Jesus done for me! How shall I glorify my Savior! Oh, the dearness, the sweetness of Jesus to my soul! He hath

(More on page 7, col. 3)

OUR WETTEST WAR

Paul S. Rees, D. D.

PART II.

THE FALLEN QUEEN.



want you to look across the Atlantic for a moment. Try to picture in your mind all that you have read and heard in the last two years about the smashing collapse of France and her fighting machine that was supposed to be "tops" among all the nations of the world. Look at her, a bedraggled queen, pushed about by a relentless bully who bears the name of Hitler.

Now listen to this. In 1925 the famous French editor, Payot, wrote, "Alcoholism, under the indifferent eye of the authorities, is indeed destroying the nation." But it was a voice that went unheeded.

Fifteen years later France fell—fell in a matter not of months or years, but of days before the onrush of Germany. And in one of the statements subsequently issued by the French government I read these words, "Alcohol was the chief cause of the French armies' collapse, and the worst of France's four greatest problems." Said Marshall Petain, "Our soldiers were drunk and could not fight. Since the victory of the World War, the spirit of pleasure, of riotous living and drinking has prevailed over the spirit of sacrifice."

There you have the history that has been made right under our eyes. I ask you: Does it make sense for us to ignore it?

ACROSS THE PACIFIC.

When I hear people singing, "Remember Pearl Harbor," I wonder if anything very important is going on inside their brain. Pearl Harbor, my fellow Americans, should be remembered for something beside the treachery of the Japanese. It should be remembered for the treachery of one whom we symbolically and often too humorously refer to as "John Barleycorn." More than half of the 428 liquor licenses which were held in Oahu at the time of Pearl Harbor were issued to Japanese. Do you think I could believe that there was no connection between that fact and the fact that Japan's leaders picked a Sunday morning for their daring attack?

For seventy-seven days after December 7 there was prohibition in Oahu, and during that time the average of arrests for drunkenness dropped to 3.3 per day. By military

order prohibition was then lifted. The first day afterward there were seventeen men and five women convicted of drunkenness, and during the next thirty days the average was over seven times what it was during the period of restriction.

I now ask you another question: Do you not think it possible that 77 days of prohibition *before* December 7, instead of 77 days *after* December 7, might have spared us from the worst naval defeat this nation has suffered in its 166 years of history?

"I AM FROM TENNESSEE."

A little while ago the Travelers' Aid lady was sitting at her desk in the railroad station in El Paso, Texas. "A boy came in here," she said, "on his way to the navy. He was so young. He looked almost like a child. He said to me, 'Where am I?' I said, 'You are in El Paso, Texas.'"

"Where is that," he asked. "I never knew this country was so big."

So the lady got out a map and pointed to the spot marked El Paso. Then she asked him where he was from.

"I am from Tennessee," he replied. "I was never away from home before."

He then named his home town and asked her if she could find it on that map. She did, and pointed to it. Whereupon he put his hand on the spot and kept it there. In a moment he withdrew his hand and lowered his head as if he were going to kiss the spot where home was. He didn't kiss it, however. Instead of that, the lady heard him say in low tones, all choked with emotion, "Mom, I'm coming back some day. You be there when I get back."

I hope he does get back, don't you? But I wonder—merciful God, I wonder—what kind of boy he'll be when he does. Will he come back sober or a drinker? Will he come back clean or morally and physically diseased? *I say that part of the answer—not all of it—depends on what our government does for his welfare, and the welfare of millions like him. And what the government does will depend in no small part on what you and I do to let Washington know how we feel and what we want.*

I repeat it, then: here is a chance for us to act together in seeking first the kingdom of God and his righteousness. Let your government know what your convictions and desires are.

The Fundamentals of Salvation.

THE PROMISES OF GOD.

By F. H. Larabee.

I.

We often hear it said that there are above 30,000 promises in the Word of God. In order to determine whether this is a just and fair computation, it seems to me that it will be necessary to define the word "promise." What is a promise, in the general acceptance of that term, as applied to Scripture?

Authorities are generally agreed that a promise must carry in it, at least, two distinct properties. An agreement, must be there, and a hope or expectation must obtain in it, else the promise is not *bona fide*. Measured by such a norm, it would appear that the promises of God in his word are numerous.

An analysis of a few texts will discover for us some promise patterns, which will enable us to see how extensive are the Scriptures which carry both an agreement and an expectation.

First pattern: This form of promise is where agreement and hope stem into an assertion of fact, such as: "Blessed are the pure in heart, for they shall see God." This type of promise is abundant in the word of God.

Second pattern: Again there is a type of promise where agreement and expectation stem into a mild imperative, so mild that it amounts often to a generous invitation. An example of this is "Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest to your soul." This, also, is an abundant form used frequently as a promise in the Scriptures.

Third pattern: There is still another type quite common in the Word whose form lays down a condition as a basis out of which the promise obtains. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

(Continued)

TRUST IN HIM.

I can but trust in His great grace,
Although He hides His shining face,
And even in life's deepest gloom
I know that somewhere in the room
He's there to comfort, bless and cheer
Each willing heart which trusts He's
near.

And now, dear souls, tho bowed with
care,
Your Savior will your burdens share.
He'll heal the heart that's bled and
torn,

(More on page 7, col. 3)

HOW TO TRY THE SPIRITS

Rev. E. E. Shelhamer.

"Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4:1.



HERE we are commanded to try, not a creed, but the spirit which gave birth to the creed. There are two extremes: If we are afraid of fresh illumination and strong impressions we may drift into cold formalism. If, on the other hand we accept as genuine, every voice, dream or suggestion, then we are likely to go into fanaticism. Finney gave a short and accurate definition of fanaticism, "Loveless Light." In other words, when one receives advanced light, then becomes harsh and breaks fellowship, (more or less) with those who do not readily see it the same, he is bordering on fanaticism. There are at least five ways in which one may test impressions and impulses.

I. BY THE WORD.

When a doctrine is wholly of the Lord, it will harmonize with the entire Bible; not merely with certain passages, but with the general teaching and tenor of the entire Book. Nearly every fellow will declare he can prove his theory by "Thus saith the Lord." Well, let us see! To be specific, when Jesus was about to ascend, he gave his disciples a last commission, as recorded in Matthew 28: 19, 20. Here he authorized them to "Go and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." The question arises, were the apostles true to this injunction? If so, all essential truth for precept and practice, can be found between Acts 1 and Revelations 22. Not that we would discard the other portions of the Scriptures, but for our day, we find the gist of Christ's teachings in this small compass.

Some may object to this, for they cannot find their pet theories substantiated herein. For example, there is not one passage which teaches soul-sleeping, or seventh-day-sabbath. True, Paul went into the synagogue on the sabbath to dispute with the Jews, for this was the only time he could get them together. But the infant, New Testament Church, always met to worship, ("Break Bread") on the "First day of the week." Other error could be answered by this same rule of interpretation.

II. BY THE HOLY SPIRIT.

He dictated the Holy Scriptures, and if he fills and controls a being now, that life, though ignorant of the Word, will perfectly harmonize with its teachings. Strange then, that so many who claim to be filled with the Holy Spirit should disregard what he dictated. This might pertain to tithing, evilspeaking, going to law, wearing of gold, using of tobacco, and many other things. He is true to every conscientious soul, and if not reasoned away, will certainly lead aright.

III. BY PROVIDENCES.

Wesley said, "God is in his Providence, as well as in his Grace." His leadings are always in the same direction, never contradictory. One should never change and adopt a new plan, until he feels equally clear to abandon a former one. It is not best to knock your head against a half-open door. A closed door may be providential.

When God is guiding, you need not get in a hurry. "He that believeth shall not make haste." Isaiah 28:16. If you are wholly the Lord's and aim alone at his glory, you can rest and feel easy as to the outcome. On the other hand, when you are agitated and over anxious, you are not then believing. Everything that comes to a real saint, is either *sent*, or *permitted* by God. If *sent*, it is the very best thing that could happen. If *permitted*, he stands ready to rule and overrule; and in the end, will outwit men and devils and turn it to your account.

There are multitudes of precious people who have marred God's first plan and gotten out of divine order, because they took things in their own hands while in a hurry. Even David caused eighty-five good priests to lose their heads, because he deceived Abimelech when he rushed into his presence and said, "The King's business requireth haste." The fact was, he was not on business for the King, but was then fleeing from the King Saul. This is a poor verse to prove that one should make haste. There is only one instance wherein we are authorized to make haste—"Flee youthful lusts!" Do not parley, do not hesitate, but like Joseph, "Get thee out." Gen. 39:12.

IV. BY CHRISTIAN COUNSEL.

We read, "Where no counsel is, the people fall; but in the multitude of counselors, there is safety." When your motive is pure you are safe in

conferring with others; yea, with those "old heads" who will be true to you; with those who will not smooth you over, but rather search you out. It is dangerous to listen to hot-headed, excitable people. It is not always safe to quickly follow even your own inclinations.

Anything that is of God will survive all opposition. It may be a feeble impression at first, but it will grow and become fixed as time goes by. While on the other hand, a strong and highly illuminated command may be from the "angel of light," the arch deceiver. Especially so, if it despises proper authority and becomes impatient at the thought of waiting. If, by prayerful waiting, it becomes more or less uncertain, you can set it down that it was from beneath.

It might not be amiss not only to seek counsel from the godly, but to actually invite them to earnestly pray against every cherished plan you entertain, lest it be merely human. Yea, good people may be mistaken sometimes. Even Samuel was about to arise and anoint Eliab king, because he was the eldest and most dignified of all the sons of Jesse. Seven times the old prophet could have missed God's choice before David was finally chosen. 1 Sam. 16:6-13. Later, the good prophet Nathan gave David the wrong advice when the king wanted to build the temple: "Go, do all that is in thine heart, for the Lord is with thee." But that night when Nathan got still before the Lord, he saw that he had hastily given the wrong instruction. 2 Samuel 7:1-13.

God never leads one to do indecent things in the pulpit or out of it. Rev. Thomas Upham says: "Those impulses which are from God are of a peaceful and gentle character. While those which are not from the Holy Spirit, but from Satan, or a disordered imagination, are hasty and violent."

V. BY COMMON SENSE.

We read, "Come now and let us reason together." God's leadings appeal to reason and common sense. Jesus said, "Handle me and see." He and his guidance will bear investigation. A shout in the Holy Ghost will gladden saints and convict sinners. It may be loud or gentle, but if in the Spirit, there will not be a bad after-effect. Even in preaching, it is easy to continue too long, till the holy unc-

tion lifts. One sentence out of the Spirit can spoil a good sermon. "And

they that are Christ's have crucified the flesh with the affections and

lusts." "If we live in the Spirit, let us also walk in the Spirit."

PETER'S ADMONITIONS

Mrs. H. C. Morrison.



How much better off all of us would be were we to take the Bible for what it says; let it indeed be the 'man of our counsel' to direct through the perplexities of life.

In his First Epistle, 5th chapter, Peter admonishes the ministers to "Feed the flock of God." *There is such a thing* as breaking the living bread to those who sit under one's ministry. When one studies the duties and responsibilities of the minister of the gospel he is amazed to find what great things are committed to his trust.

He tells the elders to take oversight of the flock, not because they *have to*, but *willingly*; not because of the money there is in it, but for the sake of the souls committed to their keeping. Then he reminds them that they are not called to be *lords* over God's heritage, but *ensamples* to the flock. The true minister of the Word should be able to say, "Follow me, as I follow Christ."

Then the great Apostle slips in a word of encouragement to brace the feeder of the flock: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." How it stimulates one as he travels the dusty road of life's pilgrimage, to lift the eye of faith from the rough places and view the coming day when

"The toils of the road will seem nothing,

When we get to the end of the way."

Peter says, "Casting all your care upon him; for he careth for you." Oh, that this sin-burdened world knew how to put these precious words into practice! What a load it would lift from the heart of humanity!

The word 'casting' means to *throw down*, as if done with it for all time. And that is just what we must do if we would get the sweet relief that comes from rolling upon the Lord our burdens and cares. We have this explanation, too, *why* we should assume this privilege, for God always has a reason for doing things—"for he careth for you." What a wonderful thought! What a wonderful fact!

What a wonderful condescension for the Lord of heaven to care for ones so unworthy as we. The fact that God cares for us should sweeten all the bitter cups of life, smooth all the rough places, and pour the soothing balm of his mercy on all of our wounds.

But that does not mean that we may sit down and be unmindful of the adversary, but we are to "Be sober, be vigilant; because your adversary, the devil as a roaring lion, walketh about, seeking whom he may devour." Jesus told us that in the world we should have tribulation but, he also reminds us to be of good courage, for he has overcome the world, and he would make us overcomers as well.

There is another verse in this connection that is well to remember, where the Apostle tells us that we shall suffer, but it will not always last, but it tends to perfect us in the Christian graces, to *stablish, strengthen and settle us*. It takes the grating chiseling of the sculptor to hew off the rough places of his image, so it takes the divine chastening to make us what we should be, as his children. When we are passing through trials, sore and unexplainable, let us remember that "no chastening for the present seemeth joyous, but grievous, but afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

Dear reader, my prayer for you and myself is, that we may learn *how* to cast all of our care upon the Lord, that we may know him as the one who has promised to help us in every time of need. Let's pray for each other that we may learn this lesson, but with the understanding that with it goes suffering, a part of God's perfecting plan.

No Paper Next Week.

We are giving our readers five issues in June, and as is our custom, there will be no paper the first week in July, which is July 7. This will give our friends a splendid opportunity to send in their subscriptions on the 25-cent offer, so they will get the first issue in July. Please don't forget this announcement. Many miss their paper and fail to remember we make this Fourth of July skip, then we have to inform them again of our

usual custom. No paper next week! Please take notice!

MONTHLY SERMON

(Continued from page 8)

dium by which the healing power of the Christ is released. The nobleman interceded with Jesus. He prayed to him. He asked him to come to his home. And this one touch with the Master in prayer gave him a new and enlarged faith that enabled him to believe.

SPIRIT POWERS IN THE WORLD

(Continued from page 9)

enings, make holiness of heart a subject of ridicule, shutting the Holy Ghost up in the creeds, while he is shut out of the hearts of the people.

Jesus Christ stood for evangelism. Go preach to all nations, witnessing to the saving power of Christ. Let nothing deter or hinder you until you reach the uttermost parts of the earth, were the spirit and command of Jesus. Satan stands for a pompous, expensive ecclesiasticism. He would have you erect vast cathedrals costing millions, palaces for strutting officials supported with enormous salaries, while the heathen go without the gospel, the poor are neglected and souls drift into the abyss of darkness.

Satan encourages and laughs at the towering ecclesiasticism and waits until he raises up the neglected heathen and the despised poor, to sack and burn the cathedrals, or turn them into museums or public halls of sacrilegious amusement and blasphemy. Modernism has spread its blight in this country. The world will worship any man who will appear to be leading them into prosperity, and millions of people are ready, in their ignorance of divine truth, to gladly receive the mark of the beast. Thus the world goes forward in harmony with inspired prophecy, "until the appearing of our Lord Jesus Christ; which in his times, he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." Amen!

The Greatest Need

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Asbury Alumni Page



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

News and Views.

BY JOHN PAUL.



Anthony Eden sits in on all secret sessions of the war council, by Churchill's request. While he is being coached for leadership if anything happens to Churchill, it is said by some who claim to know that the Prime Minister

intends to hold his job for some time after the war.

The Third-Internationale organization has voluntarily dissolved itself in New York City and elsewhere in this country, to keep faith with the action in Russia. It was an "evangelical Communism" trying to share its blessings, sometimes by methods of discontent and revolution. The true gospel of Christ will not need to dissolve its promotion agencies.

A change in Germany's educational system will be demanded after the war. It trains their youth to think more highly of themselves than they ought to think, and gives them a dangerously wrong slant on everything else.

United Nations Day was observed on our Flag Day. For the first time, the new flag of the Allies was displayed. It is the "flag of the four freedoms"—a white background with four red stripes. Let us pray that the white background be taken to symbolize the fifth freedom—from sin.

A swell mascot—a Bible. This strange word came from a young man who came through that tragic first commando raid on France. He said his father carried that Bible through the first World War, and he didn't believe anything could hurt him with that on him; in which he is right, if it is faith and not superstition. The tremendous currency that is being given such events pointing to religion is encouraging. Quentin Reynolds has this in his book, *Dress Rehearsal*, and the *Readers Digest* relays the story.

Enforced labor in Germany includes three hundred thousand Ital-

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LISTEN—PRAY—WRITE US.

J. Byron Crouse, Radio Director, Wilmore, Kentucky.

ians. With characteristic courage, the Catholic Cardinal of France has protested the similar conscription of Frenchmen.

Italy's Gibraltar, Pantelleria, surrendered with scarcely the loss of an Allied invader. To make sure the airmen would understand, an observer said the white flags were so numerous that it looked like a Monday wash day.

Power from on high, but not the biblical variety that gives bloodless and lasting victory. We are thankful, however, that American air power in Europe has doubled since March, and promises to double again by September.

The Pope's recent address thinly veiled a severe indictment of both Naziism and Fascism. Hitherto his holiness has had to walk a tight rope requiring all his superb political and diplomatic skill. But he knows now, thanks to the Lord (and to Uncle Sam and John Bull in his providence) that Hitler is too busy and Mussolini too scared to punish the top preacher.

A Catholic lawyer recently passed up salmon loaf and ate fried chicken on Friday. Claiming he had forgotten it was Friday, and writing an apology to his host for not letting his light shine, he also explained: "I have never been in sympathy with that law of our church. The legislative body that made it was packed with Galilean fishermen."

Holiness Camp Meetings, the Great Opportunity.

REV. C. W. RUTH.



URING the Mosaic dispensation God ordained and commanded that his people should come aside and observe stated seasons of worship, and waiting upon

him;—particularly "the feast of unleavened bread," "the feast of harvest," and "the feast of ingathering." Ex. 23:14-17. This was a fixed law, and it was imperative that all Israel should observe and obey.

While the observance of these feasts are no longer imposed upon us as a duty, yet it would seem that it must still be pleasing to the Lord to have his people set apart certain seasons when they might lay aside all other duties and devote themselves wholly to him in worship, and the building of his kingdom in the earth; and the holiness camp meetings throughout the length and breadth of our land afford just such opportunities.

The camp meeting affords the largest possible opportunity to the preacher and evangelist for the preaching and teaching of the doctrine and experience of holiness. Through the mediums of the camp meeting, he can reach folks with this gospel of full salvation who never would attend a church service where holiness is preached; during the camp meeting sectarian fences are down, and the rivalry incident to denominational interests are laid aside, hence, there is nothing to do but preach the gospel, and lead men and women to the fountains of cleansing. Usually a fraternal spirit pervades the camp ground, and this in itself is wholesome and advantageous and enables the people to give an unbiased hearing to the gospel message,—and forgetting their former prejudices, are made to feel their need, and seek the experience. They would never have heard the preaching of holiness in their respective churches.

Evangelists and preachers who do not preach holiness and get folks sanctified elsewhere, are not likely to succeed in preaching holiness and getting folks sanctified at the camp meeting. The time is too short and costly, to experiment in the matter. If you mean to promote holiness, and really help the people into the experience, better make sure to secure workers who preach holiness and work at the business the whole year through. Many big preachers never get any one into the experience.

Not only is the holiness camp meeting a very special opportunity of taking the entire family; and as most of the camp meetings give special atten-

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THE PENTECOSTAL HERALD from July until January 1, 1944, for only 25 cents! Invest some of your tithe in sending THE HERALD to preachers, soldier boys in U. S. A. camps, neighbors, shut-ins, prisons, hospitals, or anywhere, and to anyone whom you know needs a spiritual tonic for these days of stress and strain.

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Knowing our readers appreciate such an offer as we are making, we shall look for a shower of subscriptions within the new few days and weeks. Thank you! Yours in Him, and for His truth to be scattered abroad,

MRS. H. C. MORRISON.

tion to the children and young people, supplying trained workers, and services for this purpose, there is ever the probability and the hope that in bringing them to the camp meeting they will be saved, and become indoctrinated in the holiness gospel. Surely here is an opportunity for parents to save their children which should not be neglected. Among their associates at home, and in their respective churches there is perhaps very little opportunity and hope for their salvation; but amid the new environs of a holiness camp meeting they would be saved.

Nearly every profession, business, and calling in life demands, and provides for a vacation period, where there will be a change from the usual routine of things, an opportunity for relaxation, for recuperation, and the gathering of new strength and supplies for the battle and duties of life. Both the mental and physical machinery of our complex being demand and require rest, and change, lest we "break down" amid the constant rush and grind of daily rounds. The holiness camp meeting affords just this opportunity. Country people frequently think they cannot spare the time; but if you were on a bed of sickness and pain you could spare the time; then why not arrange for it, and take the time, before the breaking down of your nerves, and your health, compels you to do so. Ten days out in the leafy grove, amid the beauties of nature, in physical relaxation and waiting upon God, will be far cheaper than paying doctor bills; and as a result of the physical benefits derived you will be able to do more, and better work all the rest of the year, and all this aside from the spiritual benefits.

Not only are the physical benefits innumerable, but the culture and

development of your spiritual life require, and necessitate such an opportunity. You need soul-food, and the helpfulness and inspiration of the fellowship and social contact of others who are of "like precious faith;" and you need opportunity for quiet meditation, prayer, and the study of the word of God. It is thus that you become strong, and fit, and trained to fight the battles of the Lord. At the camp meeting you will get a new supply of ammunition, and the polishing up of your armour, and from the testimony and experience of others, learn how you can best and most successfully put to rout the enemy of your soul. The preaching, praying, singing, music, testimonies, and the victories about the altar will be a blessing and inspiration to you throughout the entire year. Some may be tempted to feel that you cannot afford to go; but the truth is, you cannot afford not to go. It will not cost you much more to live at the camp meeting than it would to live at home. The camp meeting needs you and you surely need the camp meeting. If need be, borrow money and go, for you cannot possibly make a better investment.

And the way to have a real camp meeting, and to have the aforesaid benefits of the camp meeting, is to move over and camp on the grounds. Going back and forth in an automobile daily, and between services is never satisfactory. By this method you will miss some of the most important services, be late for other services, unable to remain for the altar services, lose the inspiration and accumulative power of the services, and become distracted, and more weary and worn than when you started in. By all means camp on the ground. Determine to give God ten days, and go for full time, and thus become en-

riched in your own soul, be renewed physically and mentally, bless and save your family, and be used in the salvation of your friends and neighbors, and assist in the building of the kingdom of God in general.

SAVING FAITH AND FAITH'S VICTORY.

(Continued from page 2)

taken me from a fearful pit, out of the mire and clay, and hath set my feet on a rock, and established my goings.'

"After I rose from prayer, I read the sixth chapter of John. In reading it, I had an affecting view of the singular love of my Redeemer to poor sinners. Oh, adorable Redeemer! how shall my feeble tongue speak forth thy praise! Oh, may I always lie humble at thy feet till I am perfectly restored to thine image."

"Inward I blush with sacred shame,
And weep and love and bless his name,
Who knew not guilt or grief his own,
But bore it all for me."

TRUST IN HIM.

(Continued from page 3)

And comfort all who truly mourn.
He bore your sins on Calvary's tree,
So trust in Him, He'll make you free.

Just trust in Him, He'll take you
through,
Tho' dark life's path may seem to
you.

Trust in His love—the greatest gift—
Each care, for you, He then will lift,
And give you peace and joy complete.
And make your life with bliss replete.

So trust in Him all through life's
way,

Tho' trials thick be in your way;
He trod before you this lone road,
And He will help you bear your load.
And give you grace each weary step,
That in His love you may be kept.

—Mrs. Alvin Jones.

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(Continued from page 1)

ing army of faith moved on. There was nothing that could daunt them. Not the lion's den, the martyr's stake, nor the gladiatorial attack could turn back these men of faith. Something happened, which always happens when men of faith persevere and press on, undaunted in their courageous task. The day came when the historic Roman eagle on the flagpole of Rome was displaced by the cross of Christ. God always has strange keys upon his ring. He unlocks difficult situations by means and agencies that the mind of man could never conceive, when men dare to venture by faith.

Monthly Sermon.

REV. J. C. MCPHEETERS.

THE HEALING CHRIST.

"The nobleman said unto him, Sir, come down ere my child die. Jesus said unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." John 4:49, 50.



The story of the healing of the nobleman's son presents to us the healing Christ, who is sufficient to meet every need of man. The reading in the original Greek for "nobleman" is "king's officer." This title gives us a more accurate picture of the man in the story. It indicates that he was not only a nobleman, with royal blood in his veins, but that he was actually engaged as an official of the greatest empire on the face of the earth—the Roman empire. As a king's officer, he was a member of the household of Cæsar.

The Cæsars were a mighty line of rulers.

This king's officer dwelt in affluence and plenty. He was a man with a family, having a son. Whether or not he had other children is not told in the story, but we do know that he had a son. There were many things to contribute to the happiness and comfort of this king's officer. The fact that he was a member of the household of Cæsar gave him security about his position. He was not a man of poverty, as many about him. His home was the scene of many festivities, where, in keeping with his position, he was the host repeatedly to other members of the royal line. He was, no doubt, a religious man. He worshipped according to the customs of the people of the royal line, offering his sacrifices, and burning incense to the pagan deities.

The prize of all the possessions of this king's officer was his young son. This young lad brought joy and happiness to the father's heart. He looked upon him with fond plans for the future for his career. The focal point of this officer's affection and his ambition for the future centered in his son.

The fondest and happiest dreams of life may be suddenly intercepted. And so it was in the life of the king's officer. An evil day fell upon his home when his child was taken sick. It was not an ordinary sickness; it was of a malignant type, a severe fever. He immediately resorted to all the resources that seemed to him to be of any value for the healing of his son. The doctors on whom he depended were not able to check the mounting fever. It was quite natural for him to turn to his pagan deities, and offer his prayers and incense to the gods of Rome. But after all these things had been resorted to, still the child remained at the point of death. It was an hour of great extremity for this formerly joyous, happy and successful king's officer. These hours of extremity come to be the most successful.

The king's officer exhausted all of the resources in which he had any confidence whatsoever: doctors, soothsayers and medicine men with which he was acquainted. The prayers that he offered through his pagan god failed. When everything had failed he then condescended to give some attention to the strange report which he had formerly dismissed as an idle tale concerning one—Jesus of Nazareth.

It was a thrust like a dagger to the pride of this king's officer, when he thought of turning to the Man of Galilee for the healing of his son, af-

ter his own gods had failed. But the king's officer stood in a place of utter helplessness for the healing of his son. He had everything to gain and nothing to lose by turning to this Man of Galilee, whose fame and reputation were spreading in an amazing manner over the entire land.

The fame of Jesus went before him into every community which he entered. There was a great expectancy on the part of the people at his coming. It was so at this time when the son of the king's officer was sick, that he heard of the coming of Jesus into his own country. At last the king's officer, in his desperation for the healing of his son, buried his wounded pride, and departed immediately to the Master, and invited him to come down to his house before his child should die. The king's officer, no doubt, went with haste, for the child was sick unto death. As the officer approached Jesus, he tested his faith with the words: "Except ye see signs and wonders ye will not believe."

Here is another illustration of how Christ does more for us, even than we ask him to do, or even than we expect him to do. This man came, expecting to have Jesus come to his home to heal his child. It never dawned upon him that Jesus could speak the word in Cana, and his son would be healed in Capernaum.

Distance is no barrier to Jesus in his power to heal. Jesus said to the king's officer: "Go thy way; thy son liveth." Now we read a very interesting manifestation of faith on the part of the officer. His faith had undoubtedly been strengthened by coming in contact with Jesus. Our faith will always be strengthened when we come in contact with Jesus. He had offered a petition to the Master. He had been in personal contact with him, and his faith had been strengthened to the extent that he merely believed the words of Jesus. This is one of the high peaks of faith described in the New Testament. The nobleman believed the words that Jesus had spoken to him, and he went his way. Let us bear this in mind: that word was spoken at about one o'clock one afternoon, and it became necessary for him to travel the remaining part of that day until the next day, before he arrived at his home. All of this time he made the journey of more than a day, with confidence in his heart that his son had been healed. He believed the word that Jesus had spoken.

Faith is the victory which overcomes the world. Faith is the me-

(More on page 5, col. 3)

“He Being Dead, Yet Speaketh.”

SPIRIT POWERS IN THE WORLD.



The Scriptures teach that the Holy Spirit has, in a most direct and personal manner, come into our human realm of existence and activity. They just as clearly teach that there are evil spirits in the world engaged in combating all that is good and fostering and promoting all that is evil.

God has declared unrelenting war against evil. In the nature of things, God must condemn sin, seek its destruction and the establishment of righteousness on earth. Satan has declared war on holiness and seeks to promote selfishness and wickedness among men in all of the habitations of mankind. In this war between good and evil, holiness and sin, the Spirit of light and truth, darkness and falsehood, there can be no armistice, truce or agreement. This conflict must go forward until righteousness or sin triumphs; before final and lasting peace can come, Satan must be dethroned and come under the control and domination of the Spirit. The Scriptures teach that Satan shall be defeated, chained and cast into prison.

Man is a spirit. The body is not the real person; it is the temporary abiding place of the spirit; the house in which man dwells while he works out his destiny. The head, brain, heart, hands and feet are the tools with which the spirit performs its task, works its will, good or evil. Directly the members that compose the body fail to function; death takes place and the spirit rises into a higher, or sinks into a lower, state of existence. The individual's destiny is fixed in the hereafter by his course of conduct while sojourning here.

It is mankind that keeps the two worlds at strife; over him and for him, the Holy Spirit and the spirit of evil contend, each striving to bring him under its power and into active co-operation with its plans, purposes and objectives. Every man who yields himself to the rulership of the Holy Spirit is not only saved from his sins but he at once becomes a soldier in the holy war against sin, for the final overthrow and casting out of Satan, and the setting up of the kingdom of God among men.

We must put on the whole armor of God, that we may be able to stand against the wiles of the Devil. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Kings, governors, rulers and dictators, under the domination of evil spirits become, perhaps, unconsciously, the opposers of God and his rulership among men. Their influence is powerful and aggressive against which, with the evil spirits that dominate them, the people of God must strive and come into conflict.

Man, by nature, is a fallen and sinful being; he is easily deceived by evil spirits, or by his fellowbeings who are led captive by Satan, and become his willing and active servants in the war against God and humanity. The only thing that has made this world habitable and civilization possible, with the millions of depraved and wicked people in it, who are under the domination of Satan, or other lesser spirits of darkness, has been the breaking out of occasional great revivals of religion like that under Luther, Wesley, Finney, Moody and many men of less power and influence who, in the aggregate, have powerfully combated and checked the aggressions of Satan, evil spirits and wicked men and women under satanic control.

There is no way to account for much of the horrible crime being committed in our times, but from the fact that men and women are possessed of evil spirits. During the ministry of our Lord on earth, he often cast out evil spirits from people. Satan first put things into the mind of Judas; later it is said that, “Satan entered into him.” That prepared the unfortunate man to do what Satan willed.

The Holy Spirit works largely through human instrumentalities. He

empowers surrendered, cleansed, consecrated men to mightily preach the truth to counteract and turn back the powers of evil, that the earth might become a fit place for decent and peaceful habitation. As great preachers of the gospel disappear, revivals of religion cease, the reverential fear of God will die out of the people, the entertainments of the people will become more indecent, the public press will become more the servant of godless wealth, popular fiction will become salacious and suggestive of evil, the universities will become more skeptical and God-defying, the common schools will become centers of unbelief and immorality, the preachers will become more liberal, the churches more pompous and dead, its rulers more tyrannical, while spiritual life and democratic government will disappear from among men and, in the end, the rulership of the nations will be in State and Church under the rulership of men dominated by the Devil.

This is the teaching of prophecy, and the tremendous trend of things in the world today. Satan was perfectly willing for Christ to come into the world and, for a time, to have control of it, so far as he could give that control, provided Christ would fall down and worship him, which meant he would have the mastery over Christ and all that Christ controlled. Satan has not changed his tactics. He does not care how rich, how educated, how great the people, provided he can dominate their leaders. He does not object to the erection of massive cathedral churches, magnificent organs and stately services, if he can dominate the men in the seminaries that educate the preachers who will cast aside the Old Testament, discount the virgin birth of Christ, substitute regeneration with education, lift up the voice of the ministry against spiritual awak- (More on page 5, col. 3)

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SIGNED ADDRESS



OUR BOYS AND GIRLS

A SAD LIQUOR FUNERAL.

Walter E. Isenhour.

This evening, September 9, 1942, the writer has just returned from one of the saddest funerals he has witnessed in a lifetime. It was a liquor funeral. Did you ever attend one? If so, perhaps you know something of the sadness of such an occasion.

I wish every man and woman, boy and girl who drink liquor, or make and sell it, or deal in it in any way whatsoever, or vote for wet politicians, or lean toward the damnable stuff, could have witnessed this funeral scene. Surely it would have convinced you of the curse of alcohol.

This man was locked in our county jail the other day for drinking. We understand that the doctor had told him about a year ago that liquor would kill him if he didn't quit. Strange as it seems, but nevertheless it is a fact, that men will drink themselves to death when they have been warned that they were doing this. What an awful slave liquor makes of men! Oh, the awfulness of being bound by such a ruinous, destructive, depraved appetite! How men ought to fight such an appetite, hate liquor, and call upon God to deliver them! He died in the county jail from the effects of drinking. What a shock it was to the family when the sad news of his death was brought to them!

I have witnessed many sad and heart-rending scenes in life, but a liquor funeral, like this one, is one of the saddest. Oh, the weeping, the wailing, the mourning, the sighing, the groaning! Some of the family were so wounded and hurt they could scarcely weep. One of the sisters was so overcome they had to hurry away with her to the doctor. Tragic? Indeed. The preacher had no words of comfort to offer the bereaved family so far as the welfare of the departed. And to weep, mourn and sigh without hope for one's eternal future is surely the depth of sorrow.

This husband and father should have lived many years yet, but liquor put him in the grave and has sent his precious soul into eternity to meet God unprepared so far as we realize. Cursed liquor! It kills more than all war, some say more than all war, famine and pestilence combined. Oh, the millions of graves it has dug in America, across the years! Yes, since the repeal of the eighteenth Amendment tens of thousands have fallen prey to its deadly fangs. How can men and women go to the polls to license such a viper? How can they afford to turn it loose to inject its poison into the bodies of our people, kill its victims, and hasten their souls into eternity unprepared to meet God?

During this sad funeral, while eyes were wet with tears and hearts were broken and bleeding, so to speak, I thought this ought to turn every man, woman and child, who were present, against liquor and that it should be an awful withering rebuke to every one who had voted to elect wet men to office. This is what liquor does. It is absolutely impossible to elect wet men to office and keep the nation dry. Today America is spending five billion dollars per year for liquor. This is five times as much as the nation is spending for the Gospel and to help Christianize the world. Oh, the expense of liquor in dollars and cents, and in the lives and souls of men! Think of how it is filling our nation with crime, wrecking and destroying the lives and homes of our people and populating hell. God help us to fight it with all our power until America is a dry nation again.

To sow the seed of drunkenness always means a dreadful harvest. The father of this man whose funeral I attended has drunk liquor for a lifetime, as far as I know. He has set the example before his son, and has cursed his life thereby. Now the life of his son is ended through liquor and his immortal soul has gone to try the awful realities of eternity. How I hate liquor, cursed liquor!

Dear Aunt Bettie: Will you give us space for a few words which are uppermost in our mind at this time? We enjoy reading the good letters on page ten and realize that many Christians read and write to the glory of his name. We are 61 years old, and very weak in body, but desire to be strong in the Lord. We are at this time forming a Universal Prayer Band for the purpose of praying for the service men. We have a list containing many names and will be glad to receive the names of sons, brothers or friends of each reader who may desire the prayers of God's people. Just send us your name, stating you will pray each day, and each Wednesday night for each soldier whose name appears on the list of the Universal Prayer Band, and also for all other service men.

We have one son, Corporal Charles H. Wall, who has been in service for more than two years. We also have one grandson, Pvt. George F. Owen, in the army. These are serious times when we need to look up to God and pray without ceasing. Our country is flooded with strong drink, and evil of every imaginable sort, till it seems the end must be near, even at the door. The devil is raging on every hand, and unless we rally around the cross millions are going to die, physically and eternally.

C. B. Wall,
Rt. 6, Box 326, Lexington N. C.

Dear Aunt Bettie: I am not a Christian but I go to Sunday school and church every Sunday. My hair is light brown, my eyes are blue. I have fair complexion. I am ten years old. I have a birthday December 22. Our family is taking The Herald and we enjoy it very much. This is my first letter and hope I'll get answers. I have a sister and a brother. Grandmother is 87. She is at my house. I study the Bible before going to bed. I got my Bible by attending Bible school every meeting this summer. Aunt Bettie, may God bless you in your efforts.

Elois Balcon,
2825 E. Mt. Hope, Rt. 2, Box 807,
Lansing, Mich.

Dear Aunt Bettie: Will you let an old Kentucky girl join your happy band of boys and girls? Mother takes The Herald and I enjoy reading it, especially page ten. I am eleven years old. I have blond hair, blue eyes, light complexion. I live on a farm in Grayson County. I go to the Edgar School and am in the fifth grade. Mr. Altus Pryor is my teacher. I like him fine. I have four sisters. My hobby is collecting snapshots. Have I a twin? If so, please write. Margaret Evelyn Kiper,
Rt. 2, Box 76, Leitchfield, Ky.

Dear Aunt Bettie: Please accept salvation greetings. Having seen in The Pentecostal Herald your touching letter, I am more desirous in going on with Christ. My soul was truly blessed when I read, "Delight in the Lord is a recipe for all we need while journeying through this vale of tears." I am a colored West Indian girl from the Island of Jamaica. I came in con-

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tact with the Christ March 23, 1940, and the efficacious blood is keeping my soul and I am now on the mission for my Lord.

Ione Campbell,

15 Blount St., Hannahtown, Kingston, Jamaica, B. W. I.

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Young People's Column

DAVID A. SEAMANDS

Stillwater, New Jersey.



This splendid program was sent in by Miss Mabel Funderburg, of New Carlisle, Ohio. Many thanks to her.

It requires the use of candlelight, quiet music, scripture readings, and different pictures. They are selected from the large Sunday school

charts used in primary departments, however, similar pictures can easily be substituted.

"Jesus Our Example!"

Introduction—Isaiah 7:14, 9:6, Picture—IN THE MANGER. Quiet music, O Little Town of Bethlehem, Silent Night, and Joy To The World.

JESUS AS OUR—

(1) LIGHT—John 8:12, Matt. 55:14. Picture—CHRIST THE LIGHT OF THE WORLD. Song—The Light of the World is Jesus.

(2) SHEPHERD—John 10:7, 11, 14. Picture—THE GOOD SHEPHERD. Duet, "Savior Like a Shepherd Lead Us."

(3) PROTECTOR—Matt. 6:13, 1 John 2:6. Picture—JESUS OUR PROTECTOR. Congregational song, Jesus Savior Pilot Me.

(4) FRIEND—John 15:13, 14. Picture—JESUS WITH FRIENDS AT EMMAUS. Instrumental solo, What a Friend We Have in Jesus.

(5) PROVIDER—Matt. 6:26, 31, and 32. Picture—JESUS FEEDS THE HUNGRY, etc. Vocal solo, His Eye is on the Sparrow.

(6) HEALER—John 5:7-9. Picture—JESUS HEALING. Piano solo. The Great Physician.

(7) LOVER—1 John 4:19. John 15:12. Picture—JESUS TALKS ABOUT LOVE, or JESUS AND THE CHILDREN IN THE WORLD. Poem—The Day's Results.

(8) LEADER—Matt. 6:13, Mark 1:17. Picture—THE FIRST FOLLOWERS OF JESUS. Chorus—I Will Make You Fishers of Men.

(9) COMFORTER—John 15:1-6. Picture—JESUS COMFORTS HIS FOLLOWERS. Poem—From Blessing To Service.

(10) CONQUEROR and KING.—Mark 9:11, 16:6, Rev. 19:16. Picture—THE LORD IS RISEN. Vocal Solo—He Lives.

Conclusion.—Congregational song—All Hail The Power of Jesus' Name.

Mrs. F. E.: "Please to pray for my husband, that his health may be restored."

Mrs. L. B. M.: "Pray that I may find work and be always doing my Master's will."

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CALLED HOME

GRESS.

Another warrior has crossed over the flood to his eternal reward. Rev. F. W. Gress, of North Dakota, passed away from the Methodist parsonage at Crystal, N. D., April 22. Brother Gress really died in harness, just as he desired. He did not want to retire; he wanted to toil on till the Master called him up higher.

Rev. F. W. Gress was one of the stalwarts of the Holiness Movement of the Northwest. He was a Methodist preacher of the old school; he studied at Taylor University and graduated there in 1900. He spent his entire ministry of over forty years in North Dakota and was always in the forefront in the Holiness Movement in the state and in evangelism. In the good old days, when holiness evangelism throughout Methodism in Dakota spread like a sacred fire under the leadership of Danforth, Morrison, and others, Brother Gress was always in the battle and witnessed some glorious triumphs of the old gospel. The writer preached at Jamestown Camp some years ago with Will Huff when F. W. Gress was its enterprising Secretary; he was always at it and never tired of the work. The year of retirement as a Methodist preacher was on him but he got translated instead to join the redeemed around the Throne. A son of Brother Gress is now Chaplain in the Armed Forces, and a daughter is in Nanking, China, as a Methodist missionary. Brother Gress was secretary of the Hoople Camp Meeting held on the charge of which he was pastor when he passed away. His funeral services were held in the Tabernacle on the camp ground, and a great host of people and ministers came to pay tribute to his splendid life and sacred memory.

George W. Ridout.

STALLINGS.

The death angel saw fit to take home our precious mother, Mrs. Ella V. Stallings, April 22. She was born August 4, 1863; was married to Riley Stallings in February, 1881. To this union were born ten children, five of whom preceded her to the grave.

She was 79 years and 8 months old.

She was laid to rest beside her husband at Pleasant Grove cemetery to await the resurrection. She was a faithful member of the Nazarene Church and was loved most by those who knew her best. We know she is safe in the arms of Jesus whom she fully trusted. She was one of the sweetest mothers, tender, loving, full of understanding and sympathy. Her prayer was that her children and grandchildren would meet her in heaven.

She leaves 5 children, 21 grandchildren, 12 great-grandchildren, and a host of relatives and friends to mourn her going. Some glad morning we shall join the happy band that awaits us over there.

Her daughter,
Mrs. Della Week.

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SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

As next week will be July 4th week, and there will be no paper, we are giving two lessons this week.

Lesson II.—July 11, 1943.

Subject.—God calls a leader.—Exodus 3:1-12.

Topic.—God's call to service.

Golden Text.—Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.—Exodus 3:10.

Practical Truth.—A call of God carries with it responsibility and opportunity.

Time.—About 1491 B. C.

Place.—The vicinity of Mt. Sinai in Arabia, north of the Red Sea and northeast of the Gulf of Suez.

Introduction.—The story of Moses from his earliest infancy to the close of his life is most interesting, and shows the dealings of God with a human life.

Miraculously, when Moses came into the world, God provided for his protection and his early training. There is no doubt that God had an eye on him from his earliest days. The first forty years of his life were spent in training, such as was given to the household of royalty. He had the best of Egyptian culture.

At the end of this period of training he undertook to defend one of his brethren, murdering an Egyptian, and had to flee for his life. He went into the land of Midian, became a shepherd over the flock of Jethro, a priest, and married his daughter.

This proved to be another period of training, which lasted for forty years. This time it was a spiritual training. God was getting him ready for the tremendous task of leading the children of Israel out of Egyptian bondage. As yet, Moses did not know what it was all about. That was to be revealed at a later date. However, his experiences in the desert were such that they paved the way for God to manifest himself to him and deliver his message.

God's call to Moses was as unique as was the call of Jesus to Saul. It came by way of the miraculous. God seems to have acted on the basis that Moses would have to be overwhelmed before he could be made to fully comprehend the purport of the call that was about to be given to him. Hereafter, heavenly manifestations took on the form of a man, whether they came through angels or directly through the divine. On this occasion it was different. God, in the form of the flame, began to burn in the humble little bush. No doubt Moses had seen thousands of bushes burning, but never one on this wise. The fire was not the consuming variety. The bush remained intact.

Curiosity was the natural consequence under such circumstances. That which Moses had to do was laid aside that he might thoroughly investigate. To his surprise, out of the burning bush, came the voice of God.

First of all, he was ordered to assume the role of reverence. God's presence made the very ground on which he stood holy. His immediate obedience made it possible for God to commune with him.

It was at this time God delivered his message, telling Moses he had kept his eye on Israel across the years and had not failed to be attentive unto their cries and groanings. He acknowledged his heart had been touched, and he was now ready to come to their rescue. He informed Moses he needed him as a partner in the undertaking.

Moses was not rebellious but he did question the judgment of God in choosing him as the one who was to be the agency through which the task was to be accomplished. However, he did not get very far until God had thoroughly convinced him that he was the one, and that he would stand by him in all of his undertakings. God gave as a proof of all he had said to Moses the promise, that when they had come forth they would worship God upon the mountain where he was talking with Moses.

Comments on the Lesson Text.

Exodus 3:1. Moses kept the flock of Jethro.—This was his occupation, after fleeing from Pharaoh, at the age of forty. And came to the mountain of God.—One of the peaks of the mountain was Sinai. The name, "the mountain of God," was very likely an anticipated name. The writer was acquainted with its history, and could thus write.

2. The angel of the Lord.—This can mean nothing less than God in the form of an angel. It was not a created being. Appeared unto him in a flame.—This was a different form to what God or the angels used in making their appearances to men. They generally manifested themselves as men to men. The bush burned.—This was a miraculous burning. Ordinarily the bush would have been consumed, but on this occasion it was kept intact.

3. I will now turn aside, and see.—His curiosity and interest got the better of him. He stopped all else long enough to view the strange sight. It was God's method of gripping Moses.

4. God called unto him out of the midst of the bush.—This was proof that it was more than the behavior of nature. Moses realized the supernatural was in it. Moses, Moses.—The double call was an emphasis of the importance of the message God had for Moses.

5. Draw not nigh hither.—In spite of the urge that such an unusual sight would produce, God demanded reverence. Put off thy shoes.—This was an act of acknowledged reverence for the occasion. Holy ground.—The presence of God made it such. Ordinarily it was no more than any other place.

6. I am the God of thy father.—That is, the God of his ancestry, including, Abra-

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ham, Isaac and Jacob. Reference to these brought again the standing covenant, and inferred it was about to be partially fulfilled. Hid his face.—This was in reverence for God, and, also, in keeping with the belief, to see the face of God meant destruction.

7. I know their sorrows.—This was assurance that, though the children of Israel had forsaken God, and had even gone out after idolatry, God had not failed to keep watch over them and to listen to their cries. He was well acquainted with all that had befallen them, and was coming to give them aid.

8. I am come down to deliver them.—While God is everywhere, in this particular

case, he is expressing himself as leaving his abode in the heavenlies for the specific undertaking of bringing deliverance to the Israelites. A good land and a large, etc.—This is language used to, in a measure, describe the land into which he would lead the children of Israel; when he brings them out of Egyptian bondage. He is simply saying he would lead them into a glorious country.

9. I have also seen the oppression, etc.—This is very similar to the expression in verse seven. All the while the oppression was taking place God was aware of the fact, and for some reason permitted. Evidently getting them ready for that which lay ahead.

10. I will send thee unto Pharaoh.—This was God's direct commission to be a partner with him in effecting a delivery for the children of Israel.

11. Who am I?—Moses feels his own inability. Some would call it an inferiority complex, but it was not that. He shows that he knows something of the enormity of the task which is given him.

12. Certainly I will be with thee.—Moses' attitude gave God the opportunity to show Moses he would assume the responsibility of the task with him. God knew it was too much for Moses, alone, but, by his help, he knew he had in Moses that upon which he could depend and through which he could work. There was no doubt but that the combination would be a success.

Lesson III.—July 18, 1943.

Subject.—God Encourages Moses.—Exodus 3:13-16; 4:10-17.

Topic.—Our Chief Source of Encouragement.

Golden Text.—Certainly I will be with thee.—Exodus 3:12.

Practical Truth.—Our chief source of encouragement is the presence and help of God.

Time.—About 1491 B. C.


Place.—Horeb.

Introduction.—Our lesson today continues the conversation between God and Moses. The latter seemed a bit stubborn, and, in his own mind, justly so, but God was just as persistent in his commission. He knew the job, and he knew the man he needed for the job.

Moses was not a coward. He was a man of courage. He was also a man of wisdom and foresight. It was not in his mind to treat the orders of God lightly, but he sensed something of the enormity of the task he was being called to perform. He knew it called for a big man. It was no play job.

God was displeased with Moses for hesitancy, but, at the same time, he saw the sincerity of his heart. Had it been otherwise Moses would have lost the opportunity of his lifetime. Not many men become great in the declining years of their lives. Certainly, Moses must have realized the deliverer of Israel would become immortal.

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1 Jerusalem a cup of trembling. 2 Restoration of Judah. 3 Jerusalem's repentance.

THE burden of the word of the LORD for is'ra-el, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and

40 Brought
Judah shall
be he which
shall be in
siege
against Je-
rusalem.
b Matt. 21:44.
c Ps. 76: 6.
3 Or, There
is strength

Yet, he could not feel he was the man for the place. It was his sincerity that made it possible for God to bear with him until he had him convinced.

His question, "Who shall I say sent me," was evidence he was considering seriously what God had been saying to him. He was now asking for the particulars, but still with some remonstrance. He seemed unable to get completely away from his own inefficiency. He mistrusted the people of his race, and said they would not believe him when he went to them. He would like to have gotten out of it if he could, and even went so far as to ask God to send another to do the job. Most likely he was calling for the Messiah. However, he had reached the place where a little encouragement from God was all that was needed to put him on his feet.

God's action gave proof he was not altogether mistaken in his attitude toward himself. He brought Aaron to him and assured him he would be a mouthpiece for him. Moses was to furnish the brains, and Aaron was to put it across. His rod was also to be a rod of miraculous power. With it he was to do signs that would convince both king and people the authority of Jehovah was with him.

The question he had previously asked was not ignored. God responded by telling him to inform the people that, "I Am That I Am," had sent him. The expression was a

tremendous one. It towered above any claim that could be made for any other god or gods. There was that in him which would meet any and every emergency that could arise. Literally, it meant, God was, is, and always would be. Men with their gods came and went, but he wanted it understood that he abides forever. He was with Abraham, Isaac and Jacob in the yesteryears, and he would continue with them.

None of God's servants is sufficient within themselves. The work of the kingdom is too big. They need strength and help from God, with all of the encouragement he can lend, plus the assistance of God's children. Let it be remembered, God will stand by his own.

Comments on the Lesson Text.
Exodus 3:13. **They shall say unto me, What is his name.—**This question was asked because Moses knew his people knew very little about God. They had become badly tainted with the idol worship of the people among whom they lived. What shall I say.—The answer God had given Moses, in presenting himself as the God of the patriarchs, Moses felt would be insufficient for the Israelites.

14. **I Am That I Am.—**Possibly this was clear to the Hebrews, but, at best, it is rather vague to us. Evidently what God wanted to convey was the fact that he was the Eternal One. He had always been and

(More on page 16, col. 1)

EVANGELISTS' SLATES

- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Robinson, Ill., June 24-July 4.
Bedford, Ind., July 8-18.
Charleston, W. Va., July 28-August 1.
- BRASHEAR, J. E.**
(Tunnel Hill, Ga.)
Dalton, Ga., June 20-July 4.
Pelham, Tenn., July 4-17.
Tunnel Hill, Ga., July 17-Aug. 1.
- BRECHEISEN, MR. and MRS. LOREN**
(Song Evangelist, 38 Frederick St., Binghamton, New York)
Pontiac, Mich., July 5-15.
Lum, Mich., July 16-25.
Ludlow Falls, Ohio, July 29-August 8.
- BRYANT, EARL BENTON**
(Song Evangelist, Cartersville, Ill.)
Beecher City, Ill., June 21-July 4.
Posey, Ill., July 5-18.
Bloomington, Ill., July 20-26.
- BURK, R. E.**
(Box 185, East Jordan, Mich.)
Open date—July 18-August 8.
Brown City, Mich., August 12-22.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Open date—June 30-July 11.
Holden, W. Va., June 29-July 11.
Gallipolis, Ohio, July 14-August 1.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
Mt. Lake Park, Md., July 4-12.
Greenfield, Tenn., July 20-August 1.
Sioux City, Iowa, August 5-15.
- CARNES, B. G.**
(Wilmore, Ky.)
Reidsville, N. C., June 28-July 12.
Ninety-Six, N. C., July 15-25.
Campbellsville, Ky., August 1-15.
- CARTER, JORDAN W.**
(Wilmore, Kentucky)
Greensboro, N. C., June 20-July 4.
Shelby, N. C., July 6-18.
New Albany, Ind., July 29-August 8.
Randleman, N. C., July 19-25.
- CHASTAIN, E. C. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
Manville, Ill., June 25-July 5.
Crumpler, W. Va., July 11-25.
Boissevain, Va., July 26-August 8.
- CHURCH, JOHN R.**
(Rt. 1, Winston-Salem, N. C.)
Springerton, Ill., July 1-11.
- COBB, DEE W.**
(Preacher, Song Evangelist, Y. P. Worker,
Box 36, Wilmore, Kentucky)
Romeo, Mich., July 29-Aug. 8.
Detroit, Mich., August 9-22.
Excel, Ala., July 1-11.
Brownsville, Tenn., July 13-25.
- COUCHENOUR, H. M.**
(Boynton, Pa.)
High Point, N. C., June 24-July 4.
Bentleyville, Pa., July 8-18.
- CROUSE, JOSEPH, AND WIFE.**
(Wilmore, Kentucky)
Lincoln, Neb., June 25-July 4.
Lothian, Md., July 11-25.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Zanesville, O., June 27-July 11.
Open date—July 14-25.
Bedford, Ky., July 30-August 8.
Washington, Pa., July 18-25.
Open date—August 11-22.
- DOERNER, FRANK, JR.**
(Gospel Singer and Children's Worker,
Norris City, Ill.)
Flora, Ill., July 15-25.
Aliceton, Ky., August 12-22.
- DUNAWAY, O. M.**
(120 Terrace Dr., N. E., Atlanta, Ga.)
Repton, Ala., July 1-11.
Tunnel Hill, Ga., July 18-August 1.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Arlington, Tex., June 25-July 4.
Shreveport, La., July 6-18.
Portsmouth, R. I., July 30-August 8.
Sioux City, Iowa, August 9-15.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Mt. Lake Park, Md., July 2-11.
- GIBSON, JAMES**
(Irish Evangelist, 35 Shawnee Ave.,
Ft. Thomas, Ky.)
Uhrichsville, Ohio, June 27-July 11.
Camp Union, Ohio, July 29-August 8.
Monroe, Ind., August 10-20.
- GROCE, J. W.**
(Box 1383, High Point, N. C.)
Asheboro, N. C., June 20-July 2.
- HAMBY, G. M.**
(Box 34, Florence, Alabama)
Chicago, Ill., June 28-July 4.
Vincent, Ala., July 5-14.
Columbus, Ind., July 15-25.
Henryetta, Okla., August 3-15.
Romeo, Mich., August 4-8.
- HAMES, J. M.**
(Greer, S. C.)
Waterloo, Iowa, July 1-11.
Terre Haute, Ind., July 12-25.
Owosso, Mich., July 30-August 8.
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Pelham, Tenn., July 5-17.
Gallatin, Tenn., July 18-30.
- HOWARD, FIELDING T.**
(321 Commonwealth Ave., Erlanger, Ky.)
Point Pleasant, W. Va., June 22-27.
Belsano, Pa., July 1-11.
California, Ky., July 12-25.
Covington, Ky., August 2-22.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
(Evangelists, Singers With Electric Hawaiian
Guitar, Logan, Kansas)
Hollis, Kan., July 11-25.
Wood River, Nebr., August 1-15.
- KENNEDY, ROBERT J.**
(Preacher and Singer, P.O. Box 171, Dallas, Tex.)
Open dates.
Tuckerman, Ark., June 27-July 11.
Plain Dealing, La., July 12-25.
Hemphill, Tex., July 26-August 11.
- KUTCH SISTERS**
(Singers and Playing Evangelists, 418 Walnut
Street, Lebanon, Pa.)
Port Jervis, N. Y., June 27-July 11.
Stoutsville, Ohio, July 20-August 1.
- LINDER, FORREST E.**
(Americus, Ga.)
White Oak, Ga., July 3-10.
Roberta, Ga., August 16-22.
- LINCICOME, F.**
(Gary, Indiana)
Springerton, Ill., July 1-11.
- McGHEE, ANNA E.**
(Ft. Valley, Ga.)
Ferndale, Wash., July 8-18.
Bentiat, Wash., July 19-25.
- MILBY, E. CLAY**
(Song Evangelist, Bentonville, Ark.)
Delanco, N. J., June 25-July 4.
Bentleyville, Pa., July 8-18.
Eaton Rapids, Mich., July 23-August 1.
- OVERLEY, E. R.**
(848 Angliana Ave., Lexington, Ky.)
Centerville, Ky., June 21-July 4.
Bonifay, Fla., July 8-18.
Attala, Ala., July 19-25.
Moers, N. Y., July 31-August 15.
- PAPPAS, PAUL JOHN**
(R. R. Tarpon Springs, Fla.)
Mt. Olivet, Ky., June 20-July 11.
Albany, Ga., July 12-25.
New Albany, Ind., July 29-August 8.
- PARKER, J. R.**
(415 No. Lexington Ave., Wilmore, Ky.)
Franklin, Pa., July 1-11.
Tilden, Ill., July 15-25.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
Eldorado, Ill., July 13-16.
Lake Arthur, La., July 18-25.
Connelly Springs, N. C., August 1-8.
Bonnie, Ill., August 12-22.
- PHILLIPS, GARRETT H.**
(Box 215, Mt. Erie, Illinois)
Mt. Erie, Ill., July 18-August 1.
- PHILPOT, J. H.**
(411 Jefferson St., Fredonia, Kan.)
Clarksburg, Ind., July 13-25.
E. Enterprise, Ind., July 25-August 7.
- RICHARDSON, M. H.**
(800 N. Lexington Ave., Wilmore, Ky.)
Highway, Ky., July 5-18.
Woodlawn, Ky., July 19-August 1.
Corinth, Ky., June 21-July 4.
Lima, Ohio, August 2-15.
- RIDOUT, G. W.**
(152 E. Pine St., Audubon, N. J.)
Kingsport, Tenn., July 7-18.
Spotsylvania, Va., July 30-August 8.
- SPENCER, REV. AND MRS. H. H.**
(Evangelist and Singers, 1718 Ripley St., Dallas,
Texas)
Belton, Tex., July 4-18.
Graham, Tex., July 19-August 1.
Henryetta, Okla., August 3-15.
- STEENBURG, ROBERT L.**
(Song Evangelist and Youth Worker, Wilmore,
Kentucky)
Dallas, Texas, June 6-July 4.
- TALBERT, GEORGE**
(1005 4th Ave., E., Mitchell, S. D.)
Lander, Wyo., June 20-July 4.
- TERRY, T. L.**
(Roachdale, Indiana)
Gallipolis, Ohio, July 1-18.
Miltonvale, Kan., July 29-August 8.
- WILSON, D. E.**
(General Evangelist, 38 Frederick St., Bingham-
ton, New York)
Ola, Mich., June 24-July 4.
- WISEMAN, PETER.**
(Wilmore, Kentucky)
Cohoes, N. Y., July 11-25.
Findlay, Ohio, August 1-18.

Camp Meeting Calendar.

ALABAMA.

Excel, Ala., (Beulah Camp), July 1-11. Workers: Rev. Charlie M. Dunaway, Rev. Henry A. Screws, Jr., Rev. O. D. Williams, Rev. Dee W. Cobb and wife. Write Rev. O. D. Williams, Sec., Stockton, Ala.

CALIFORNIA.

El Monte, Calif., July 2-11. Workers: Rev. (Miss) D. Willa Caffray, Lieut. Col. Harold Madsen, Rev. Lena Taylor, Roy Chamberlain, Mrs. R. L. Wall. Write Rev. E. O. Rice, 844 N. Hobart Blvd., Los Angeles, Calif.

FLORIDA.

Bonifay, Fla., July 8-18. Workers: Dr. E. R. Overly, Rev. J. P. Trueblood, James Waters, Rev. Ed. Garrett and Mrs. H. T. Grayson. Write A. H. Vanlandingham, Phenix City, Ala.

GEORGIA.

Union Point, Ga., August 1. Workers: Rev. J. D. Elrod, Rev. Sam Haynes, Prof. L. A. Harvey, Miss Virginia Bailey. Write M. G. Morgan, East Point, Ga.

ILLINOIS.

Manville, Ill., June 25-July 5. Workers: Dr. E. C. Chastain and wife, H. W. Morrow, and others. Write Wilder Hoobler, Manville, Ill.

Robinson, Ill., June 24-July 4. Workers: Dr. Harry Black and Mrs. Clara Black. Write Secretary, Robinson Holiness Association Camp, Robinson, Ill.

Flora, Ill., July 16-25. Workers: Rev. John R. Church, Mr. and Mrs. Frank Doerner, Jr. Write Paul L. Wood, Sec., Louisville, Ill.

Springerton, Ill., July 1-11. Workers: Rev. John Church, Rev. F. Lincicome and Rev. Harold Small and wife. Write Wayne York, Sec., Enfield, Illinois.

INDIANA.

Bedford, Ind., July 8-18. Workers: Dr. Harry Black, Mrs. Clara Black, Rev. Victor Glenn and others. Write Mrs. Victor Glenn, Rt. 1, Bedford, Ind.

Near Madison, Ind., July 15-25. Workers: W. B. Dunkum, R. R. Prickett, Lucas Brothers. Write James Stevenson, Madison, Ind.

Nashville, Ind., July 1-11. Workers: W. B. Dunkum, J. B. Billman and wife, Kenneth Ashby and wife. Write Rev. Arthur McQueen, Westport, Ind.

Ogilville, Ind., July 15-25. Workers: Rev. G. M. Hamby, Burl Sparks, Rev. and Mrs. O. P. Sloat. Write Rev. O. P. Sloat, Rt. 7, Columbus, Indiana.

IOWA.

Des Moines, Iowa, July 9-18, inclusive. Workers: Rev. C. W. Montzango, Rev. Ira J. Hoover. Write Rev. H. W. Landis, 1194 W 14th St., Des Moines, Iowa.

Keokuk, Iowa, August 19-29. Workers: Rev. and Mrs. Harry Black and daughter, Ruth. Write Mrs. F. A. Ollar, 1027 Timea St., Keokuk, Iowa

KENTUCKY.

Corbin, Ky., July 8-18. Workers: Rev. Heber E. Burge, Prof. J. Byron Crouse, Mrs. Valerie

Cox, Mrs. Warner P. Davis, and Rev. Warner P. Davis. Write S. M. Scaff, Sec., Corbin, Ky. Alexandria, Ky., August 5-15. Workers: W. B. Dunkum and others. Write P. G. Reynolds, Alexandria, Ky., Rt. 1.

Plemingsburg, Ky., August 5-15. Workers: Rev. Roscoe Earlywine and wife, Mrs. Flora Jones and Mrs. Lorena Harmon. Write Rev. W. P. Hopkins, Box 65, Campton, Ky. Central Holiness Camp Meeting, Wilmore, Ky., July 22-August 1. Workers: Dr. Paul S. Rees, Dr. T. M. Anderson, Dr. John Paul, Rev. Harry Blackburn, Rev. J. Byron Crouse, Rev. Clarence Yates and others. Dr. W. L. Clark, Pres. Write Dr. W. D. Turkington, Sec., Wilmore, Ky.

MARYLAND.

Mt. Lake Park, Md., July 2-11. Workers: The Gaddis-Moser Party, Rev. Howard Sweeten. Write Rev. I. E. Steyer, 606 Camden Ave., Parkersburg, W. Va.

MICHIGAN

Romeo, Mich., July 30-August 8. Evangelists: Rev. Grace Wilson, Dr. P. B. Smith, Rev. G. M. Hamby, Rev. and Mrs. J. E. Campbell, Rev. Dee W. Cobb, Miss Grace Olson. Write Rev. J. H. James, Sec., 19231 Hawthorne Ave., Detroit, Mich.

Pontiac, Mich., July 16-25. Workers: Rev. Billy Holstein, Rev. C. L. Wireman, Rev. and Mrs. Paul Lucas. Write Rev. A. J. Baughey, Pastor and Director of Camp, Box 33, Pontiac, Mich.

MINNESOTA.

Minneapolis, Minn., June 28-July 11. Workers: Dr. G. G. Vallentyne, Dr. Paul S. Rees, Dr. R. P. Shuler, Prof. and Mrs. Kenneth Wells, Dr. Harry Denman, Mr. Rex Moon, Rev. and Mrs. G. W. Fish and Dr. Joseph Owen. Write Red Rock Park Association, 3400 Park Ave., Minneapolis, Minn.

Pipestone, Minn., June 25-July 4. Workers: Rev. C. W. Butler, Rev. and Mrs. W. H. Judkins. Rev. John J. Noe. Write John Wilson, Pres., Colman, S. Dak.

NEBRASKA.

Lincoln, Neb., June 25-July 4. Workers: Rev. Samuel E. Polovina, Rev. O. H. Callis and Mr. and Mrs. Joseph Crouse. Write The Nebraska Holiness Association, 300 No. 56th St., Lincoln, Neb.

NEW JERSEY.

Groveville, N. J., July 15-25. Workers: Rev. Roy S. Nicholson, Rev. O. G. Wilson, Robt. S. Conley, Rev. G. B. Hilson. Write Rev. Raymond S. Taylor, Rt. 1, Pennsgrove, N. J.

Delanco, N. J., Fletcher Grove Camp, June 25-July 5. Workers: Dr. Harry Denman, Dr. Lloyd Nixon, Prof. and Mrs. E. Clay Milby, Miss Eunice Fithian, Mrs. Ruth P. Shippis. Write Rev. Howard F. Shippis, Absecon, N. J.

Grenloch, N. J., July 22-11. Workers: Rev. Raymond S. Taylor and wife, Rev. J. W. Veal, Rev. G. W. Ridout, Rev. J. Ferguson, Thurston singers. Write Rev. C. Gilmore, Grenloch, N. J. Findlay, Ohio, August 5-15. Workers: Rev. Peter Wiseman, Rev. John Murdock, Mr. and Mrs. Ira Wood. Write Edgar C. Thomas, Alvada, Ohio.

NEW YORK.

Cohoes, N. Y., July 11-25. Workers: Rev. Peter Wiseman, Rev. Don A. Morris, Earl M. Smith and wife. Write Mrs. E. Boal, Sec., 1667 Becker St., Schenectady, N. Y.

Brooktondale, N. Y., July 15-25. Workers: Dr. J. B. Chapman, Rev. Vernon G. Shirley, Prof. Frank Smith, Rev. A. W. Gould and Mrs. Dolph Fry. Mrs. Louise Hawk, children's worker. Write Rev. L. J. Trout, Sec., 491 103rd St., Niagara Falls, N. Y.

Richland, N. Y., July 29-August 8. Workers: Rev. R. R. Blews, Rev. Russell Gunsaulus, Rev. Arthur Gould, Miss Martha Archer and Miss Sybil Wilburn. Write Mrs. Luella Hunt Johnson, Sec., Richland, N. Y.

Brushton, N. Y., June 20-July 4. Workers: Rev. C. B. Grassie, Rev. and Mrs. R. E. Burke, Miss Ruth Cooper. Write Guy Orton, Sec., Brushton, N. Y.

Wilmington, N. Y., June 20-July 5. Workers: A. B. Carey, Thomas Younce and wife, Mrs. John Weightman. Write Mrs. Frank Warren, Wilmington, N. Y.

Aura, N. J., July 30-August 8. Workers: Dr. G. Arnold Hodgkin, Rev. H. M. Couchenour. Write Miss Edith Dilks, Clayton, N. J.

Mooers, N. Y., July 31-August 15. Workers: Rev. Lloyd H. Nixon, Rev. E. R. Overley, Rev. C. P. Hogle, Rev. William Cox, Mrs. Arthur Boulton, Mrs. Helen B. Bigelow. Write Miss Marion W. Fee, Sec., Mooers, N. Y.

OHIO.

Sharon Center, Ohio, July 1-11. Workers: Rev. T. M. Anderson, Rev. Z. T. Johnson, Rev. J. L. Schell, Misses Lavetta Serratt and Naomi Marshall. Write L. W. Durkee, 1558 Delia Ave., Akron, Ohio.

Sebring, Ohio, July 15-25. Workers: Dr. Harry E. Jessop, Rev. Lon R. Woodrum, Janie Bradford, Edith Gallagher, Thelma Smith, Maybelle Graham, Rev. W. H. McLaughlin. Write Harry L. Zachman, Sec., Canton, Ohio, 1331 Gibbs Ave., N. E.

OREGON.

Portland, Ore., July 1-11. Workers: Rev. U. V. Harding, Rev. R. J. Milton, M. J. Murphy, Laura Trachard, Evelyn Collins. Write Maude B. Wills, 1403 S. E. 31st Ave., Portland, Ore.

PENNSYLVANIA.

Belsano, Pa., July 1-11. Workers: Rev. C. L. Wireman, Rev. Fielding T. Howard, Walter C. Schultz, Miss Audrey Barr. Write S. Ward Adams, Sec., Belsano, Pa.

Bentleyville, Pa., July 8-18. Workers: Dr. William Kirby, Dr. E. W. Petticord, Dr. G. B. Williamson, Prof. and Mrs. E. Clay Milby, Prof. Samuel Walter, Rev. Martha Archer, Miss Jeannette Moore, Rev. J. Edgar Walter. Write Mr. J. W. Miller, 305 Marguerite Ave., Wilmerding, Pennsylvania.

Reading, Pa., July 16-26. Workers: Rev. H. N. Dickerson, Rev. Paul Uhrig and wife. Write Mr. Geo. Gamber, Ephrata, Pa.

Hughesville, Pa., July 1-11. Workers: Rev. C. I. Armstrong, Rev. Millard Downing and Mrs. E. M. Smith. Write Sarah P. Ecrord, Hughesville, Pa.

Mt. Pleasant, Pa., June 25-July 5. Workers: Rev. W. L. Surbrook, Rev. Paul W. Thomas, Rev. R. W. Wolfe, Rev. Harold D. Dieter. Write Rev. E. E. Leasingham, Box 89, Mt. Pleasant, Pa. Mitchell, S. D., June 25-July 4. Write H. M. Gaines, Secy.-Treas., Mitchell, S. D.

Franklin, Pa., July 1-11. Workers: Rev. J. R. Parker, Robert S. Conley, Rev. J. D. Fleming. Write Rev. G. H. Conrad, 311 Center St., Franklin, Pa.

SOUTH DAKOTA

Mitchell, S. D., June 25-July 4. Workers: Rev. Paul R. Ankerberg, Rev. Kenneth Knapp, Rev. and Mrs. Geo. A. Turner. Write Herman N. Gaines, Sec.-Treas., Mitchell, S. D.

TEXAS.

Waco, Texas, June 21-28.—Workers: Rev. Holland London, Dr. J. Glenn Gould, Dr. Selden Dee Kelley, Prof. and Mrs. H. H. Spencer and Rev. W. L. French. Write Mark R. Moore, Sec., 1001 So. 9th St., Waco, Texas.

VIRGINIA.

Pen Hook, Va., July 24-August 5. Workers: Rev. J. P. Trueblood, John Banks, L. G. Tinnell, Dr. O. B. Newton, E. C. Smith, Aaron Smith, Emmett Gowan, Pastor Bowen, Miss Reva Aylor, Miss Doris Perdue, Mrs. T. C. Pilson. Write J. D. D. Perdue, Pres., Pen Hook, Va.

WASHINGTON.

Ferndale, Wash., July 8-18. Workers: Rev. Orville H. Kieven, Rev. J. G. Bringdale, Rev. Anna E. McGhie. Write Rev. A. O. Quall, Sec., Vashon, Wash.

Orchards, Wash., July 15-25. Workers: Rev. J. V. Reid, U. E. Harding, William Murphy. Write Mrs. J. Howard Porter, Sec., P. O. Box 33, Orchards, Wash.

WEST VIRGINIA.

Charleston, W. Va., July 22-August 1. Workers: Dr. Harry Black, Mrs. Harry Black, and Rev. Earl Hissom. Write Mrs. Earl Hissom, Station A, Charleston, W. Va.

Arbovale, W. Va., July 22-August 1. Workers: Rev. and Mrs. D. E. Wilson, Rev. John A. Taylor, Miss Audrey Barr, Mrs. Ruby Molt, Rev. and Mrs. Harold Shingledecker. Write Glen Arbogast, Sec., Arbovale, W. Va.

WISCONSIN.

Hillsboro, Wis., July 22-August 1. Workers: Rev. T. W. Tokley, Willie Roberts, Rev. Orval Butcher and wife, Rev. Clinton Jones and wife. Write Rev. J. B. Clawson, Rice Lake, Wis.

march. The march on to Pentecost." Pentecost should quicken the church for the greatest work of the year. If you want to keep your church from taking a spiritual nap through the spring and summer months read this book. It is a spiritual elixir for ministers and churches.



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BOOK REVIEWS

"The Revival Pulpit" is the title of a book of ten evangelistic sermons gotten out by Tidings, 166-8th Ave., Nashville, Tenn. This is the first of a series of The Revival Pulpit, and is priced at only 25 cents, postpaid. The authors represented in this book are: Clovis G. Chappell, Bishop Ralph S. Cushman, Dr. I. M. Hargett, Bishop Edwin H. Hughes, Bishop Arthur J. Moore, Dr. H. C. Morrison, Dr. Merton S. Rice, Bishop Charles C. Seelman, Rev. Bob Shuler, and Dr. Roy L. Smith. We shall let you be your own judge as to the merits of this book based upon the men who have made its production possible. It may be ordered from The Pentecostal Pub. Co., Louisville, Ky.—Mrs. H. C. Morrison.

"The Romance of the Upper Room." Fred B. Wyand. Pentecostal Pub. Co., Price, cloth \$1.00. "Isn't it tragic that on the day when Christ leaves the tomb so many Christians and churches enter it? Too many churches bring their intensive programs to a close on Easter Sunday. Not so in the early church. It should not be so now. In "The Romance Of The Upper Room" the author says, "The Open Tomb On The Resurrection Morning was not a signal to let down. It was a call to go forward. It was the day of

(Continued from page 13)

would always be. Of this they could be certain.

15. **The Lord God of your fathers.**—"Jehovah, the God of your fathers;" RV. "While human generations continue, he shall be called the God of Abraham, Isaac and Jacob; but when time shall be no more, he shall be, Jehovah Elohim, (I am). Hence the first expression refers to his eternal existence, the latter to the discovery he should make of himself as long as time shall last."—Clarke's Commentary. The Hebrews were familiar with God's marvelous dealings with the three patriarchs.

16. **The elders of Israel.**—The old seasoned men of the race. It would be with them that counsel could best be had. It may have been they were already acting somewhat as magistrates among the people.

Exodus 4:10. **I am not eloquent.**—Moses told the Lord he was not gifted in speech. It must have been rather difficult for him to express himself clearly.

11. **Who hath made man's mouth?**—This question is indicative of the fact that the one who had made the mouth was equally able to fill the mouth with words, whenever the occasion demanded. It depended on the obedience of Moses. God was ready to do his part in the entire undertaking.

12. **Now therefore go.**—Go to Pharaoh in Egypt, and to the children of Israel. I will...teach thee what thou shalt say.—God was leaving no excuse for Moses. He would not only give him words to say or make it possible for him to speak, but he would so instruct him that he would say the right thing at the right time.

13. **Send, I pray thee, by the hand of him whom thou wilt send.**—This is the fifth time Moses has raised an objection. He is doubtful of the task being assigned him. The above expression points to the promised Messiah. Moses tells God to send him, for he feels that he is the only one who is capable of delivering the children of Israel.

14. **The anger of the Lord was kindled.**—The objections Moses offered were, possibly, valid objections, from the human standpoint. However, while God did not dispute what Moses had to say, he was displeased with his attitude. **He cometh forth to meet thee.**—God was back of the move of Aaron. It was he who was sending him into the wilderness to meet his brother Moses.

15. **Thou shalt speak unto him.**—Moses was to tell Aaron what he wanted done. In turn Aaron was to be a sort of interpreter for Moses. This would take care of his inability to speak fluently.

16. **And he shall be thy spokesman.**—Moses was the wiser of the two. God would give him the instructions, and Moses would give them to the people through Aaron. Aaron acted, somewhat, as a prophet for Moses. That is in the sense of a "forthteller" but not a "foreteller."

17. **Thou shalt take this rod.**—God was after action. It was not words God want-

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ed, but doing. This was the starting point. **Wherewith thou shalt do signs.**—The miraculous was to play a large part in the release of the Israelites. By this rod Moses was to perform wonders in the sight of Pharaoh. With him, it was to be a staff of authority. Verse twenty calls it "the rod of God."

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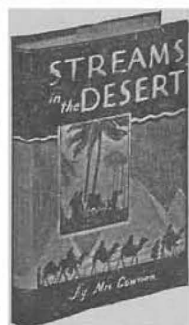


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