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### CONNELLY SPRINGS, N. C.

We have just closed one of the most successful camp meetings in the history of Camp Free. Rev. John R. Church, newly elected superintendent of the camp, Dr. Z. T. Johnson, Miss Helen Vincent, and Mrs. Edith Crouse Williams were the workers. This was Dr. Johnson's first visit to the camp but he soon won the hearts of the people, and his messages which were filled with evangelistic fervor, were the topic of conversation in the homes, on the streets and in other places of business in the surrounding community. Brother Church is not a stranger to this camp and the people love him very dearly. They came in great crowds from different sections of the state to hear his stirring messages. Miss Vincent has been a worker for the past few years and her Scripture expositions, which are so enlightening and inspiring, always stir the people to deeper Christian experience. Mrs. Williams was assisted in the music by Rev. and Mrs. Phillip Green and Rev. Forest Church. They brought spiritual messages in song that blessed the hearts of the hearers. One of the enjoyable features of the camp was the choir which was made up of local people and campers. Never before had the local people taken such an active part in the work of the camp.

Rev. Jim Green, the founder of the

camp, was there for the last week end with many of his Bible School students who were a blessing to the camp. Brother Green brought several messages that challenged and blessed the hearts of the hearers. The children's services were also under the direction of Mrs. Williams. This was her ninth year with them and they look forward to her coming from year to year. Only eternity will tell the value of the impressions made upon their plastic minds.

Rev. A. Burgess and Rev. P. R. Rayle worked together as platform managers of the camp. They guided the temporal affairs of the camp in a very admirable manner. Mrs. Tom Apperson, of Winston-Salem, delighted the guests of the dining hall with very excellent meals and everyone was pleased with the service which she and her helpers rendered.

An encouraging factor was the way the local people took an interest in the camp; in the setting up of the tent and taking it down; in providing for the needs of the dining hall; in the entertainment of the people; in the music and in many other ways they expressed their love for the camp and a desire for its continuance in an even greater way. Plans were made for a larger and better camp next year. Many improvements for the grounds; such as repairing the buildings, new bedding, and the purchasing of other buildings are already being

provided for. Camp Free has one purpose and that is, to spread scriptural holiness through this land and to extend God's kingdom on earth. It is interdenominational and extends a hearty welcome to all to participate in its future activities.

C. E. Williams, Sec.

### ALICETON CAMP BURNS MORTGAGE.

The Aliceton Camp Meeting was the best for years in many ways. First, the preaching of that old warhorse, Chas. M. Dunaway, was the best I ever heard in any camp or church. I had heard of Brother Dunaway for a number of years, but now I know there isn't any one can fill the bill better than he as an old-time, devil-driving, camp meeting preacher. The camp voted to call him for 1938 if he can arrange his slate, the regular date, first two Sundays in August.

Well, we had a mortgage burning Sunday, August 15. For years the camp has been in debt and there seemed no way out. There was a gatefee of twenty-five cents on Sundays but after Rev. T. L. Terry was elected president three years ago we made the gates free to all. Last year thousands filled the campus and the same thing again this year. We are enlarging the Tabernacle to try and take care of part of the large audience we expect in 1938. We are build-

ing seven new cottages and two new rest rooms, and making many other repairs to the older buildings.

The singing Benders of Kalamazoo, Mich., had charge of the music and singing; they proved themselves to be among the best apiritual workers one can find. We have a fine spirit in the camp and everybody is encouraged to press the battle for souls. Rev. T. L. Terry was re-elected president for 1938; Rev. Anderson, pastor of the Methodist Church at Mitchellsburg, Ky., was elected vice president.

T. L. Terry.

Some shut-in that you know would appreciate a weekly visit of The Herald till January, 1938 for only 25c.

In hope of eternal life, which God, that cannot lie, promised before the world began. Tit. 1:2.

### Glorious Triumph.

Another splendid story by Louise Harrison McGraw, author of Hearts That Understand. This good Zondervan book is clean, sensible and attractive. It will help anyone, especially the young, who long for, sometimes not knowing it, a real new life in Christ. The experience of a formal church member, surrounded by many others like her, has disappointed in love and life, her coming to new light and larger usefulness, and later still higher personal joys in real love after a further second disappointment. It is very interesting for any one wishing good reading for yourself or to pass on; fine to give to young people. Pastors and others may well pass it on. It will bring gladness and profit to those who read it. Send The Herald \$1.00. You will rejoice in your buy.

# PENTECOSTAL HERALD

## AND WAY OF FAITH

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

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## BLESSED ARE THEY

By The Editor

### Monthly Sermon.

REV. H. C. MORRISON.

A STANDARD OF MEASUREMENT.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20.

The prophet Isaiah set up a standard here for the measurement of all religious teachers. He is warning the people against wizardry, witchcraft, and spiritism of every sort. He is guarding us against those persons who have familiar spirits, mediums, and one and all who claim to have any communication with the spirits of the dead.

The Word of God is very plain on the subject of witchcraft, fortune telling, and everything connected with it. It is all positively forbidden. The Holy Spirit is to be the teacher, guide, comforter, and empowerer of the children of God. True faith commits the future to God, and does not try to break open the door which God, in his wisdom, has closed. Things we may know, and ought to know about the future are revealed in the Word of God. The prophets of the Lord have looked into the future and given us information on certain subjects of supreme interest; hence, the people of the Lord must keep away from all witches and mediums of every kind, and come to the law and testimony of God's Word for their instruction and revelation on all subjects that have to do with life here and hereafter. What God chooses to keep hidden must be let alone for the life on the other side of the curtain he has dropped over the future.

The text, as stated in the beginning, is applicable to the whole realm of religious teaching. Those men who come to you claiming to be the messengers of the Lord, with doctrines contrary to the Word of God, are mistaken; they are deceivers of the people. God never calls and sends messengers out to contradict the plain teachings of the Bible. The time has come when the people must be wary of their religious teachers. There are many false prophets in the churches today, and it is our duty to search the Scriptures, and when men come to us claiming to be the messengers of the Lord, and at the same time, preaching strange doctrines, we must refuse to receive them or their teaching, or to bid them Godspeed. We must measure all religious teachers by the Word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Men who are illuminated by the Holy Spirit are faithful to the Holy Word. Those

BLESSED are they who are growing old, who do not live too much in the past, but press on into the future to larger and better things.

There are some sad memories that have been buried; do not exume and brood over them, but let them remain in the grave of forgetfulness, live in the present, hoping and expecting great things from God.

St. Paul puts it this way: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting the things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let those of us who are growing old devote our thinking and efforts to something new and helpful for today, and tomorrow using what energy God may give us in doing what our hands find to do.

We need not flatter ourselves that age is not telling on us; memory is not so accurate, or quick to recognize those of other years; our feet may drag a bit heavily, but with hearts warm with love to God and our fellowmen, friends and foes, we can get on with much of joy and a good portion of usefulness.

I find great comfort in meditating on a glorious future; looking beyond the strife, hatred, war, fire and blood, to that warless age when Jesus shall reign in peace, and goodwill shall prevail among men. Such an age is the promise of God and it cannot fail. It is sure to come.

It will be humiliating to be treated as if you were of no further use from those from whom you expected better things; to manifest a disposition to hurry you along out of the way. But what of it, after all? "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. 13:20, 21.

So let us older ones take courage, look up, and look out ahead, for "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." That is enough for which to praise God forever. Blessed are they who work with joy, while they wait with patience. "He giveth power to the faint; and to them that have no might he increaseth strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

men who contradict the teachings of the prophets and the apostles concerning the incarnation and virgin birth of Christ, and his high claims to pre-existence and oneness with the Father, and deny that he manifested his Godhead and proved his Messiahship in the performance of miracles, are false teachers and shrewd deceivers of the people.

St. Peter gives a graphic pen picture of these false teachers in his second epistle, second chapter, verses 1, 2, 3: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

"And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Notice that the apostle tells us that "many shall follow their pernicious ways." And so it is in this day; many deluded souls are running after attractive and popular men, regardless of the plain warnings and exhortations of the Word of God. This, too, is a fulfillment of the prophecy of the Apostle Paul in his exhortation to Timothy:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

These words of the apostle to Timothy are remarkably applicable to the present time. Many of the people have listened to false teachings in the class-rooms of the schools, and have heard much unsound doctrine from the pulpits. This is the age of the "itching ears." Many people are more eager to hear the opinions and notions of men which contradict the word of God, than they are to hear the plain, positive truths of the gospel as they fell from the lips of Christ and the pens of the inspired apostles.

If a man makes a handsome appearance in the pulpit, if he is well dressed, if he has a reputation for learning, if he makes himself plausible and popular with the rich and fashionably worldly, he can gather about him a great congregation who know nothing of true repentance, of the regenerating power of the cross and following Christ, and hungering

(Continued on page 8)



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Rev. G. W. Ridout, Corresponding Editor

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In these days it is necessary that we again emphasize the presence and power of the Holy Spirit. Many there are who contend that the Spirit given in regeneration is the one and only work of grace; that there is no further manifestation or baptism. The following words from Andrew Murray are rich in their meaning and interpretation of the Spirit's work:

"To the disciples, the baptism of the Spirit was very distinctly not his first bestowal for regeneration, but the definite communication of his presence in power of their glorified Lord. Just as there was a twofold operation of the one Spirit in the Old and New Testaments, of which the state of the disciples before and after Pentecost was the striking illustration, so there may be, and in the great majority of Christians is, a corresponding difference of experience. . . . When once the distinct recognition of what the indwelling of the Spirit was meant to bring is brought home to the soul, and it is ready to give up all to be made partaker of it, the believer may ask and expect what may be termed a baptism of the Spirit. Praying to the Father in accordance to the two prayers in Ephesians, and coming to Jesus in the renewed surrender of faith and obedience, he may receive such an inflow of the Holy Spirit as shall consciously lift him to a different level from the one on which he has hitherto lived."

Augustine speaks of the Pentecost thus: "Therefore the Holy Ghost on this day—Pentecost—descended into the temple of his apostles, which he had prepared for himself, as a shower of sanctification, appearing no more as a transient visitor, but as a perpetual Comforter and as an eternal inhabitant. He came therefore on this day to his disciples, no longer by the grace of visitation and operation, but by the very presence of his majesty."

Dr. Cumming, the great prophetic teacher and preacher of the olden days, said:

"The Holy Ghost from the day of Pentecost has occupied an entirely new position. The whole administration of the affairs of the Church of Christ has since that day devolved upon him. . . . That day was the installation of the Holy Spirit as the Administrator of the Church in all things, which office he is to exercise according to circumstances at his discretion. It is as vested with such authority that he gives his name to this dispensation. . . . There is but one other great event to which the Scripture directs us to look, and that is the second coming of the Lord. Till then we live in the Pentecostal age and under the rule of the Holy Ghost."

### 

Over in British Methodism they have recently elected as Vice President of the Conference, Right Honorable Isaac Foot, a distinguished member of Parliament. In his address he tells about his heritage thus:

"In this great succession I have been able to inscribe my father's name. When nearly eighty years ago he went with a company of village youths to mock the Methodist preacher and to disturb the Methodist service, the few words he heard, spoken by that unlettered evangelist, struck home to his heart. He was apprehended by the Spirit, went back home along the village street, which was for him the road to Damascus, and there and

### METHODISM AND THE DOCTRINE OF HOLINESS.

Rev. Wm. Arthur says: "Methodism was not, in its original life, more marked by seeking justification by faith than by seeking sanctification by faith."

In the Methodist Discipline, 1904: "We believe that God's design in raising up the Methodist Church was to evangelize the continent and spread scriptural holiness in these lands."

John Wesley said: "It (sanctification) is the grand depositum which God has given to the people called Methodist; chiefly to propagate this, God has raised them up."

Tyerman: "In Limerick, the society was stirred up by Wesley to seek entire deliverance from sin and in a few weeks ten women and thirteen men professed to obtain the blessing."

John Wesley: "Therefore should all our preachers make it the point to preach perfection to believers constantly and explicitly. I doubt not that we are not explicit enough in speaking on full sanctification either in public or private."

Dr. George Peck: "The doctrine of entire sanctification as a distinct work wrought in the soul by the Holy Ghost is the great distinguishing doctrine of Methodism. This, given up and we have but little left which we do not hold in common with other evangelical denominations."

Lovic Pierce: "Just so far as our church has ceased to believe in sanctification, to seek after it as the only phase of religion revealed in the New Testament that saves from all sin, just so far are we corrupted. It is useless to try to sustain ourselves on what we have been."

then commenced the business which has led directly to his son writing his name this day on this historic roll. My mother gave her heart to God under the ministry of John Telfer. She had a beautiful voice, and it was her singing in the choir of the Methodist Chapel at Plymouth that first attracted my father's attention.

"I had the rare privilege in my youth of seeing what could be done in a home where ordinary folk, my mother, a domestic servant and my father—a village carpenter, the common people, could reach enriched personality when they had the Bible, the hymns of the Wesleys, and the grace of God. My father was a Methodist preacher for over sixty years. His working library was the Bible, the Hymn Book, Matthew Henry's Commentary, and Wesley's Notes on the New Testament."

Home influences! Where father and mother pray, the Bible is read, the family altar is maintained and God is known and honored; what marvelous effects these things have upon the sons and daughters. We are in dangerous days—perilous to the youth, because the family altar has gone down and family religion is a thing of the past in many sections.

### 

Over in China the war that has been raging has made it a very serious time for missionary work, especially along the coast cities and towns and in the big cities, but in the interior it will matter little, as millions in there don't know any war is going on. Notwithstanding the war conditions, China is wide open for the gospel.

A preacher in China, just as he was beginning his sermon, was stopped by an old man who said to him: "You need not tell us about anything else; only let me know how to be saved from sin. I don't want to know anything else for I have been a great sinner, a very wicked man, now I am fifty-eight years of age but there is hardly any sin I have not committed." He further said: "What I want to know is whether there is

salvation for such a sinner as I have been, I have been to the Temple of Tung Yoh (the god of hell) and worshipped there and the priest told me it was all right, I need not fear, but not being satisfied I went to the top of pagoda on the Hug San and the priest there gave me a paper assuring me of the god's propitiations, but yet I was not satisfied; I have been to your chapels here and all I want is assured salvation for I have had to suffer already for my sins, and I fear the judgment to come. What must I do to be saved?"

The modern idea of missions is that we must not look for old-fashioned conviction among the Chinese; they need to be taught, instructed, indoctrinated before they can become Christians, hence many missionaries do not expect any immediate fruitage from preaching. They never expect to hear people cry out, "What must I do to be saved?" The words so often used now is "background;" they think Chinese converts must have background in order to become real Christians. Padgett Wilkes, who had a long and thorough experience in heathen lands, says: "Many a young missionary accustomed to the joys of harvest in his home church reaches his station on the foreign field only to be told almost at once: 'You cannot expect that sort of thing in heathen lands; without a long period of instruction it is impossible to expect that a soul can pass from darkness to light.' Alas, his keen ardour is thereby cooled and a dull non-expectant spirit is at once engendered in his mind. This is fatal. There must be a driving conviction in the heart that it is possible for one entirely ignorant of the gospel to be saved within a few hours of his first hearing the message, if only he has been prepared by the Spirit of God and his heart has passed through the crucible of suffering and sorrow for sin."

### 

The story of Peru, and its conquest by the blood-thirsty Spanish adventurers under Pizarro, is a thrilling one. It is said that Atahualpa, the Emperor of the Incas, received Pizarro with unbounded hospitality. The Spaniards with their terrible weapons of war struck terror into the hearts of the Incas. That emissary of Rome, Valverde, demanded with a cross in one hand and a Bible in the other, that Atahualpa should declare himself a subject of Spain. The Emperor refused, and then a fight ensued in which he was made a prisoner by the Spaniards. Then for his freedom the Inca King offered a mighty ransom. He was confined in a room eleven feet by twenty. He said: "I will fill this room with gold as high as I can reach, if only you will liberate me." Pizarro drew a long red line nine feet from the floor and agreed to the contract. From every quarter gold poured in to ransom the Emperor; gold plates, cups, vases, shields—all of gold, were thrown into the room, \$15,000,000 of gold value. Pizarro accepted the ransom but acted the traitor and the liar. He called for a trial for the Emperor, trumped-up charges were brought against him and he was put to death. In the long run, Pizarro was killed himself through the treachery of his friends.

This story reminds us so much of how the devil deceives people with his fair promises and false hopes. He promises health and he gives sickness, life and he gives death, riches and he gives poverty, liberty and he gives slavery.

"Men don't believe in the devil now (Continued on page 7, col. 2)

Wednesday

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Rev. J. C. McPheeters, D. D.

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The long journey by ox-team from Missouri to California in 1849 was a great test of endurance, ingenuity, courage and bravery. The hardships of the long and tiresome journey were relieved at times by the excitement of a buffalo chase. Mr. E. P. Howell, who made the



journey in 1849 with a company of emigrants from Gentry county, Mo., gives us the record of one of these interesting chases in his diary, under date of Friday, June the 29th:

"Robert McGee and I left the company for the upper ferry, to make arrangements for crossing. After riding ahead for some hours we discovered a lone horseman in hot pursuit of two buffalo bulls. Observing the chase for some time, the temptation became too strong for me, and although the buffalos were proceeding in an opposite direction to the ferry, I joined the determined huntsman, who would load his rifle as his horse ran, and charge up with a shout, and fire into the hags' beasts. We ran them back, skirting the road, until we met several trains, our own in the lead. Here the buffalos struck for the river, crossing the road just ahead of our train. Many snatched their guns from the wagons, and poured a hot volley into the flying monsters. As they took the river they were observed by a large train on the north side of the river, and before and after landing were fired into, which turned them back to our side, where we dispatched one. The other, I believe, was killed further down the river. It was a very exciting chase, and a very long one. I had fired several rounds with my double-barreled shotgun loaded with ball, and several with a pair of large holster pistols. It was wonderful that the animals could run so long after receiving so many balls."

These exciting moments in the buffalo chase no doubt recuperated the spirits of the travelers on their long and toilsome journey. The buffalo chase rendered service in a twofold manner to the travelers, furnishing an exciting recreation, and also meat. Along with the chase there were many opportunities for good fishing, which the party took advantage of. Under date of July the 3rd an entry is made in the diary concerning their fishing in a certain lake, which closes with these words: "There was plenty for everybody." These statements concerning fish and game reveal that there was an abundance for all of the needs of the caravan.

The patriotism of those early emigrants of '49 is reflected in a statement in the diary recorded July the 3rd and July the 4th. "We passed by the celebrated Independence Rock. Whole distance 694 miles, (This means the distance from the Missouri river).

"After crossing Sweetwater and going two miles further, we left the road and drove up to the foot of the mountains on the south, and lay by 'till Thursday to celebrate Independence Day. Then traveled on the road today about eighteen miles.

"Wednesday, July 4th. The men all paraded in line, every man with his arms loaded, and fired a salute to the anniversary of our national independence."

We cannot but admire the expression of patriotism on the part of these rugged pioneers. There was no question about their integrity, and their loyalty to the flag. As dear and precious as ammunition was for the killing of game and fighting Indians in defense of their very lives, they felt that they could well afford to spare a round fired in salute to the flag. The scene of that expres-

sion of patriotism by those sturdy pioneers should furnish us inspiration today.

We have witnessed in recent years a rapid spread of subversive forces in our land which would trample upon the American flag in renunciation of all that the flag has stood for during the 161 years of our independence. The men of '49 were akin to those of '76 in the display of courage, hardiness and patriotism. They were loyal to their country and to the sacred heritage which had been bequeathed to them by their fathers. They did not belong to that radical group which today plans with a designing purpose to destroy the Constitution, trample upon the flag, and overthrow the government.

The wagon train encountered many long, hard stretches of road where there was no water to slake the thirst of man and beast, and no grass to sustain the cattle. Such a stretch of road is described by an entry in the diary bearing the date, Friday, July 13th. "From here to Green River we had a long dry stretch before us, said to be thirty-five miles, without grass or water. Instead of thirty-five miles we found it forty or fifty."

"We lightened our loads in every way we could. We, that is my men, threw out sugar, coffee, shot, lead, etc. We still further lightened our wagons by cutting off twenty or twenty-four inches of the hind end of our wagon beds. Also hewed down the ox-yokes as much as we thought safe.

"This was the third or fourth time we had lightened our wagons since we set out on this journey. When we came to the Black Hills, we threw out bacon, flour, etc.

"Saturday, July 14th. Late in the afternoon we arrived at Green River, and rode two or three miles down it to the Pioneer's ferry."

Under date of July the 15th the following entry is made: "In crossing the dry stretch between Sandy and Green rivers our cattle suffered much and when they seemed likely to fall we gave them a quart or two of water, in which we stirred a handful or two of flour."

"When we arrived at Green River our teams rushed into the water several rods, and some of them took some time cooling and resting before they would drink. At this encampment we had tolerably good grass for our poor, almost famished stock. We killed several, perhaps half a dozen grouse, which made us a most excellent repast; this came at a good time, as most of us were a good deal exhausted and somewhat feverish from fatigue, and our salt provisions."

"Monday, July 16th. We took the road again. Crossed a large creek, and camped on a little hill. There was little water, and that not good."

This extra test of the difficult road came when they were about eight hundred miles from the Missouri River. They were then approaching the half-way mark of their journey, when they encountered this unusually difficult stretch of road. These extra tests which came after much of the journey had been completed, reminds us of those trials and temptations which often come to people as they approach the half-way mark on the journey of life. That period of life between the ages of 45 and 55 often encounters a difficult road. In this period of life many fall beneath its extra burdens, or give way to the subtle temptations at this stage of the journey. The temptation which comes at the meridian of life has been properly called the "noon-day demon," by E. Herman, in her book bearing the title, "The Secret Garden of the Soul." In commenting on this noon-day demon Mrs. Herman says: "There is a destruction that creeps out of the darkness like the lizard to bask in the sunshine. There is a besetment that haunts life in its prime, a

paralysis that smites us in the heyday of its power. The noon-day demon stalks shamelessly through the broad, sunlit ways of our pilgrimage. He flees before the shadow of a great sorrow; he cannot live on the mountain top of a noble joy. He may take many forms, but is always distinguished by a certain air of wise and estimable middle-age. Bunyan's Apollyon, boastfully straddling right across the path,—is the fit symbol of the assault of evil upon heroic souls. The demure and wary noon-day demon symbolizes the characteristic temptation of the respectable and prudent, who, having outlived the follies of youth, dwell in the windless meridian of habit and convention."

The emigrants who traveled the hard trail did not surrender to the extra hardships and difficulties of the road they encountered as they approached the meridian point of their journey. After passing the unusually difficult stretch of road we read the interesting statement: "Monday, July 16th. We took the road again." This should be to us a valuable lesson in the journey of life. We are called upon to travel many difficult stretches of road, but these difficult stretches should not discourage us. Whatever hardships may beset us we should always "take the road again." Pressing forward is one of the dominant characteristics of the true Christian on his journey. The apostle Paul said: "I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian journey is ever onward and forward. Each stretch of difficult road which we travel makes us stronger for still other difficulties which may be ahead. When discouragements and extra trials beset us we should not fall by the wayside, neither should we look backward, as did Lot's wife. We should look forward. We should so travel the difficult stretches on the highway of life that the recording angel in heaven will be able to make the entry in the book of remembrance: "We took the road again."

# 

"That we may lead a quiet and peaceable life in all godliness and honesty."—1 Tim. 2:2.

By  
REV. WALTER E. ISENHOUR  
Cherryville, N. C.

IF WE COULD UNDERSTAND.

So many things happen as we journey through life that we do not understand. No doubt we all realize this to a greater or less degree. Perhaps you have lost your health, and have sought every means that you know of that you might recover it again, but fail to find the remedy. Maybe you have even called upon God to heal you and yet you are not healed. We know our Master is "the same yesterday, today and forever," and that he healed in olden times, and is able yet to heal, and is healing many, yet you have failed somehow, to realize his healing touch in your afflicted body. You don't understand. Maybe you would not live for him nor give him the glory. You might use your health and strength to serve the devil, therefore God has to let you stay sickly to keep you out of hell. He knows. He understands.

You had a beautiful courtship one time in your life, and dearly loved some one, and was engaged. Your outlook for future life was bright. You could see a beautiful home that you expected to occupy with the one nearest and dearest to your heart. You awaited the day of your marriage with happy anticipa-

(Continued on page 7, col. 2)



# LEAVES FROM MY NOTE-BOOK--1

By Bishop James Cannon, Jr.

**I**N July 3rd I sailed for the thirty-second time on the good steamship Berengaria. Following a custom of several years, while I make reservation, yet I do not buy my ticket until I reach the pier. As I have sailed every year but one since 1918, and some years two or three times, the Cunard officials know me, and when I came to pay for my ticket it was already, stamped and in an envelope. The head steward smiled when I managed to climb up the gangway without assistance, except my cane, and said he was glad to see that I was only a three-legged instead of a four-legged man, as I was in 1935. He was able, with much maneuvering, to get me a small, but well-located, well-ventilated cabin alone, both going and coming, and, having deposited my suitcase and portfolio, I took to my berth with a sigh of satisfaction. Six days of quiet, no interruption of mail, telephone, telegraph, all meals in my cabin, no necessity for dressing or undressing—such conditions gave the usual opportunity for complete relaxation which is of such incalculable value on a sea voyage.

Nothing is of more help for such an experience than an intelligent, thoroughly-trained Scotch or English steward, who anticipates your wants, becomes interested in your personality, and gives you a fair cross-section of the views of the English working men, perhaps the most independent labor group in the world. I have had much experience with nurses, men and women, in various hospitals, and I put an English cabin steward and a good trained nurse in the same class as helpers to a man who really needs assistance to carry on his work efficiently.

The Daily Ocean News referred one morning to the Duke of Windsor. I took the occasion to test out the thinking of my cabin steward, the stewardess, the library steward, the head steward and the assistant purser, all of whom took practically the same view, although expressing it somewhat differently. "The King should have known better than to think the English people would accept a twice-divorced woman as their Queen" was the general idea of all of them, one going so far, however, as to say, "The people did not care so much as long as he played around with her, but when it came to marrying her and putting her on the English throne he lost his head." Hon. Stanley Baldwin and the Arch-bishop of Canterbury not only expressed their own convictions, but knew the thought and the temper of the people which they truly represented. It was very heartening to read the expressions of genuine loyalty to King George VI. and the Queen, and the Queen Mother Mary, with which the English press, secular and religious, abounded. It almost seemed as though they were trying to get rid of the bad taste which had been left in the mouth by the reckless Edward and Wallis Warfield Simpson.

One of the things which the English Government has done for the working men and their families has been to build two or three million new family dwellings, which rent at a very moderate price. I was told on what I considered to be good authority that from 1930 to 1935, 1,500,000 new dwellings were built, while only 350,000 were built in the United States, and that last year 1,400,000 new homes were built, compared with only 120,000 built in the United States. These dwellings, with modern equipment in kitchen and bath, at low rent, have greatly increased social contentment, and should be duplicated in our own country. The stewards on an English ship receive only about \$42 a month in our money with deductions from time to time when they are laid off. Of necessity

they depend very largely upon tips in order to get as much as \$75 or \$100 per month. Good food is comparatively cheap in England, dearer in Scotland. A pot of excellent tea (English coffee is usually poor), with two poached eggs on toast, can be had for about twenty cents, and a large glass of milk for four cents. An egg milk drink can be had for twelve cents. Real orange juice is very high. They have not yet apparently learned to use the canned orange and grapefruit juice to any considerable extent. The finest oranges on the fruit stands were from South Africa—three large ones for ten cents. The most striking thing, however, in the restaurant or lunch-stand way were what they call Milk Bars, the largest company giving their Bars the name of Moo-Cow. I found these Milk Bars a very pleasant help to a man with my diet list. The Government has established what is known as the Milk Marketing Board, and announced an all-time record for July, selling 50,499,000-gallons for the month—3,209,000 more than in July of last year. These Milk Bars were nearly always crowded when I visited them. It was a new and pleasing sight as I went along Fleet Street, the Strand and Piccadilly to see men and women lined up, standing and on stools at the Milk Bars, drinking milk and American soft drinks, even coco cola (eight cents per bottle). If the Englishman can learn to substitute milk and soft drinks for his ale and beer better days are ahead for individuals and homes.

While the brewers have not dared to openly attack the Milk Bars and the increased drinking of milk, they have, like the brewers in this country, put on an intensified campaign to boost the sale of beer and stout—a very heavy eight percent alcohol beer. I think the bill-boards are somewhat more glaring than with us. They remind me more of the bill-boards used to boost cigarette smoking among our women, with such tragic results. The British temperance people are emphasizing particularly their anti-advertising campaign, but I regret to say that I could not discern any very great progress made against the "Trade" during the past ten years. There seems to be the lack of some public outstanding leader, the nearest approach to which is Sir Isaac Foot, to whom I will refer later on.

My stewards helped me through the Customs to the train, I travel light—suitcase and portfolio, with some bottles of liquid remedies. The Customs' inspector took out the largest bottle which was colored somewhat like a whiskey flask, unscrewed the top and smelled the contents and said: "I see from your label that you are a bishop. Some of our bishops like a good nip now and then. How is it in your country?" I laughed and said: "I think I can say for all the Methodist bishops that they do not take a 'nip.'" He looked at me in surprise, and said, "Methodist bishops! My Methodists are Chapel folks. They do not have bishops." I said, "Come to America and you will learn something." He closed the suitcase and passed me, bottles and all.

I do not like the British "train carriages," as they call them, unless they happen to have a few passengers in the compartment. If they are full it is a sardine-like proposition, unless you get a corner seat, when you can incline your head and shoulders somewhat. But I do like to ride in the daytime in the summer through the English country-side. It is so attractive, oftentimes lovely—grass, grain, flowers, trees, small streams, making a picture such as we have in few sections of the United States. Of course, it is the product of centuries, and of the necessity for utilizing every foot of ground. But the

neatness and attractiveness of the architecture is not accidental or forced. The variety in the architecture is in itself very interesting. I have always counted my hours on the train looking out the window as among the best hours spent in Great Britain.

I had not been in London to stop for any length of time since 1934. In 1935 I shot through Southampton to Harwich, and caught the steamer for Denmark, and returned through Switzerland and France. I noted a quite distinct increase in confidence and cheerfulness. This was apparent not simply in conversation with men and women in restaurants, shops, churches, assemblies, in private groups, but also the men and women as they walked on the streets had a different air and manner. I was impressed more than ever before of the rapid gait of the young, and even of the middle-aged. They actually seemed to dart along, and I thought they would hit my cane many a time, but they went by without touching me. I also noticed more than ever before how most of the women on the street put their weight on their heels and not on their toes, which was true to such an extent that the impact of their heels made almost a clatter when a group of them went by. I saw very few of the silly incut high heels of so many American girls and women. Most of the shoes had flat heels of medium height. The average woman seemed to be comparatively taller and better built than the average man. The slaughter of so many of the finest English young men in the great war while the women remained alive may account for this disparity.

(Continued)

## My Lord and I.

I have a Friend so precious,  
So very dear to me,  
He loves me with such tender love,  
He loves so faithfully.  
I could not live apart from Him,  
I love to feel Him nigh,  
And so we dwell together,  
My Lord and I.

Sometimes I'm faint and weary,  
He knows that I am weak,  
And as He bids me lean on Him,  
His help I gladly seek;  
He leads me in the paths of light  
Beneath a sunny sky.  
And so we walk together,  
My Lord and I.

He knows how much I love Him,  
He knows I love Him well,  
But with what love He loveth me  
My tongue can never tell;  
It is an everlasting love  
In ever rich supply;  
And so we love each other,  
My Lord and I.

I tell Him all my sorrows,  
I tell Him all my joys,  
I tell Him all that pleases me,  
I tell Him what annoys.  
He tells me what I ought to do.  
He tells me how to try,  
And so we walk together,  
My Lord and I.

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Wednesday, October 6, 1937.

## They That Wait Upon the Lord.

BY LOLA IMOGENE HOLIFIELD.

ANOTHER STORY OF CROSS RIVER.

### VI.

**W**ILLING hands dragged them from the little rowboat, anxious, solicitous. "Take them to our house," Carolyn directed. "The rest of the family is there." One moment she was standing gallantly giving orders. The next her hand went to her chest. A spasm of pain contracted the muscles of her face. She reeled, staggered a step or two forward and slid through outstretched hands to a little quivering heap in the slimy mud.

"It was too much for her."  
"What are we gonna do?" They faced each other helplessly.

"Take her home, dumbbells. She's just collapsed."  
"But their house is full. All the Carters and Smitherses are there."

"There won't even be a bed for her."  
"Where'll we take her? She oughta have the best attention."

"Every house on the ridge is runnin' over." A man stepped forward hurriedly pulling off his raincoat. "We'll run poles through the sleeves and make a litter outa this. Miz Powell sent word she'd take somebody in. It's a good piece over there, but she aint heavy. I could carry her myself."

Carolyn opened her eyes in a strange room. She gazed about bewildered. A picture of Julian smiled at her from the table. Her heart leaped. There was a pounding in her heart. Was it a picture? Was it really Julian? That film of pain. Was it across her brain—or just her eyes? She tried to brush the film away. Her hand was shaking. Her head felt heavy and stuffy. He was looking straight into her eyes. The defiance and scorn she had last seen there was gone. Laughter was on his lips—in his eyes.

Mrs. Powell tiptoed in. Seeing Carolyn awake she smiled kindly. Following the girl's eyes she picked up the picture and brought it to the bed. "A speaking likeness, isn't it? I wouldn't part with it. It was made when he was a sophomore—two years ago. He meant to send you one, but the negative got destroyed. I was too selfish to give it up—even to you."

Carolyn held the picture in her hands. Then a queer thing happened. A mist gathered before her eyes. There between her face and Julian's was another face. Utterly tender, loving, compassionate. The deep, kind eyes pierced her through, thrilling to the depths of her soul. "Jesus!" she whispered.

The mist cleared slowly. Mrs. Powell was bending above her anxiously. "I think you're a little delirious."

"Is this your house? Julian's house? How did I get here?"

Mrs. Powell explained.  
"Yesterday morning, you say? But Daddy. And the Carters. And the Smithers family. They're all at our house. Some of them are sick. I'll have to be there. I must go home." She made a weak attempt to rise and sank back exhausted. That sharp pain in her chest. She began to cough. It hurt terribly. The woman stroked her face and hands kindly.

"You mustn't try to get up, Carolyn. Your father knows you're here. He wants you to stay. He's feeling fine. And there are plenty of people taking care of the sick folks. Everybody's been asking about you and coming to see you. You're quite a heroine, Carolyn."

The girl relaxed. A faint smile crept around her mouth. She felt a little dizzy. It was not quite real. The Presence was much more real. She felt Him hovering near the bed. She put out her hand to him. "Jesus!

Saviour!—He's still here! He was with me—on the water. He said he'd—be—with me—alwa-a-a-ys."

Hours later she awoke. A lamp was burning. Shadows moved on the wall. Julian's mother was beside her bed.

"What time is it?"

"Just after midnight, my dear. You've had a nice long sleep. Feel better?"

"Yes—only—I hurt here." She touched her chest. "And I feel hot."

"You have fever yet. You've got an awful cold. Exposure and over-exertion."

"Why don't you sleep, Mrs. Powell?"

"I wanted to stay up until you got awake. I—I wanted to talk to you—about—well."

"About Julian?"

"Yes—and you. I wanted to confess that I've blamed you for my boy's unhappiness. I thought you trifled with his love. He didn't tell me. I just figured it out. No, no—I know how you feel—but I didn't then. Your father's been here several times today. He found out I didn't like it when they brought you and he was going to—take you away. We had a—warm discussion. I found out how it really was—with you and Julian. My boy never blamed you. He just asked me not to—not to mention you, and I drew my own conclusions. I'm sorry, Carolyn. I've wronged you. I've been jealous of my boy's love for you. I told your father how I'd felt. Well—we understand each other now. My husband and I begged him to leave you. You're all run down. The fight's been too hard. We want you to stay till you're all well and rested—maybe till spring. Your father's glad. Said you needed motherly—love—and counsel. He said tell you he wants you to stay. He will come often." Suddenly the woman's composure broke. She dropped to her knees and gathered Carolyn in a close, hungry embrace. Tears streamed down her cheeks and fell on the girl's face. "And that's not the only reason, Carolyn. I need you. I'm heart-hungry, too—for Julian—my precious boy. Seems like you're next to him. We—never had a girl. But Julian loves you—and you love him. You're our girl—really—and I want you. My heart's breaking over Julian. He doesn't write—. We—" "He doesn't write? Surely you don't mean—"

"I mean we don't know where he is. We've not heard since Christmas. I write twice a week—and the letters come back. I've been nearly—crazy."

Carolyn cried out in pain. "Oh, he may be in trouble. He may be—" She could not say it.

Mrs. Powell's tears flowed afresh. "I know. *Anything* could have happened to him. And I'm to blame. Oh, yes, I am. I see it now. You don't know how I've helped him to be like he is—about religion. I never saw any use in people being as religious as you and the Currys. He knew how I felt. And I always trained him to think morality was enough. I'd give—my life to know now that my precious boy was ready to go—if anything happened. I've had time to think a lot since Christmas."

"But I'll only be an extra burden. You have enough—"

"No, no, Carolyn. I want you—largely because I—need you. I'm all muddled in a lot of thinking. Seems like I've failed with Julian. I want us to—to—sort of work it out together. Then I need somebody to take care of—to fuss over. And you need to be fussed over. It will keep me from thinking about Julian—all the time."

Carolyn was crying softly. She pulled the woman's face down and pressed her lips against the wrinkled cheek. Her voice was husky. "I love you—Julian's mother. I need you. You don't know how I've wanted you to love me." In the mingled flood of their tears all bitterness was washed away.

Mrs. Powell recovered with a gasp. "Car-

olyn, forgive me! You're sick. I shouldn't be exciting you. I'm so sorry."

The girl's laugh was tender. "I'm strengthened, Mrs. Powell. You'll never know what it's meant to me. And I've just thought of something—a promise from the precious Book. I think we need to claim it as our own—"They that wait upon the Lord shall renew their strength." I stay here. We help each other. Both of us 'wait upon the Lord,' renew our strength, and see what wonderful things he will do for us."

"Wait upon the Lord! Yes! That's what we'll do. I've done too little of it. Is anything too hard for the Lord?"

(FINIS)

## The Devilfish.

By C. F. WIMBERLY, D. D.

**I**T is remarkable how nature teaches us great lessons. There is not a trait in human character—even some of the distorted characteristics of the "Old Man," so-called in the Bible for our fallen nature or depraved faculties, but the counterpart may be found in creatures of the forest and field: pride, cruelty, gluttony, lust, cunning craftiness, and selfishness supreme. The antithesis of all these may be found in lower animals. For the sake of getting the matter clearly stated, we wish to personify *sin*—sin as an entity divorced from human personality. Sin does not exist aside from human personality, whether original or actual. Sin is a monster, as it is so often described by writers and preachers of all ages. Even in the Bible, it is often spoken of, by inference, as a crouching, man-eating tiger, or the noiseless movements of the hissing serpent. Nature's most powerful illustration of sin is the devilfish.

It has been said that if terror was the object of its creation, nothing could be imagined more perfectly executed than the devilfish, the vampire of the sea. It fills all the specifications of the sea monsters in fiction and mythology. Any one who has read Hugo's "Toilers of the Sea," will never forget Gilliatt's encounter with the devilfish. Nothing brings such tragic realism as this man's struggle with the octopus among the rocks and sea waves of the cavern. The face of the black spider magnified, they tell us, is the ugliest and most vicious sight in all the realm of nature's monstrosities; but the devilfish has all the horrors of a spider magnified a thousandfold. The devilfish has a round body with a texture all its own; on either side are ribbon-like tentacles which become gradually larger as they approach connection with the body. These tentacles grow in length in proportion to the size of the creature. They have been captured

(Continued on page 9)

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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.

## The Things of God.

ANDREW JOHNSON.

Dedicated to Rev. Joseph H. Smith.



HE "things of God" is a favorite expression used by St. Paul in the second chapter of First Corinthians. There is a seven-fold classification of the term "things" as found in this connection.

### THE THINGS OF GOD.

Paul is pleased to call certain fundamental principles, gospel truths or spiritual blessings the things of God in contradistinction to the things of man. They are extraordinary, unusual, supreme things. While they are definitely denominated the things of God, yet they are not to be confused with the essential nature or the attributes of God, such as omnipotence, omniscience, ubiquity, immutability and eternity. God does not share these characteristic elements or attributes of his deistic selfhood with man. They are personal qualities exclusive and non-transferable. The things of God in the Pauline interpretation of the term are certain gifts and graces which God has in store for his children. They have their source in the Infinite. They are, therefore, exotic and not indigenous to the soil of humanity. "Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness, neither shadow of turning."

### THE DEEP THINGS OF GOD.

Paul goes a step further and informs us that they are not only things of God, but the deep things of God. "For the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:10).

"Deep calleth unto deep." Man, unaided by divine inspiration, however brilliant, logical or learned he may be, yet he cannot fathom these deep divine mysteries. Man by wisdom knew not God. "Canst thou by searching find out God?" (Job 11:7). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." (Rom. 11:33). "He taketh the wise in their own craftiness." On a certain occasion Jesus said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12). Paul spoke in a similar strain when he challenged the Corinthians: "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." (1 Cor. 3:1, 2). The writer of the Hebrews follows in the path of Paul and Jesus when he says to the hyphenated Hebrew-Christians: "Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age (perfect) even those who by rea-

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son of use have their senses exercised to discern both good and evil. (Heb. 5:11-14). Far back in the Old Testament times, Malachi sizes up the situation after a similar fashion. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3:16-18). These same saints are spoken of as the "stall-fed calves." They were able to masticate and digest a full meal.

The things of God cannot be explored or explained by worldly wisdom. The well is deep and they have nothing to draw with. The plumb-line of scientific investigation cannot sound the depths of spiritual mysteries.

### THE THINGS OF THE SPIRIT.

In this same second chapter of First Corinthians Paul speaks of the things of the Spirit or spiritual things. He discusses three distinct classes or types of individuals—the natural man, the carnal man and the spiritual man. The natural man is one who does not receive the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (1 Cor. 2:14). The carnally-minded man, though a babe in Christ, cannot eat the strong meat of the gospel. But the spiritual man can appropriate and digest a good square meal replete with all the viands and vitamins of religious truth. Paul declares that he speaks wisdom among them that are perfect. These deep things of God are spiritual things and are spiritually discerned. Jesus explained the matter in connection with his promise of the Comforter. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." (John 14:26).

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth." (Jno. 16:13). The Apostle John carried out this same thought in his First Epistle: "But ye have an unction from the Holy One and ye know all things." (1 John 2:20). "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27). These "things" are spiritual things or things of the Spirit.

### HIDDEN THINGS.

These wonderful things of which Paul repeatedly speaks are also hidden things.

Jeremiah, the weeping prophet of old, and the mouthpiece of Jehovah, says: "Call unto me and I will answer thee, and show thee great and mighty (hidden) things which thou knowest not." (Jer. 33:3). Jesus, in whom are hid all the treasures of wisdom and knowledge, said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25). St. Paul follows suit and says: "But if our gospel is hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:3, 4). The impetuous apostle Peter sounds the same keynote when he says: "He that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Peter 1:9). Paul's commission was to "open their eyes and to turn them from darkness unto light." (Acts 26:18). Jesus wept over the city of Jerusalem saying: "If thou hadst known even thou at least in thy day, the things which belong unto thy peace; but now they are hid from thy eyes."

These things cannot be perceived or understood or grasped through the ordinary channels of knowledge. They cannot be taught or learned in the course of study prescribed by schools and colleges. Paul says: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." (1 Cor. 2:7). David cried out in his famous penitential prayer: "Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom." (Psa. 51:6). The problem of the "hidden wisdom" in the "hidden part" cannot be passed up or dismissed by merely calling a man a mystic and letting it go at that. Paul quoting the evangelical prophet, Isaiah, says: "As it is written, 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." (1 John 2:8). "The original from which Paul quotes is found in Isa. 64:4: 'For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.' Paul says in his letter to the Ephesians, speaking of this mystery: 'Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.'"

### REVEALED THINGS OF GOD.

While they are hidden from sinful eyes and the worldly wise, yet God hath revealed them unto us by his Spirit. The pillar of cloud that stood between the Israelites and the Egyptians at the Red Sea was light to the Israelites and darkness to the Egyptians. Hence what is hidden to some is revealed unto others. When the Apostle Peter made his great confession: "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jo-na; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:16, 17). The evangelical doctrine of the Deity of Christ was a direct revelation from God to the Apostle. Even Paul declared to the Galatians the method by which he came in possession of the glorious gospel. "But I certify you, brethren,

ren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11, 12). Hidden as if hermetically sealed from the wise and prudent but revealed as an open book unto babes. Every man, therefore, must have a direct revelation from God relative to his soul's eternal salvation.

"For no man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. 12:3). Jesus said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27). The apostle John clinched this vital truth when he wrote to the elect lady and her children: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John 1:9). "No man cometh unto the Father but by me." (John 14:6). Paul says: "Even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11). He goes on to affirm: "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." (1 Cor. 2:12). From all these scriptural statements we see that it takes a divine spiritual revelation in order to know and to receive the things of God. He who stood in the midst of the seven golden candlesticks enjoined the Laodicean church to anoint their eyes with eyesalve that they might see. (Rev. 3:18).

### PREPARED THINGS.

These things, first hidden, and afterward revealed are also prepared things—prepared for them that love him. The same truth is taught in the parable of the marriage feast which the king made for his son. The king sent his servants to invite the guests, saying: "Behold, I have prepared my dinner—come unto the marriage." (Matt. 22:4). God has made ample provisions for the free salvation of all men and the full salvation from all sin. These deep, hidden and revealed things of God have been prepared for true believers at an infinite cost. The whole plan of salvation, the entire scheme of redemption, is involved. It is true that there are some things prepared for us from the foundation of the world that will be realized by us at the end of the world (age). The things, mentioned in this chapter which God hath prepared for them that love him, are not the things hereafter, but they are for the believer here and now.

### FREELY-GIVEN THINGS.

Here then is the climax, the consummation and the crown. We have already mentioned the things of God; the deep things of God; the things of the Spirit; the hidden things; the revealed things; the prepared things, but now at least we learn that all these wonderful things are freely given to us. In other words they are not merited or attained, but freely bestowed. "How shall he not with him also freely give us all things?" The encouraging language of the father to the elder son is significant: "Thou art ever with me and all that I have is thine." (Luke 15:31). Grace, according to D. L. Moody's definition, is unbounded love, undeserved kindness and unlimited mercy. The gift of God is eternal life. The following lines of the poet are beautifully expressive of the things freely given:

"At the devil's booth are all things sold,  
Each ounce of dross costs its ounce of gold,  
For rap and bells our lives we pay;  
Bubbles we buy with the whole soul's tasking,  
It is only heaven that is given away,  
Only God may be had for the asking."

We are not purchased with corruptible things as of gold and silver but with the precious blood of the Lamb. Simon Peter the apostle, rebuked Simon Magus, the sorcerer, with these startling, stinging words: "Thy money perish with thee, because thou hast

thought that the gift of God may be purchased with money." (Acts 8:20). These deep, hidden, revealed, prepared, spiritual things are freely given to us of God! Paul triumphantly and exultingly exclaimed: "Therefore let no man glory in men. For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (1 Cor. 3:21-23).

Holiness or heart purity is evidently one of the main things under consideration. It bears all the ear-marks of identity. It is of God; it is one of the deep things of God; it is hidden from the world; it is revealed unto the children of God; it is prepared for all true believers; it is spiritual and last but not least it is a gift freely bestowed upon the consecrated Christian who is willing to accept it. In conclusion, we may say that holiness is of God, through Christ, by the Holy Spirit, according to the Scriptures and agreeable to creation and providence.

We recently heard Rev. Joseph H. Smith give a Bible reading on the second chapter of First Corinthians. Therefore we dedicate this article to him. This chapter has always been one of our favorites. It was the first chapter we ever committed to memory. We recommend it to all who are searching for the deeper things of the Spirit!

(Continued from page 2)

As their fathers used to do;  
They have opened wide their broadest creeds  
To let his majesty through.  
The devil is voted not to be  
And of course the devil is gone,  
But simple people would like to know  
Who carries his business on."

How different is a life that is hid with Christ in God. Such a life was that of the great missionary, William Taylor, who lived a life of whole-hearted consecration. His life was lived constantly in the will of God. During an earthquake in South America, Taylor went to his room. He said, "I searched to see that I was wholly submitted to God and quietly trusted soul and body to the care of our Savior. I could not call to mind one act of my life on which I could hang my hope of heaven, but sweetly resting my all in the hands of Jesus I had sweet assurance that all was well. . . As I was dropping off to sleep I counted ten shocks that caused a creaking of the timbers of the building, but soon fell off to sleep and waked up in the clear light of a peaceful morning."

(Continued from page 3)

tions. You made arrangements, all preparation possible, and the time set for marriage was approaching. Your heart was light and happy. But, lo, like a thunderbolt out of a clear sky, your lover died, or was killed, or committed suicide, or broke the engagement and married someone else. Your happiness was suddenly turned to heaviness, sorrow and anguish of heart and spirit. You didn't understand; you may never understand in this world. You wondered, pondered, sorrowed, wept and sighed. Why did it happen so?

Here is another instance where two lovers were married. How happy they were! Life was so sweet. They looked forward to years of happiness. They chose each other out of multitudes. They forsook all others. They promised their love to each other, and their hearts, as long as they might live. It was a solemn promise and vow. Things went well for a while. But one day you woke up to the fact that your husband or wife was showing a little indifference. It kept increasing. Your heart began to ache, little by little, then it began to break. After while it was completely broken. There was a separation, a

divorce, and each of you went in opposite directions. Your home was broken up by another. O how sad! It is enough to make angels weep. Perhaps it has brought premature gray hairs to your head and wrinkles to your face, which only a few years ago, was bright, rosy, beautiful and shining. You don't understand. God only knows.

Someone has struggled, toiled, suffered and sacrificed for his family, and has worn his life away, only to find that it doesn't seem to be appreciated. Here is something that I heard just the other day: A poor old man was turned out of his own home by his daughter. He had no where to go. He is in the late evening of life. Just when he needs kindness, love, attention, peace, happiness, and a gentle, loving hand to administer unto him the most, and when he needs a sunny evening and a lovely, beautiful sunset in which to spend the few remaining days of his earthly sojourn here, he is turned away from his own door. God pity him. O, how can some people be so heartless? His companion has already passed on, and soon he will be following. But why do such things happen? We don't fully understand. God only knows. Some sweet day we shall understand it all, if we will be true and faithful to God.

Differences arise in homes and sometimes there is much suffering in heart, mind, soul and spirit, and no one seems to exactly understand these differences. Why is it that coldness sometimes seems to take the place of love? Why do storm-clouds gather? Why can't it all be sunshine? We don't understand. Little misunderstandings arise and cause lots of heartache. O, if we could understand it seems that lots of things might not happen, or might be settled wisely and with satisfaction! God's people must pray, trust him, do his will, be faithful and he will work it all out right. All things work out for our good if we love and serve God truly.

Doubtless the great need of your church is the infilling of the Holy Spirit. Wouldn't it be wise to try sending THE HERALD into every home possible on our offer, till January, 1938, for 25c?

## REQUESTS FOR PRAYER

A "distressed sister" writes asking prayer for herself and community that they may be able to withstand the persecution that is being waged against the followers of Christ.

Mrs. C. R.: "Pray that the joy of salvation may be restored to my soul. I have a large family and an unsaved husband and have need of a real experience to stand up under the trials that I have to bear."

A reader asks for prayer that she may be a real Christian and strong to resist evil.

A subscriber and an interested reader of The Herald writes for prayer for himself and wife, as they are in great trouble, physically and spiritually. This is an urgent case.

Mrs. J. S.: "Please to pray that I may be healed, if it is the Lord's will."

Mrs. E. A. B.: "Pray for my aged father who is very sick, and also for myself and mother that we may have grace to bear up under our burden."

A Brother in Huntly, Va., who has been sick for some time, asks prayer for his healing, and that he may do the will of the Lord as it should be done.

A reader requests prayer for herself that she may be healed, and be drawn closer to the Lord.

Pray for a young woman who is about to make a mistake by running from a call to the Lord's service. Pray for her reclamation, and that her plans may fail.

A reader of The Herald is not clear in their experience and desires the prayers of The Herald family that they may know where they are, spiritually, and be brought into sweet submission to the will of the Lord.



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(Continued from page 1)

and thirsting after holiness of heart and righteousness of life.

If he tickles their itching ears with insinuations against the inspiration of the Bible, if he questions the authority of Moses, if he says a scientific age cannot believe in, and will not accept the New Testament statements concerning miracles, if he declares that we need not bother ourselves about the virgin birth of Christ, if he is eloquent on the subject of social uplift, if he offers no protest or makes no objection to the popular amusements of the worldly minded, if he says much about breadth of views and generosity of attitude toward all faiths and unfaiths, he can get much praise from a godless people who want some kind of religion for a bit of solace in their trouble, and on which to depend for a peaceable exit and safe future; but such a preacher is not a minister of God. He has entirely departed from the law and the testimony. There is no divine light in him. He is deceived and is a deceiver of the people.

It must not be forgotten that God must reign supreme in the hearts of his people; that Jesus called for self-denial and a whole-hearted consecration on the part of his disciples. Loyalty always, everywhere, must characterize the followers of Christ. However attractive or learned or eloquent, or affable and popular the man in the pulpit may be, when he departs from the law and testimony of the word of God we must refuse to hear him as the Lord's messenger.

The Psalmist has told us that while the Lord is great in his mercy "He will not always chide, neither will he keep his anger forever." The Holy Spirit can be grieved, and you may be sure that he is sensitive with reference to the inspiration of the Bible, the pre-existence, Godhead, work and teaching of our Lord Jesus Christ. Those people who listen with delight to false teachers, support and encourage them, may be sure that they are grieving the Holy Ghost, and there is being fulfilled in them the fearful prophecy of the Apostle Paul in the Second Epistle to the Thessalonians when he writes of the great deceiver, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of

the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

These are plain words, and very clearly set forth the danger of rejecting the truth. The Holy Scriptures are very clear in their teaching on the subject of regeneration. Many substitutes are being offered by men to take the place of our Lord's very positive declaration, "Ye must be born again." Men do not love the doctrine of the new birth. Proud, sinful human nature does not love repentance, surrender, confession, restoration and a complete abandonment and trust in the Lord Jesus alone for salvation and a patient, humble seeking until the Holy Spirit comes in gracious regenerating power. Hence, they turn to all manner of substitutes; not loving the truth, and rejecting the plain words of the Christ, they are given over to believe lies and to trust in the deceitful and comforting words of their false teachers.

The multitudes of unregenerated people who have been taken into the churches all over the nation are ready to receive the theories of infidels with reference to evolution, and be deluded and drawn away from the word of God. What can God do for a people who repudiate the words of his Son and run after the false teachings of men. His word is trampled under foot, his mercies are rejected, his regenerating power is spurned; he can but give such people over to believe a lie and in the end to be damned.

It is a well known fact that the Bible doctrine of the baptism with the Holy Ghost in his fiery, purging, cleansing and sanctifying power, has been very generally neglected, often positively repudiated in a vast number of the pulpits of this nation. In many instances it has been declared that it is impossible for anyone to be holy in this world, to live a life of righteousness, to be kept by divine power from sin. The law and the testimony of God have been fearfully ignored. Had the Protestant churches insisted on the power of Christ's cleansing blood, if they had kept before the people the divine proclamation that, "without holiness no man shall see the Lord," if these great truths, with the experiences, followed their faithful preaching, and obedience to them had been kept first and foremost in the American pulpits, and in the literature of the churches, they would have found a lodgment in the minds and hearts of the people and we would not be cursed with a fearful flood of infidelity, and running off after false doctrines, the wickedness and lawlessness that sweep the land.

Let me appeal with all the earnestness of my heart to those who read these words to stand for the law and for the testimony of the Lord, and to refuse to follow after, or to be led away by any one who does not remain true and steadfast to the Bible and the Christ of the Bible in all their religious testimony and teaching. Those who have the light of the Holy Spirit in them will give no uncertain sound with reference to the truth of the law and the saving power of the blessed gospel.

### Murder and Robbery.

Murder and robbery on a mammoth scale—that is what the invasion of China by Japan means. The bombardment of great cities from the air, with hundreds of thousands of helpless women and children torn to fragments, and multitudes of little children left without parents, home, or friends to starve amidst the ravages of their ruined places of abode, is brutal beyond words to describe.

The civilized nations of the world,—if we have any such nations—ought to put a stop to this heartless invasion. If the nations should notify Japan to stop at once, this wholesale

murder of innocent people, or she would be boycotted, absolutely cut off from any commercial relations with any civilized nation for a long period of years, Japan would be compelled to listen to reason.

It is a crime against God and humanity for civilized people to sit still, say and do nothing, when such merciless slaughter is going on and growing worse. Japan, in her conceit and aggressiveness, is a menace to world peace, to everything that is humane and hopeful for human progress and happiness.

If a boycott would not stop this wholesale murder, the nations ought to ship supplies into those devastated cities and wasted regions of China and save the little children and helpless women from starvation. I wish our American people would refuse to buy anything made in Japan, until this brutal murder is stopped.

### Cast Thy Burden Upon the Lord.

MRS. H. C. MORRISON.



N Psalm 55:22, we read: "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

David was in trouble, as many of us are sometimes; but he knew where to go for help; and not all of us know this, or at least we do not practice it. David's enemies were in hot pursuit after him, and he implores the Lord to "Give ear to my prayer, O God; and hide not thyself from my supplication." He was in dead earnest; he needed help, and that right now, and he implores the Lord to come to his rescue.

It is a great thing, when we are pressed on every side by the enemy, or it may be our enemies, to not fight back, but to seek refuge in the Rock of Ages, and let HIM fight our battles for us.

It is in this memorable Psalm that David cried, "Oh that I had wings like a dove! for then would I fly away, and be at rest." Some have said that David was a coward and wanted to run from his enemies; but we believe the main cause of his mournful prayer was that he wanted the place of solitude where he could commune with God and get away from the hustle and bustle of wickedness about him. He says, "I have seen violence and strife in the city. Wickedness is in the midst thereof; deceit and guile depart not from her streets."

But there was a personal grievance that David found hard to bear, for it was from a friend. Hear him: "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then would I have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance." No sorrow is much greater than to be betrayed by a friend, one whom we trusted and loved, and proves that he is an enemy in the hour of sore need.

Well, David found the secret of deliverance, when he said, "Cast thy burden upon the Lord, and he shall sustain thee." In our language, David would say, "Roll thy burden upon the Lord." This is another way of saying, "Cast all your care upon him, for he careth for you." What a wonderful invitation, and how slow we are to accept it. Jesus stood in his majesty and said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." None other has ever dared to give such a challenge to a burdened world, nor none other could have been able to meet the challenge when accepted. In the language of the song, "Take your burden to the Lord, and leave it there."

There are many happenings in our lives which are inscrutable to our finite under-

standing, but will, in the by and by, be made plain to us; which reminds me of the beautiful poem:

"If we could push ajar the gates of life,  
And stand within, and all God's working see,  
We might interpret all this doubt and strife,  
And for each mystery could find a key.

"But not today. Then be content, poor heart;  
God's plans, like lilies pure and white, unfold,

We must not tear the close-shut leaves apart—  
Time will reveal the calyxes of gold.

"And if, through patient toil, we reach the Land  
Where tired feet, with sandals loosed, may rest,

When we shall clearly know and understand,  
I think that we will say that 'God knew best.'"

### Want to Do a Good Deed?

Think for a few moments, of a few persons or homes that would be helped with a weekly visit of THE HERALD. Till January, 1938, for 25 cents.

### It Works Wonders.

Some years ago, says the *Public Leader*, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—worried and excited her to such a pitch and the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read the Bible more."

"But doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest. At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly care had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. In one month she went back to his office.

"Well," he said, smiling, as he looked at her face. "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?" For answer, the famous physician turned to his desk. There, worn and marked lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible."

"I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for a source of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure." "Yet I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where, if

tried, it would work wonders."

This is a true story.

The physician has died, but his prescription remains. It will do no one any harm to try it.

### The Christian's Happy Secret.

BY LESTER WEAVER.

Jesus Christ our Lord came to save souls first of all; but never failed as he passed by to relieve any suffering that he could relieve. Our unbelief makes it impossible for Jesus to relieve much of the world's suffering. But let's never forget that our prime business is to win souls for Jesus Christ. When in our humanitarian work we forget that fact, soon we are failing in our efforts to relieve distress. Knowing these things, the sight that thrills me most is a little group of people on a street corner trying to win some passerby for our Lord Jesus Christ.

Daniel says: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Men and women get tired merely ministering to needy people's bodies, if they forget that these bodies house immortal souls. But when we remember these perishable bodies are the temples of the Holy Spirit, then we have a zest for giving out food and clothing that other social workers know nothing of.

When the candy man, Mr. Huyler, in his day would go down to the Jerry McAuley Mission, he was in his glory leading the poor old lost bums to Jesus Christ. Did he believe in relief work? Certainly. But he knew full well that no relief work works till you lead the needy man or woman to Jesus Christ as a personal Savior. As far as we know Jesus did not heal people and send them off in their sins. Along with the health restored was the blessing added: "Thy sins are forgiven."

A fine Christian man who is a successful worker in a city mission told me that the most hollow mockery of a meeting he ever attended was some group called together to consider relief operations in which the souls of the people for whom the work was carried on were forgotten. As well-meaning as such projects may be in their inception they become heartless organized hypocrites. But the joy of the person who wins souls first of all, and along with that work ministers to people's physical needs is the Christian's secret. No unregenerate person believes this news of joy, because no unregenerate person can ever understand it. It is a secret shared only by that company of people who constitute the consciously redeemed.

(Continued from page 5)

weighing two thousand pounds, with tentacles ten to twenty feet in length—long enough to encircle a small craft.

When the devilfish travels, the tentacles are closed up like an umbrella, but if a victim is sighted, those great leathery arms open and grasp the object so quickly that escape is impossible. It hides itself in the most beautiful rock caverns; its presence is not detected even by a ripple on the surface of the sea. When lying quietly, the tentacles feel out in every direction. The first contact is a gentle brushing of the delicate ends; then the great cartilaginous arms are thrown around the victim. If one tentacle is not enough another one is thrown around quickly, and the victim is encircled with ligaments strong as steel. On the under side of these spidery arms there are two rows of cup-like sucking disks, large at the body, but get smaller as they reach the extremity. There are twenty-five in each row, fifty to each arm, making four hundred in all. These tubes can be thrust out or withdrawn at will; they are cylindrical, horny, livid. They are of such substance they can be thrust into the flesh of a victim more than an inch. These

sucking cups can draw every drop of blood from man or beast within its coils; they do not eat their victims, but absorb them. The arms are so slick and fibrous they cannot be cut with a knife. It is impossible to tear away from a devilfish; any attempt or struggle ends only in a firmer grasp. Every effort produces a tightening of the ligatures.

In the devilfish we have the best illustration of the processes of sin. It begins with the innocent, harmless touch, then the vise-like coils of habit, and finally, utter ruin. The beginning is apparently harmless and is scarcely given a serious thought; but the blood-sucking tentacles soon begin the drawing-out process from the encircled victim; character, will power and conscience are step by step drawn into the vicious maw of blighting sin. Just as a victim is helpless in the coils of the devilfish, so it is with the devilfish of sin. When the personality is drained by the deadening power of sin, as with the grip of the octopus, the poor wretch soon goes to the final devouring mouth, not to be eaten, but all that is worthwhile of life's finest and best is destroyed. When the devilfish finishes with its victim only a shadowy skeleton remains. Victims of sin are often above ground with only a skeleton of manhood left. Every godlike emotion is absorbed by this enemy. The devilfish first stupifies its victim, then paralyzes it; in like manner so operates the devourer of the soul.

There is one second of opportunity for a final and last chance of deliverance from the coils of the vampire of the sea—a moment of relaxation. This one half second Gilliat seized; with his left hand he plunged his knife to the hilt into the head of the devilfish; then so near was he to the blazing eyes that a chill of horror went to his soul; but he gave a furious, circling twist of his knife that caused the monster to have a shivering paroxysm, when the tentacles relaxed and fell away.

The only weapon that can match the hydra-headed monster of sin is the Damascus Sword of the Spirit driven to the hilt, "pricked to the heart" of guilt bringing a conscious realization of hopelessness of human merit. Such only can break the encircling grip of this silent, insidious destroyer. The tragedy of today is, that modern society no longer fears sin; it is just a pink tea affair. No danger; God is our loving Father. No danger. Be it far from us to so delude ourselves. Sin is the vampire of the soul; it first stupifies, then paralyzes. God save us from the satanic devilfish.

### MANN OF THE BORDER

is the title of a new book which has just come to our desk. It is a most interesting story of the work of a medical missionary in India, and Dr. Mann, the hero, is an outstanding Christian—himself, his will, his all, surrendered to the will of Christ. Even though he has won staunch friends among the heathen, he takes no issue against those who would be his enemies, stating that his work is to heal and save men instead of fight and kill them. One will fully appreciate the work of a medical missionary in heathendom after having read this book.

It has enough romance to make one gallop from one chapter to the next, and frankly, it is one of the best stories of the kind we have read. The writer of this notice started reading it about 8 o'clock and did not lay the book down until 12:30 when it was finished.

Send a \$1 bill to this office and get the book, read it, circulate it in your missionary society or Sunday school class, make of it a gift to some one.

Ernest Mann never faltered, and the more severe his tests the brighter shone his love for Christ and men. You will be a blessing to some one by placing this book in their hands.







## SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

### NOTICE!

(The Sunday School Lesson has been delayed, and I am giving the lesson this week from Arnold's Practical Commentary, which is always splendid and helpful.)—Editor.

Lesson III.—October 17, 1937.

Subject.—Christian Speech and Conduct.—James, Chapter 3.

Golden Text.—Let no corrupt communication proceed out of your mouth. Ephe. 4:29.

Practical Truth.—Speech is a power for good or evil, and should be carefully controlled.

Time.—Uncertain, but probably before A. D. 50.

Place.—The Epistle was probably written in Jerusalem.

Introduction.—The book from which our lesson is taken was written by James the brother of our Lord, who was also the brother of Jude, whose Epistle we studied last week. Various lines of evidence indicate that the Book of James was written early, in all probability before the Council of Jerusalem; and if this is true, it was the first book of the New Testament to be composed. This Epistle or homily consists almost entirely of exhortations concerning practical Christian living. It so closely resembles Christ's ethical teaching that it has been called "the Sermon on the Mount among the Epistles." There is a distinctly Jewish atmosphere about it, as we might expect from the great leader of the Jewish Christians in Jerusalem. In our lesson James points out, by means of a variety of illustrations, the power of the tongue and the importance of governing it aright.

### The Power of the Tongue.

James' whole discussion of the tongue is strongly characterized by figurative language. He virtually personifies the tongue, as though it were something distinct from man's true personality, which boasteth great things and which man vainly tries to tame. Strictly speaking, the tongue is merely a bit of flesh, without intelligence or moral character, the bodily organ of speech. And speech is under the control of the mind, and is one manifestation of a person's thinking and feeling. Hence when we speak of the power of the tongue, we mean the power of speech; and the control of speech, in turn, is effected by our whole personality, being intimately connected with the control of our thoughts and feelings, as well as of our volitions.

James depicts the power of the tongue by means of three illustrations. It is like the bit in the horse's mouth, with which one turns about its whole body. Again, it is like the rudder of a ship, which, though small, is able to control the movements of the vessel, and even enables it to hold its course in a rough sea. Lastly, it is like a little spark which ignites timberland and produces a raging forest fire. That there is tremendous power in speech for good or ill, or for the accomplishment of results which have no particular moral character, is readily apparent. Through the tongue men may be inspired to deeds of the loftiest patriotism, or they may be incited to commit crimes. In the home the tongue may be the means of

promoting love and fellowship, or by its incessant fault-finding it may make life hardly worth living. Neither does it take long for a bitter outburst of speech to produce an effect which may last for years, as it rankles in the memory. Of course there is something behind the tongue which explains its activities. Speech manifests one's mental and moral temper and reveals to no small extent the condition of the heart. The highest use to which speech can be put is to win men for Christ, and to promote the work of God.

### The Control of the Tongue.

James uses strong language to depict the power of the tongue for evil and its untameability, in contrast with the power to tame even the wild beasts of the earth. But the main point of his whole discussion is summed up in the assertion, "These things ought not so to be." He is not portraying an inevitable and necessary condition of things, but is pointing out evils which have appeared under his observation that they may be corrected. Neither is it at all reasonable to think that when he uses the pronouns "we" and "our" he actually regards himself as guilty of the evils criticised. James had such a reputation for eminent piety that he became known as "the Just," and the story arose that he spent so much time praying that his knees became hard like those of a camel. That his readers would regard him as guilty of cursing men, or of having a tongue full of deadly poison, is unbelievable. Rather, James uses the general expressions which he does, even including himself, probably in order to soften his reproofs and cause them to be the more readily taken to heart. Dr. A. T. Robertson truly said, "This is the picture of the tongue in its natural state, the tongue of the unregenerate man. The Spirit of God can cleanse a man's mouth." "One must not forget that, while the tongue can be set on fire of hell, it can also be touched by a live coal from God's altar. . . . The tongue can be set on fire of heaven and can pass on the holy fire of God from soul to soul" (Studies in the Epistle of James). When the Spirit of God is given control of a man's life there will be such an inward cleansing that speech and all other outward acts will be affected thereby. Then one can measure up to the standard required by Paul in our Golden Text: "Let no corrupt communication proceed out of your mouth."

### Explanatory Notes.

Verse 1. **Be not many masters.**—"Be not many of you teachers" (R. V.). Let not many in the church assume the role of teachers, perhaps thus trying to display their powers when they are really unqualified. The greater condemnation.—"Heavier judgment." The person who undertakes to teach assumes a heavy responsibility and will be judged accordingly.

V. 2. **We offend all.**—"We all stumble" (R. V.). The metaphorical meaning of the Greek word translated "stumble" is, according to Thayer's Lexicon, "to err," "to make a mistake," or "to sin." Moffatt translates it, "make a slip." As regards mis-

takes, we all are subject to them. There is no such thing as human inability. As regards deliberate sins, numerous passages in the New Testament teach that we may be saved and kept from them by divine power. In our lesson of last week Jude said, "Now unto him that is able to guard you from stumbling" (Jude 24, R. V.). If any stumbleth not, etc.—The natural implication of this sentence is that there are some who do not stumble in word, but are able to bridle the whole body. This suggests that the expression "we all" in the preceding clause may not be intended in strict literality. Note that, so far as the form of statement goes, James even includes himself with those who curse men (verse 9).

V. 5. **How great a matter.**—Literally, "how great a forest." 6. The tongue is a fire.—The power of the tongue for evil is thus graphically set forth. Compare Prov. 16:27. The course of nature.—"The wheel of nature" (R. V.). The fire may spread "till the whole cycle of human life is in flames."

V. 7. **Every kind of beasts . . . is tamed.**—"A justifiable hyperbole. James uses the language of Oriental exaggeration" (Robertson). But his assertion is essentially true. 8. The tongue can no man tame.—A general statement to which there may be exceptions, even apart from divine grace. In any case the power of God can enable a man to do what he cannot do of himself. Unruly evil—"Restless evil." 12. **No fountain both yields salt water and fresh.**—So the man who curses his fellows cannot truly praise God, no matter how much lip-service he renders.

V. 13. **Good conversation.**—"Good life" (R. V.). Talk is cheap; but a man shows what he is by his life and the spirit he manifests. 17. **First pure.**—Purity is from above; it is not native to man. 18. **And the fruit,** etc.—"And the peacemakers who sow in peace reap righteousness" (Moffatt).

### METHODIST APPOINTMENTS.

Elizabethtown, Ky., Sept. 26.—Telling his audience of 2,500 "the church is the ultimate agency by which the Nation will be saved from dominating forces of evil," Bishop U. V. W. Darlington, Huntington, W. Va., presided today at the closing session of the Louisville conference of the Methodist Episcopal Church, South.

Because the quadrennial meeting of the general conference of the Methodist Episcopal Church, South, will be held next May at Birmingham, the Louisville group this year was occupied more than usual with conference affairs.

### Ten Delegates Named.

The conference elected five lay and five clerical delegates to the general conference meeting, voted for unification of the three branches of American Methodism and drew up a series of resolutions for presentation at the Birmingham conference session.

Reports submitted showed that the conference had enjoyed a much better financial year despite setbacks by the recent Ohio River flood and had gained more than 1,000 persons in conference church memberships.

Assignments of the 160 pastors in the conference to posts for the ensuing year were announced by Bishop Darlington.

Appointments were announced as follows:



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Presiding elder, S. J. Henninger; Albany, C. B. Rayburn; Bear Creek, Jefferson Faver; Burkesville, C. E. Perkins; Campbellsville Circuit, V. V. Capps; Campbellsville, R. V. Bennett; Cane Valley, Earl Sipes, supply; Casey Creek, Earnest Dixon, supply; Clinton, Minford Hicks, supply; Columbia, E. W. Gamble; Elkhorn, T. C. Morrison; Glasgow Circuit, J. W. Moore; Gradyville, Russell Ireland; Greensburg, J. W. Rayburn; Jamestown, Howard Obanion, supply; Mannsville, J. W. Caughron; Mill Springs, L. E. Woodcock, supply; Monticello, W. F. Huddleston; Peytonburg, R. S. Glidewell, supply;

Pickets, L. C. Risen, supply; Pierce, Claud Squires, supply; Renox, Holman Cowherd; Russell Springs, Verner Blair; Summersville, Roscoe Tarter, supply; Tompkinsville, K. R. Dillon; Wayne Circuit, J. A. Humble, supply; West Monticello, R. H. Bow, supply; President Lindsay Wilson Junior College, A. P. White; Student University Wisconsin, Virgil Long; General Evangelist, W. E. Thomas; District Missionary Secretary, W. F. Huddleston.

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Street, W. P. Gordon; Jeffersonton and Mt. Holly, G. P. Robertson; Marcus Lindsay, R. L. Sleamaker; Middletown, B. M. Currie; Mill Creek, J. S. Curry; Morton Memorial, J. W. Lewis; Oakdale, E. C. Lampton; Portland, G. P. Dillon; St. Luke's, W. H. Hickerson; St. Paul's, W. B. Campbell; Shelby Park, A. P. Lyon; Temple, H. H. Jones; Virginia Avenue, J. C. Rawlings; West Broadway, S. A. Arnold; Student Yale University, H. M. Johnson; Conference Evangelist, T. T. Frazier; Executive-extension Secretary, H. R. Short; Missionary to Japan, S. E. Hager; Recreation Director, General Board Christian Education, E. O. Harbin; Professor Kentucky Wesleyan College, W. E. Cassell; Conference Director Golden Cross, R. W. Raaf; District Missionary Secretary, W. P. Gordon.

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### PERSONALS.

Dogris Gilbert writes: "We certainly enjoy The Herald; not only our immediate family, but the entire community is carried away with it. It is doing a great work. I know of several whose lives have been changed by reading The Herald and many have been brought closer to the Lord and are doing a better work for the Master through the influence of The Herald. I hope the paper will continue to grow and reach more each year."

The Beck Brothers, 1370 So. Third St., Louisville, Ky., are being used in revival work in Illinois. They will be engaged for some time in that section and have calls to return next spring. These earnest preachers go when they have calls, and go when they don't have calls, anywhere the Lord opens up the way, as they have a tent which has been used in many successful meetings.

Rev. J. R. Parker, of Wilmore, Ky., preached the concluding sermon in the revival in the Myrtle, Miss., Church last evening. He had gone to bat twice a day for ten days, making a home run for his Master each time. His messages, the power of his sermons, of his prayers, of his personal work, stirred Myrtle Church. The power of pentecostal grace poured forth from the power-house of God every day. Converts and those who had for many years led active lives of work in Christian fields felt the power of God in their lives. It was a great time, a great meeting, a great season. Many are the witnesses in

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the Myrtle Church and the Myrtle Circuit, as well as neighbors of other churches, who are happy to testify to the glorious good accomplished by the preaching of this man of God.—Mrs. R. W. Griffith, Music Director.

Taylor University, Upland, Indiana, has opened her ninety-second year with an increased student attendance; seventy-five more in the college than at this same time last year. Professor James W. Pugsley, with his Doctorate from Cornell University of Ithaca, N. Y., has been added to our staff for this year.—Robert Lee Stuart, President.

In a recent issue of The Herald a young woman who said she was homeless and discouraged, asked for prayer that her experience might not wane. Mrs. J. B. Parrish, Winchester, Ky., Rt. 1, wishes to get in touch with this young woman, so if she should see this notice please write to Mrs. Parrish, at above address.

Revival services will begin in the Free Methodist Church, Eldorado, Ill., October 6, continuing until October 24. Rev. Edward Wyman will conduct the meeting. Prayer is requested for the meeting, and all in near-by towns are invited to attend.

### SANTA CRUZ, CALIFORNIA.

The Ferguson-Csehy Evangelistic Party opened here Thursday night

with good attendance and evidence of real live spiritual interest. Each meeting increased in attendance and power; the messages by Brother Ferguson were keen with the vital word of God and persuasive in spiritual appeal. Quite a number sought and found the Lord in old-time repentance and conversion, and also a number came for the sanctifying work of the Holy Spirit. I must also say that the music contributed by Brother and Sister Csehy was honored and greatly used of the Holy Spirit in preparing the hearts of the people for the messages following. God has richly endowed these two consecrated musicians.

J. F. Dimmick.

### BROOKLYN HOLINESS CONVENTION.

October 29 to November 7, 1937.

The twenty-second annual session of the Brooklyn Holiness Convention will be held in the auditorium of the Central Branch Y. M. C. A., 5 Hanson Place, Brooklyn, N. Y. Evangelist, Rev. Paul S. Rees; Music in charge of Rev. Marion R. Whitney and Beverly Shea; Chalk-talk artist, H. Willard Ortlip; Chairman, Rev. John A. Dur-yea. For particulars write to Charles M. Windels, Secretary, 179 Marcy Ave., Brooklyn, N. Y.

Some shut-in that you know would appreciate a weekly visit of The Herald till January, 1938 for only 25c.



## EVANGELISTS' SLATES.

**ANDREWS, OTIS G.**  
(710 N. 7th St., Memphis, Tenn.)

**ARMSTRONG, C. I.**  
(Chazy, N. Y., Box 96)

**BECK BROTHERS**  
(1570 So. 3rd St., Louisville, Ky.)  
Glasgow, Ky., October 3-24.

**BENNETT, FRED E.**  
(1821 Steyer Ave., Flint, Michigan)

**BLACK, HARRY**  
(511 Coleman Ave., Los Angeles, Calif.)

**BRASHER, J. L.**  
(Attalla, Ala.)  
Ft. Wayne, Ind., Oct. 10-24.  
Boaz, Ala., Oct. 27-31.  
Stuart, Neb., November 10-24.  
Wauwata, Neb., Nov. 26-Dec. 12.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)  
Snydertown, Pa., Oct. 31-Nov. 24.  
Open—Nov. 28-Dec. 12.

**BUSSETT, M. M.**  
(2210 Del Mar Ave., Wilmar, Calif.)

**BUSH, RAYMOND L.**  
(Evangelist, P. O. Box 45, Sebring, Ohio.)  
New Kensington, Pa., October 2-30.  
Findlay, Ohio, November 3-14.  
McDonald, Pa., November 18-28.

**CALLIS, O. H.**  
(905 Lexington Ave., Wilmore, Ky.)

**CARNES, B. G.**  
(Wilmore, Ky.)  
Herndon, Ky., Oct. 4-17.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CHURCH, JOHN R.**  
(Rt. 4, Winston-Salem, N. C.)  
Winston-Salem, N. C., October 10-20.  
Charleston, W. Va., Oct. 24-Nov. 7.  
Minneapolis, Minn., November 14-28.

**COUCHENOUR, E. M.**  
(145 Canton Ave., Washington, Pa.)  
New Philadelphia, Ohio, Oct. 3-17.  
Sheridan, Ind., October 18-31.  
Coldwater, Mich., November 2-18.  
Omaha, Neb., Nov. 21-Dec. 5.

**COX, W. E.**  
(112 Silver Ave., Greensboro, N. C.)  
Coshocton, Ohio, Oct. 12-31.

**CROUCH, EULA B.**  
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1.)

**CROUSE, J. BYRON**  
(Wilmore, Ky.)

**CUNNINGHAM, MOODY B.**  
(Box 2372, DeSoto Sta., Memphis, Tenn.)

**DEWEERD, JAMES A.**  
(Gaston, Indiana)  
Lancaster, Ind., Sept. 26-Oct. 24.  
Hagerstown, Ind., Oct. 24-Nov. 7.  
Sheridan, Ind., Nov. 8-28.

**DICKERSON, H. N.**  
(2808 Newman St., Ashland, Ky.)  
Ironton, Ohio, Oct. 10-24.  
Hamilton, Ohio, Oct. 26-Nov. 7.  
St. Louis, Mo., November 9-21.  
Huntington, W. Va., Nov. 23-Dec. 5.

**DONOVAN, JACK**  
(1250 So. First St., Frankfort, Ind.)  
Woodbury, N. J., Oct. 3-17.  
Prattsburg, Pa., Oct. 24-Nov. 7.  
Pittsburgh, Pa., November 14-28.

**DUNAWAY, O. M.**  
(Care Oliver Gospel Mission, Columbia S. C.)

**DUNKUM, W. B.**  
(1353 Hemlock St., Louisville, Ky.)

**EDWARDS, L. T.**  
(Accordianist, Preacher, Song Leader, Illustrated Messages, 624 N. A. Blackwell, Okla.)

**FAGAN, HARRY AND CLEONA.**  
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**FERGUSON, DWIGHT H.**  
Ferguson—Cashy Evangelistic Party.  
(Damascus, Ohio)  
San Diego, Calif., Oct. 7-24.  
Fresno, Calif., Oct. 27-Nov. 7.  
Oakland, Calif., November 14-28.

**FINGER, MAURICE D. AND WIFE**  
(Linton, N. C.)  
Ottawa, Ill., Oct. 10-24.  
Dover, Del., Oct. 31-Nov. 14.  
Charleston, W. Va., Nov. 21-Dec. 5.

**FLEMING, BONA**  
(2852 Hackworth, Ashland, Ky.)  
Muncie, Ind., Sept. 27-Oct. 10.  
Columbus, Ohio, Oct. 17-31.  
Dayton, Ohio, Nov. 1-14.  
Martinsville, Ind., Nov. 15-28.  
Ponce City, Okla., Nov. 29-Dec. 12.

**FLORENCE, L. O.**  
(208 So. Walnut Ave., Wilmore, Ky.)

**FOWLER, W. C.**  
(427 N. Seventh St., Cambridge, Ohio)  
Battle Creek, Mich., Sept. 27-Oct. 10.  
Ann Arbor, Mich., Oct. 11-24.

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Olivet, Ill., Oct. 6-11.  
Toronto, Ontario, Oct. 18-31.  
Charleston, W. Va., Nov. 7-21.  
Ft. Wayne, Ind., Nov. 23-Dec. 5.

**GALLOWAY, GEO. H.**  
(115 Rebs. Ave., Mansfield, Ohio)  
Oregon City, Ore., Oct. 5-17.  
Kallispel, Mont., Oct. 18-24.  
Lewistown, Idaho, Oct. 26-Nov. 7.

**GIBSON, JAMES**  
(1029 O'Fallon Ave., Bellevue, Ky.)  
Akron, Ohio, Sept. 26-Oct. 10.  
Akron, Ohio, Oct. 31-Nov. 14.

**GOODMAN, E. L.**  
(1015a Mich., 405 1/2 W. Wash. St.)  
Richmond, Va., Sept. 6-Oct. 10.  
St. Louis, Mo., Oct. 17-31.  
Armbrust, Pa., Nov. 7-21.

**GREGORY, LOIS V.**  
(Sewiskley, Pa., Rt. 1.)  
Rex, Pa., October 5-24.

**HAMES, J. M.**  
(Greer, South Carolina)

**HAYNES, M. W.**  
(Chisney, Indiana)  
Open dates.

**HOBBS, E. O.**  
(Willow Hill, Ill.)

**HORTON, NEAL**  
(Rineyville, Ky.)  
Bingen, Pa., Oct. 3-17.  
Anawalt, W. Va., Oct. 24-Nov. 7.

**HOOPER, L. S.**  
(Tionesta, Pa.)  
Lavelle, Pa., Nov. 23-Dec. 5.

**HODGINS, G. ARNOLD**  
(Wilmore, Ky.)

**HOPKINS, W. F.**  
(Rt. 3, Winchester, Ky.)

**HUDNALL, W. E.**  
(611 East 7th St., Savannah, Ga.)  
Open dates in October.

**HUDSON, OSCAR AND NETTIE**  
(2223 Troost Ave., Kansas City, Mo.)  
Frankfort, Ky., Oct. 5-17.

**HUFFMAN, JOHN A.**  
(Evangelist, 302 Morton Blvd., Marion, Ind.)

**HUMMEL, ELLIS**  
(Cincinnati, N. Y.)  
Bloomington, Ind., Sept. 29-Oct. 17.  
Columbus, Ind., October 19-31.  
Hope, Ind., November 1-14.

**HUTCHERSON, CY**  
(Glasgow, Ky.)  
Whiteford, Md., Oct. 1-10.  
Oxford, Pa., Oct. 12-24.  
Delta, Pa., Nov. 18-28.  
Jarrettsville, Md., Nov. 29-Dec. 12.

**JAMES, MR. AND MRS. RUSSELL**  
(Lucerne Mines, Pa.)

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Covington, Ky., Sept. 27-Oct. 10.  
B. McKeesport, Pa., Oct. 11-24.  
Seattle, Wash., Oct. 28-Nov. 10.

**JOPPIE, A. S.**  
(638 So. Park, Owasso, Mich.)  
Indianapolis, Ind., Sept. 26-Oct. 10.  
Marion, Ind., Oct. 11-24.  
Moers, N. Y., Oct. 31-Nov. 14.  
Akron, Ohio, November 18-28.

**JUSTUS, KARL B.**  
(Evangelist, Brown's Hillcrest Home, Indiana, Pa.)  
Prophetstown, Ill., Sept. 26-Oct. 5.  
Geneseo, Ill., Oct. 11-24.  
Newark, N. J., Nov. 21-Dec. 5.

**KELLER, J. ORVAN AND WIFE.**  
(Evangelist, Singers, with Hawaiian Music, Beloit, Kansas)  
Spokane, Wash., Sept. 22-Oct. 10.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)  
Valentine, Neb., Oct. 10-31.

**KNIPPERS TRIO.**  
(Lawrenceburg, Tenn.)  
Little Rock, Ark., Oct. 5-8.  
Ft. Wayne, Ind., Oct. 10-22.  
Roanoke, Va., Oct. 24-Nov. 7.  
Charleston, W. Va., Nov. 9-21.

**KUTCH SISTERS**  
(Singers and Playing Evangelists, 797 McKeesport, Pa., Sept. 26-Oct. 10.)  
Johnstown, Pa., October 1-10.  
Chambersburg, Pa., Oct. 17-31.  
Reamstown, Pa., November 2-7.  
York, Pa., November 9-21.

**LACOUR, E. A.**  
(University Park, Iowa.)  
Portland, Oregon, Sept. 12-Oct. 31.  
Streeter, N. D., Nov. 7-28.

**LEWIS, M. E.**  
(Evangelist, 421 So. 10th St. Terre Haute, Ind.)

**LEWIS, M. V.**  
(317 N. Lexington Ave., Wilmore, Ky.)  
Godfrey, Ill., Oct. 3-17.  
East St. Louis, Ill., Oct. 17-31.  
Godfrey, Ill., November 1-21.  
Columbus, Ohio, Nov. 22-Dec. 5.

**LEWIS, RAYMOND**  
(Song Evangelist, Van Wert, Ohio)

**LEWIS, O. H. JACK AND WIFE**  
(Oregon, Wis.)

**LINCOLN, E. F.**  
(Gary, Indiana)  
Irwin, Pa., Oct. 4-17.  
Charleston, Pa., Oct. 18-31.  
Memphis, Mich., November 1-14.  
Bay City, Mich., Nov. 15-18.

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Pa.)

**McAFEE, H. E. AND WIFE.**  
(Flovilla, Ga.)

**McGHEE, ANNA E.**  
(280 S. Firestone Blvd., Akron, Ohio)  
Calcutta, India, Sept., Oct., Nov.

**McNEELY, PAUL R.**  
(Deputy, Indiana)  
Indianapolis, Ind., October 12.

**MILBY, E. CLAY**  
(Greensburg, Ky.)  
Greensburg, Ky., Oct. 3-17.  
Sapulpa, Okla., Oct. 17-31.

**MILBY TWINS (Boys)**  
(Singers and Musicians, Greensburg, Ky.)  
Richmond, Ky., October 4-18.  
Somerest, Ky., October 17-31.  
Chelvan, W. Va., November 1-14.  
Lexington, Ky., November 15-28.

**MILLER, JAMES**  
(Tulsa, Okla., Sept. 26-Oct. 10.)  
Akron, Ohio, Oct. 17-31.  
Fostoria, Ohio, November 1-14.

**MONTGOMERY, LOYD**  
(4004 Hulman St., Terre Haute, Ind.)  
Aurora, Ind., Sept. 10-Oct. 3.  
Wabash, Ind., October 6-24.  
Marion, Ind., Oct. 24-Nov. 7.  
Elwood, Ind., November 14-28.

**MORROW, HARRY W.**  
(Manville, Illinois.)

**MYERS, CASSIUS L.**  
(Lock Box 235, Ulster, Pa.)

**MULLEN, WALTER L.**  
(1575 Beall Ave., Wooster, Ohio)  
Warren, Ohio, October 3-17.  
Youngstown, Ohio, October 18-21.  
Pawtucket, R. I., and other New England churches, Nov. 1-Dec. 12.

**MURPHY, B. W.**  
(Trevecca Nazarene College, Nashville, Tenn.)  
Hammond, Ind., Sept. 26-Oct. 10.  
Norwood, N. C., Oct. 12-24.  
Greelsboro, Ky., Oct. 29-Nov. 7.  
Monticello, Ky., Nov. 9-21.

**NETTELTON, GEORGE E.**  
(302 E. Nineteenth St., Sioux Falls, S. D.)

**OVERLEY, E. R.**  
(3264 Del. Ave., Cincinnati, Ohio.)  
Robinson, Ill., Oct. 10-31.  
Eldorado, Ill., Oct. 31-Nov. 21.  
Johnston City, Ill., Nov. 22-Dec. 12.

**OWEN, JOSEPH**  
(Boaz, Ala.)

**OWEN, JOHN F.**  
(124 West 8th Ave., Columbus, Ohio.)  
Lancaster, Pa., Oct. 3-17.  
Boaz, Ala., Oct. 27-31.  
Roanoke, Va., Oct. 31-Nov. 4.  
Waynesboro, Ga., November 15-28.

**PAPPAS, PAUL JOHN**  
(314 Dison St., Tarpos Springs, Fla.)  
Madison, Fla., Oct. 3-17.  
Lake Placid, Fla., November 1-14.  
Pt. Valley, Ga., October 18-31.  
Cottondale, Fla., November 15-30.

**PARKER, J. B.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Anderson, S. C., Oct. 10-24.

**PATRONE, D. E. AND LEOLA**  
(Evangelist and Violinist, 116 N. Dawson St. Uhrichsville, Ohio)  
Mineral, Ohio, Sept. 27-Oct. 11.  
Uhrichsville, Ohio, Oct. 11-24.

**PAUL, JOHN**  
(University Park, Iowa)  
Jonesboro, La., Oct. 3-10.  
Chicago, Ill., Oct. 12-28.  
North Chili, N. Y., Oct. 28-29.

**POOOCK, B. H.**  
(123 Parkman Rd., N. W., Warren, Ohio)  
Howard, Ind., Sept. 26-Oct. 10.  
Portsmouth, Va., Oct. 11-24.  
Vanderbilt, Pa., Oct. 31-Nov. 14.

**PRATT, W. H.**  
(Rt. 2, Box 354, Terre Haute, Ind.)  
Janesville, Ill., Sept. 29-Oct. 17.  
Elizabeth, Pa., Oct. 19-31.  
Byrnedale, Pa., Nov. 2-14.  
Clairton, Pa., Nov. 15-28.  
Beallville, Pa., Nov. 30-Dec. 12.

**QUINN, IMOGENE**  
(900 Tuxedo St., Indianapolis, Ind.)  
DuQuoin, Ill., Sept. 26-Oct. 10.  
Rushville, Ind., Oct. 17-31.  
Muncie, Ind., Nov. 1-21.

**REES, PAUL S.**  
(619 E. 4th St., Kansas City, Mo.)  
Port Huron, Mich., Sept. 26-Oct. 10.  
Brown City, Mich., October 10-24.  
Brooklyn, N. Y., Oct. 25-Nov. 7.  
Jackson, Mich., November 14-28.  
Muskegon, Mich., December 5-19.

**RHAME, JOHN D. AND WIFE.**  
(Rt. 2, Box 94, Millville, N. J.)  
Bethlehem, Pa., Oct. 6-17.

**RICHARDSON, M. E.**  
(Wilmore, Ky.)

**RIDGUE, G. W.**  
(108 Yale Road, Audubon, N. J.)

**ROBERTS, E. F.**  
(221 Belview Ave., Wilmore, Ky.)

**ROBIE, L. C.**  
(Sky-Pilot—Fides Gospel Ship, Preacher, Trombonist, Accordionist, Singer, Union Springs, N. Y.)  
Baltimore, Md., October 17.  
Kennard, Pa., November 14.

**SANDERS, HERBERT W.**  
(1835 N. Park Ave., Philadelphia, Pa.)

**SHANK, MR. AND MRS. A. A.**  
(226 S. Harris Ave., Columbus, Ohio)

**SHAW, BLISS R.**  
(Song Evangelist, 1463 108rd Ave., Oakland, Calif.)

**SMITH, L. D.**  
(Evangelist, Singer and Young People's Worker, Asbury College, Wilmore, Ky.)

**SPILMAN, LUCY MAHAN**  
(Harrodsburg, Ky.)

**STUCKY, N. O.**  
(106 So. Liberty Ave., Delaware, Ohio)

**SWEETEN, HOWARD W.**  
West Chester, Pa., October 3-17.  
Baltimore, Md., Oct. 18-31.  
Washington, D. C., November 1-14.  
Media, Pa., November 16-18.

**TERRY, THOS. L.**  
(Preacher and Singer, Rosedale, Ind.)  
Pontiac, Ill., Oct. 3-24.  
Berne, Ind., November 7-28.

**TILLMAN, CHARLIE**  
(Adairville, Ga., October 10-24.)

**TRAYN, J. O. AND DOROTHY**  
(328 S. Lorraine St., Wichita, Kan.)  
Wichita, Okla., Sept. 27-Oct. 1.  
Florence, Colo., October 3-17.  
Las Animas, Colo., Oct. 24-Nov. 7.  
Marsing, Idaho, Nov. 14-Dec. 5.

**VANDALL, N. B.**  
Flint, Mich., Sept. 26-Oct. 10.  
Pittsburgh, Pa., Oct. 14-24.  
Oklahoma City, Okla., Oct. 31-Nov. 14.

**VAN HOUGHTON, E.**  
(307 N. Walnut St., Wilmore, Ky.)  
Warsaw, Ohio, Sept. 20-Oct. 3.  
Cincinnati, Ohio, Oct. 4-17.  
Reserved—November 1-7.  
Open date—Nov. 8-21.

**VANDERSALL, W. A.**  
(1208 N. Cory Street, Findlay, Ohio)

**WADE, LAWRENCE AND WIFE**  
(101 Alton Ave., Indianapolis, Ind.)  
Charlevoix, Mich., Sept. 15-30.  
Cambridge, Md., Oct. 3-17.  
Christfield, Md., Oct. 24-Nov. 7.  
Laurel, Del., Nov. 8-21.  
Allentown, Pa., Nov. 22-Dec. 5.

**WASHINGTON, CHARLES N.**  
(Martins Ferry, Ohio.)

**WHALEN, CLARENCE W.**  
(Cynthiana, Ky.)

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
October—open.

**WILEY, A. M.**  
(223 E. Wisc. St., Jamestown, N. Dak.)

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
Roanoke, Va., Oct. 3-17.  
Wichita, Kan., Oct. 21-Nov. 7.  
Greenville, Ill., November 9-21.  
Burnips, Mich., Nov. 23-Dec. 5.

**WOODWARD, GEORGE F.**  
(421 Dean St., West Chester, Pa.)  
Monongahela, Pa., Sept. 10-Oct. 3.  
Cumberland, Md., Oct. 4-17.

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Yes, I know one who should have  
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## RICHLAND HOLINESS CAMP MEETING.

The 6th Annual Camp Meeting held at Beulah Park, Richland, N. Y., has again come and gone into history a record of which will be revealed at the last great day. We sincerely believe that the population of that eternal city was substantially increased through the effort of this wonderful camp meeting.

Because of the absence of Rev. T. M. Anderson the first week, our Young People's Worker Miss Janie Bradford, most willingly and efficiently took his place, with Rev. Warren C. McIntire our other evangelist. The messages were plain and direct and to the point, which brought one of the finest demonstrations of conversion from the very first night it has been the privilege of the writer to see in several years. The victory in most cases at the altar was not so easily won but required a real battle, with the unusually earnest seekers who presented themselves determined to go through reinforced by the soul-burdened prayers of the saints; real Bible experiences were obtained which will last in the years to come and will, with the continued earnest co-operation of the seekers, establish them so that a yearly pilgrimage to the altar will be unnecessary.

Brother McIntire had one of the most efficient methods of altar work the camp has ever experienced. As the seekers came, the ladies were directed to one end of the altar and the gentlemen to the other. This proved a blessing and, added to this, was the advice to the seeker to deal with God and not man. It is because of this method that the hard battles which would ordinarily have ended in defeat were turned into victory.

The arrival of Brother Anderson added new life to the camp. His love and kindness, with his Bible exposition, were enjoyed and profitable to all. His messages revealing God's great love to mankind had the effect of uniting the vast crowds that came to the services and stimulated a desire to reveal more of God's love to a lost world. One of the high lights of the camp was on the last Sunday afternoon when the seekers began to come to the altar before the sermon was over. No altar call was necessary. Before the audience was dismissed the altar and three long benches were filled with sobbing, crying seekers. In the opinion of the writer, after careful observation, nearly every one obtained the desired experience.

One of the blessings of the camp was the privilege of having Sister Janie Bradford with us. Her kind understanding and deep spiritual experience added to the sweetness of the fellowship of the saints and displayed herself in the Young People's meetings where several were saved and sanctified. One interesting case was that of an Indian lady who was most beautifully sanctified, making her peace and election an established fact.

The writer was especially interested in the Children's worker, Miss Pearl Humphrey, because his own daughter was sanctified in her meeting. For what it was the privilege of the writer to see and hear, the work of Sister Humphrey will continue to affect the minds and lives of her children in the years to come.

Our songleader, E. Clay Milby, and his good wife who ably presided at the camp, rendered the same efficient leadership they have for the past five

years. Through their effort at the altar many souls can credit victory.

In writing this report a sadness steals in my heart because even the best of friends must part. Brother Anderson, Brother McIntire, Brother and Sister Milby will not be with us next year. Their fellowship has been beautiful and I believe that I am expressing the feeling of all when I say we wish them Godspeed. May their souls be richly blessed of the Lord and pray that it may be his will that they may be with us sometime in the future.

The spirit displayed by the people on the grounds was not marred from the beginning to the end of camp, for which we praise God. It is surely beautiful to see such Christian love and fellowship displayed during a camp which accounts for the splendid results obtained.

The food served at the dining-room received the compliments of all. It was served under the direction of Brother Byron Smith. A spirit of prayer prevailed in the dining-room.

With the grounds in such a state of cleanliness and the rooms spotlessly clean, much credit is due the Superintendent of grounds, Brother A. G. Eiss. The necessary budget was easily raised, for which we are thankful. May God reward the givers greatly.

We close this report expressing our loss because some of the older saints who have meant so much in the way of encouragement were not at the camp this year, having transferred their membership to that heavenly meeting there awaiting the coming of us who still have many battles to fight and victories to win. May God give us the courage to complete the journey by his grace.

Orville Shafer, Reporter.

"YE ARE CHRIST'S."

This good English writer, J. T. Mawson, writes to lead to fruitful and happy discipleship. He starts with Discipleship and uses the Twenty-Third Psalm in a new, refreshing way. Adorning the Doctrine is from Titus, a splendid exegetical exhortation, Great Signs tell of seen salvation; of testimony by one who saw. "of the privilege to see Jesus crowned with glory, honor, and the blessed hope." "We shall see him as he is." At his feet declares deliverance; "Ye are Christ's"—his possession; his claims absolute; he is our Lord. Trading for our Lord stresses responsibility and stewardship. The Lord's Yoke—and grace, the writer adds, "show us how it can be easy and the burden light." The bright shining of a Candle stresses the single eye, and the help to know and do things that will bear the Eternal light. These and the other messages of this brother in the Lord across the seas will help every reader. 80 cents. Write at once to The Herald.

ALL I HAVE IS THINE.

Commandant L. Gaugh, D. D.

Jesus tells us of a certain family that have become famous and well known wherever the word of God has gone. This family consisted of the father, the elder brother and the younger brother whom we commonly term the prodigal son. Profound thinkers have had much to say about the prodigal, but not much thought has been directed toward the "elder brother."

He had a good home, enjoyed food

and shelter, lived and associated with the father and was showered with love in abundance. He was not a bad boy. It is evident that he stayed at home and caused his father no worry over his habits and whereabouts. His obedience to parental authority is outstanding. He was an industrious, hard-working young man. When he said to his father, "Lo, these many years have I served thee, neither transgressed I at any time thy commandments," his father did not contradict the statement.

In this narrative in Luke 15, it is evident that the father mentioned is a type of God, full of riches, mercy, grace and truth. The prodigal is a type of the backslider, or the one who has once been in divine favor and wandered away. Then the elder son is a type of many professors of today who work hard along certain lines of endeavor, live fairly moral lives, complain a little of their brethren, and do not realize their possibilities in grace, and live far below their privileges.

This elder son had a longing for one little goat to prepare a barbecue for his friends, when his father was rich and he could have had seventeen fat steers and forty-two sheep any time he wanted them. His father comes out to court him to the feast now prepared, saying, "Son, thou art ever with me, and all that I have is thine." If he rightly understood this he probably had a big feast and a great time not many days hence.

Let us who are children of the Father be encouraged. Many, I fear, are like the elder brother, live far below their privileges. They pray in the morning and say "Our Father," and then go away and act like orphans.

The story is told that in one of J. Wilbur Chapman's meetings a man arose and gave the following testimony: "I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and asked him for a dime. As soon as I saw his face I recognized my old father. 'Father, don't you know me?' I asked. Throwing his arms around me he cried, 'I have found you! I have found you! all I have is yours.' Men, think of it, that I, a tramp, stood asking my father for ten cents, when for eighteen years he had been looking for me to give me all he was worth."

Is it not true many times we fail to recognize the riches of his grace, his mercy and his love, and ask for, hence only receive, by the thimbleful, when we should be receiving oceans of blessings. Surely we believe that wonderful promise which we find in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

Ye saints of God, lift up your heads. God still lives and is able to do exceeding abundantly above all we can ask or think. 'My God shall supply all your needs according to his riches in glory by Christ Jesus.'

"Ye fearful saints,  
Fresh courage take,  
The clouds ye so much dread  
Are big with mercies  
And shall break  
With blessings on thy head."

## "CHRIST, THE LORD."

A series of three booklets of great value but short and easily read, and studied, (as they should be), treating different aspects of the series title, "Christ, the Lord," is issued by Zondervan, and written by Evangelist W. E. Hottel, principal writer for The Bible Expositor and Illuminator. The price is 15 cents each. Send 45 cents to The Herald for all of them.

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The Marvel of Christ's Prophetic Ministry, the second booklet, stresses the great importance of following Christ's wonderful teaching on this important phase of his public teaching. Oft misunderstood, and misapplied, the simple and practical every day, helpful lessons are missed in a maze of theorizing. No theories are bolstered, no highly-wrought style of address used. The strong and simple words of our Lord are given to show just what he said and the way he spoke. It will help every preacher and teacher to be a real prophet, speaking for the Greatest Prophet.

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### THE SINNER'S SECOND CHANCE.

According to Jesus the praying malefactor entered Paradise state of supreme happiness, on the day he was saved and died. "This day," the Savior said. It is not given to man to know the degree of happiness it meant for such one; naturally he would seem to be out of his elements. Yet a congenial fellowship awaited him—"With me," were the Lord's words. Both thieves had pilfered the Roman government and had to pay; in this they were alike. Both appealed to Christ, in this they were far apart. "Save thyself and us," was the derisive call of one. But Jesus did not interfere with the course of law, he was not a magistrate. "Remember me," was the prayer of the other. But what a difference prayer made in his future. What transition from a pain-racked state to that of perfect felicity. He was just in time for Christ to bear his sins, but too late to give back his life in grateful service. We hear of a "second chance" after death, a false and dangerous teaching which would weaken men. But we do know of the gospel's second chance, for every soul that has strayed from God, viz., through repentance and faith in the Crucified One. "Turn ye, for why will ye die," saith God. It was the thief's final chance, offer of the "Land of beginning again." His last call was rewarded.

**The Thief's Appeal.**—"Lord remember me." It was enough. In revivals we used to sing an appealing verse, "Remember Lord thy dying groans, and then remember me." In his plea, the criminal met the conditions of forgiveness, repentance, confession, faith in the Messiah, in a future kingdom, and life after death: all this and more was comprehended in his prayer. The Romans knew no such law of pardon nor pay-role system, as we have now for minor offences. This man also complied, perhaps unconsciously, with a biblical promise, "Whosoever will call on the name of the Lord shall be saved." May every unsaved, doubtful reader of this, breathe a call to this same answering Friend of sinners, who will deny none, who call sincerely. It did not occur to the thief that a dying Christ could be of present assistance—but "when thou comest into thy kingdom." But Jesus set the date up—"Today thou shalt be with me in Paradise." What a surprising faith was here in a dying Christ. Certainly Christians should have a mighty faith in a living Savior. The Lord's attitude toward the praying sinner remains the same today. A merciful Rescuer of every penitent pleading soul. "Call upon him while he is near"—"Lord remember me."

**Jesus also prayed.**—"Father forgive them, they know not what they do." Was his prayer answered? True they knew not that they were crucifying

the Messiah, but did know they were putting to death an innocent man. Theirs was an ignorant mob spirit. "Had they known, they would not have crucified the Lord of glory." To quote further, "If ignorance does not free, it does diminish the atrocity of crime." Later, Peter said to them—"I wot that through ignorance ye did it, as did also your rulers." He then preached forgiveness through repentance and faith in Jesus' merciful atonement for them. But was the Savior's prayer answered? Only on the same ground that others can be forgiven—through acceptance of Christ's offering of himself for them—which becomes effective to all who avail this last offer, as did the dying thief when he called, "Lord, remember me."

T. Richardson Gray.

### METHODIST HOME NOTES.

The Conferences are over and we feel very grateful for your interest and help.

As the barrels come in we are beginning to use them for the children are so hungry for fruit, etc.

August was Treat Month for the Lexington District. The three churches in Lexington did fine—they always do. This month is the Covington District and there are some there who will not fail. Mrs. Latta and Mr. Joe Bray, both from the Shelbyville District, have been most generous with fresh fruit. The Juniors have been

doing grand on the wash rags. Can't they go to work now on popcorn?

We are having the new roof put on the dairy barn but we haven't quite enough money to pay it all yet.

We are also having one furnace overhauled and we are hoping we will be able to pay for it and the roof, too, when finished. We are receiving applications almost every day to take in children and have seven ready that are almost sure to be accepted, so we are continuing our big family this winter. This is as it should be or else there is no reason for our existence.

With gratitude for all you have done and for all you will do I face the winter unafraid for I feel that I "know whom I have believed." I believe in God's love and guidance and I believe in you, too.

Sincerely yours,

Jessie Ray Williams,  
Supt. and Treas., Methodist Home,  
Versailles, Ky.

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# PENTECOSTAL HERALD

## AND WAY OF FAITH

Dr. H. C. Morrison, Editor  
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## "TAKE MY YOKE UPON YOU"

By The Editor

**COULD** we hope to find more gracious words in all the ministry of our blessed Lord than those in Matthew 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here is a special call given to a certain class; it is to the heavy laden, burdened soul. Here is a most gracious promise: "I will give you rest."

I receive many letters from people in deep distress about their souls; not a few have been so deceived by Satan that they have come to the conclusion that they have committed unpardonable sin, forfeited all hope. They seem to think that I might possibly help them. All I can do is to point them to the only one who can help them, the one who is mighty to save to the uttermost, who has said, once and for all, "I will give you rest."

Never yet in the circling centuries has any broken-hearted, despairing one come to him and been refused. With this call and promise he pledges himself; he will not, cannot, fail. This word "rest" is a good word. It well describes what Jesus can do for a laboring, struggling, sin-burdened, despairing soul; so worn, so weary, he lifts the burden; he breathes in peace and rest comes; the burden is gone, fear, distress and anxiety have fled away, and the blessed rest which Jesus gives is so wonderfully restful.

After years of grief, and fear, distress and burden-bearing, one gives up, comes to Jesus, finds rest, and then wonders why they should have delayed so long, staggered under their unbearable burden for years, gone here and there to their fellowbeings for counsel and help, instead of coming at once to Jesus, trusting in him who has made such a great promise, and finding that his words are true; that he has power to save; that he is an almighty Christ; that he so pitied and loved the weary souls of humanity that he gave himself to the shame and agony of the cross that he might be able to herald this glad call—"Come to me"—to all the lost and weary of all the race, with the blessed promise of rest.

Let's look again. Are there any conditions? Yes, here is a condition. "Take my yoke upon you." Submit to my will. Yoke yourself up with me in a whole-hearted covenant of obedience; surrender your own will; commit thy way unto the Lord. Give yourself, along with your weary labors and burdens, absolutely up to him. Let it be distinctly understood that his will, henceforth, shall be supreme. Walk with him and learn of him, and becoming meek and lowly in heart, "Ye shall find rest unto your souls."

Many a poor heart has labored, suffered, bent beneath their burden, cried to Jesus for help, and wondered why the help did not come, but always down deep within the soul

remained stubborn rebellion. They wanted peace and happiness in their own way. They were not willing to take the yoke, to become meek and lowly; to let the Christ be supreme in their lives, to live in harmony with his teachings, that they might enjoy his fellowship and learn from him the way of peace and rest to their souls.

Let us listen again to our Lord. He has something more of importance to say on this wonderful subject of the rest he has to give. It is a very gracious assurance. Here it is: "For my yoke is easy, and my burden is light." Blessed be his name for ever. He is eager to give the rest. He cannot bestow it upon a rebellious heart; it can only be given to those who are willing to take the yoke, to become meek and lowly, but he assures us that "his yoke is easy, and his burden is light." Millions of souls can testify that they have come to Jesus and have not only found rest, but, taking his yoke have found it easy.

"His yoke is easy, his burden is light,  
I have found it so, I have found it so;  
He leadeth me by day and by night  
Where living waters flow."

### A Great Responsibility.

**IT** has been said that Methodism was raised up to "spread scriptural holiness over these lands." Doubtless this is true. The fathers and founders of Methodism had a message with two great keynotes. They offered to men a gracious and a great Saviour, able to save to the uttermost.

The first keynote sounded out with joyful earnestness is contained in Hebrews 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." The Methodists triumphed in the fact that they brought to the lost about them a Saviour for every man. Their second keynote is found in 1 John 1:7: "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."

There could be no greater gospel and no greater salvation was needed than that the Christ should have tasted death for every man. "There need not one be left behind, for God hath bidden all mankind." The Methodists rejoiced over the narrow views and teachings of Calvinism in that it offered a Saviour to only a part of the race, while the Methodists put special emphasis on "every man."

They also placed great emphasis upon the gracious truth that Jesus was mighty to save to the uttermost; that his atoning blood could cleanse from all sin. They came with this

message when many people had been convinced that only a part of the race could be saved, and they could not be saved from all sin, and that sin must abide in believers and hinder their growth in grace and usefulness until death. Methodism rejoiced in the fact that *now is the day of salvation*; that now "our old man is crucified with him, and the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Romans 6:22.

The early Methodists fully recognized and labored in harmony with that teaching of Jesus that "they that be whole need not a physician, but they that are sick." And so they carried their message to the lost, wretched multitudes of the people who were untouched and uncared for by the church and ministry. It could have been said of them, as it was said of those who heard the divine Master when he was ministering in the flesh, "The common people heard him gladly." And thus it was with the early Methodists. Blood-cleansed, Spirit-filled, and full of a joyful salvation, they went to the poor, the miserably lost, and preached a Gospel which transformed them by hundreds and thousands. They preached a salvation that you could receive and know; that was conscious; that brought, not only an assurance of pardon and peace, but joy. The early Methodists were happy people.

From that day to this it has been true that, the preaching of those great doctrines which the early Methodists so powerfully emphasized, offers a salvation which brings with it not only peace, but joyous gladness that makes shining, rejoicing witnesses for Jesus; that is contagious; that spreads and goes and grows; that seeks the weary prodigals and brings them back to the open arms of the Father.

God raised up the Methodists to preach salvation free to all men and free from all sin, a glorious pair. There has never been a time in our history when there was greater need for the old-time Methodist methods and spirit of holy courage, dauntless faith, and a zeal that burns and blesses the multitudes.

Under the blessing of God, the common people soon become an uncommon people. Saved by the power of a full salvation, they forsake drink, sins of every kind, waste of time, of their substance and become industrious, economical, thrifty, and generous. The second generation of such Methodists are educated, cultivated, influential, spiritual, and become the salt of the earth and the light of the world.

The times in which we are living call for a great spiritual awakening, a wide-spread, deep revival; a revival that can only be brought about by the power of the Holy Spirit resting upon men who are truly consecrated to Christ, and to the momentous task

(Continued on page 8)