

PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Founder
Rev. J. C. McPheeters, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, October 6, 1943.
Entered at Louisville, Ky., Post Office as Second Class Matter.
523 SOUTH FIRST STREET

Vol. 55, No. 39.

\$1.00 Per Year.

THE ABUSE OF LIBERTY

By The Editor.



WHEN we follow the principles of doing what we please, we reach a station in life that spells bondage where we are no longer pleased with what we do. Some of the greatest crimes of this age are committed in the name of liberty.

The whole system of attack upon the Bible has a subtle origin in this cry for liberty. Modernism, with its destruction of the miracles, and the divine inspiration of the Word of God, marches forward under the banners of liberty and scholarship. But these banners are deceptive and misleading. Neither of them is what they represent themselves to be.

Some of the most hopelessly enslaved people in the realm of religion, are those people, who, in the name of liberty, have overthrown the restraints of the Word of God. It is only the highest type of boasted egotism that seeks to defend the tenets of modernism in the name of scholarship. We have as great an array of scholars who believe the miracles of the Bible and the divine inspiration of God's Word, as those who deny it.

Liberty lives in conformity to certain laws which men do not make or change. If we enjoy the liberty of good health, we must exercise the liberty of discipline in diet, exercise, and in obtaining proper rest and sleep. The man who tosses all law and restraint to the winds, relative to the observance of these things, will find himself in the bondage and slavery of an impaired and diseased body. He becomes a prisoner, and a prisoner that has been made in the name of liberty. If we enjoy the liberty of intellectual achievement which brings a knowledge of the thought currents of the world, we must observe certain

laws and restraints relative to studious application in the obtaining of such knowledge. If we ignore these laws of studious application, we find ourselves in the chains of the bondage of ignorance.

One of the great delusions of our generation is the voice of the multitudes upholding liberties which bring them slavery and bondage. The voice of the multitudes is not always the voice of God. A majority vote of the people cannot change eternal and fixed principles. There are certain realities in life which are not decided by a majority vote. These principles are as fixed as God himself. The people who are deluded in casting a vote contrary to these eternal, fixed principles of God will find themselves traveling the ways of bondage and slavery, under banners boasting of liberty.

The Old World is suffering from crushing the liberties of the people under the iron heel of dictators. In America we are suffering from the abuse of liberty. Those elements in our American civilization which have lost their way are lost through the misuse of liberty.

The rebellion of our age against the authority of eternal and fixed principles has been accompanied by a rebellion against the authority of the Bible, the inspired Word of God. This rebellion against the Word of God has been manifest in sermons about almost everything under the sun, with little or no preaching of God's Word. We have sermons on books which have become "best sellers," instead of on the Book of books, and on news events, topics of the day and social questions, instead of on the cross of Christ, without which, no social questions can ever be permanently changed, and no world problems satisfactorily settled.

Our age is a superficial age which prefers a discussion of the symptoms instead of the disease of humanity, and the only remedy for that disease is found in Jesus Christ, our Lord. We witness the same famine in the land which Amos spoke of when he said: "I will send (saith the Lord God) a famine of hearing the words of Jehovah." It will do little good to throw out social and moral challenges to the people, unless we feed their souls sufficiently to give them strength to meet the challenge. The generation out of which the Declaration of Independence and the Constitution of the United States had its birth was a Bible-reading generation. The children were taught the Bible from early childhood. It was the atmosphere, and the influence created by the Word of God that gave birth to our great American institutions that vouchsafe to us our precious liberties. These liberties can only be preserved through keeping the commands and precepts of the same Book that gave them birth.

Jesus told of a young man who abused his liberty by going into a far country. He had spent all, he was in want. He tried to satisfy his hunger with the husks of the swine. Every soul that abuses his liberty spends all, comes to want, and a place where he tries to satisfy his soul on the husks of the world. He may try to satisfy his soul on the husks of human reason, human philosophy, or human intellectualism. He may try to satisfy his soul on drink, the passions of the flesh, or the gayeties of the life of a pagan world, but these things fail to satisfy the hunger in his heart. He cries out for something that will satisfy him within, something that will give him peace, something that will give him rest, something that will last when everything else has been swept away. That

(More on page 8)

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

HEAVEN, THE HOME OF THE SOUL

Rev. G. W. Ridout, Corresponding Editor



I.
 Away with our sorrow
 and fear,
 We soon shall recover
 our home;
 The city of saints shall
 appear;
 The day of eternity
 come.
 From earth we shall
 quickly remove,
 And mount to our
 native abode;
 The house of our Father
 above,
 The palace of angels
 and God.

Heaven is a much neglected theme. I have been to many camps this summer but no one preached on Heaven. Holiness and Heaven furnish a fine theme for a sermon. Our fathers used to preach much about Heaven, and for doing so, the cynics charged them with being too "other worldly," saying they ought to do more to make this world more like Heaven. People who live for Heaven here greatly help to make this world better, and to make it less hellish. The true believer recognizes that he must "serve the present age" in the interest of the kingdom of God.

We can visualize, as we write, Dr. Morrison singing his favorite hymn—"On Jordan's Stormy Banks I Stand, and Cast a Wistful Eye to Canaan's Fair and Happy Land, Where My Possessions Lie," with the chorus: "We are bound for the promised land." No man in his age did more to bring Heaven here, and to make this old world a better world to live in, than this servant of God. The fact is, the man and woman who live for Heaven help to bring some of Heaven into this sin-cursed world, and make life here more happy and sweet.

II.

The hope of Heaven brightens life's horizons and pierces the darkest clouds and gloom. It is a rainbow thrust upon the sky after the storm and tempest. It is a golden sunset after a day of clouds and darkness. The hope of Heaven puts a glow into the soul that is not earth-born. "What is Heaven?" I asked a little child, "All joy," and in her innocence she smiled.

I asked the aged, with her care oppressed,
 All suffering o'er, "Oh, Heaven at last is rest."

I asked the artist who adored his art—
 "Heaven is all beauty," spoke his raptured heart.

I asked the poet with his soul of fire
 "'Tis glory," and he struck his lyre.

I asked the Christian waiting his release,

A halo 'round him, low he answered,
 "Peace."

So all may look with hopeful eyes above,
 'Tis beauty, glory, joy, rest, peace and love.

III.

Heaven, according to the Scriptures, is described greatly by the things which are not there—no sickness there, no sorrow, no sin, no tears, no night, no clouds or darkness, no crying, no heartaches, no parting, no good-byes, no hunger, no want, no weariness and no suffering. Thank God, there will be no strife or differences there.

It is related that an old Scotch elder had once a serious dispute with his minister at an elder's meeting. He said some hard things, and almost broke the minister's heart. Afterwards he went home, and the minister went home too. The next morning the elder came down, and his wife said to him, "Ye look very sad, Jan; what is the matter with ye?" "Ah," he replied, "you would look sad too if you had had such a dream as I have. I dreamed I had been at the elder's meeting, and had said some hard things, and grieved the minister; and when he went home I thought he died, and went to heaven. And I thought afterwards that I died too, and went up to heaven; and when I got to the gates of heaven, out came the minister, and put out his hands to take me, saying, 'Come along, Jan, there's nae strife up here—I am happy to see ye.'"

IV.

I have sailed the seven seas and been in many storms. When in South America I read much of the stormy coast toward the Magellan Straits and Cape Horn. Sailors gave strange names to some places, such as, "Fury Island," "Famine Reach," "Fatal Bay," "Lost Wreck," "Point Desolation Harbor," etc. Obviously, they gave these many names because they suffered there.

These names suggest to the Christian that there are places of suffering as we pursue the journey of life. No cross, no crown. We have to share some of the sufferings of Christ here. "All that will live godly in Christ Jesus shall suffer persecution."

Amidst all these conditions the Christian with the hope of Heaven in his soul sails on and sings:

When the dang'rous rocks are past,
 When the threaten'g tempests cease,
 Oh! how sweet to rest at last
 In a silent port of peace!

Though that port may be unknown,

Though no chart its name may bear,
 Brightly beams its light on one.
 Blest to find his refuge there.

Life! thou art the storm—the rock;
 Death! the friendly port thou art;
 Haven from the tempest's shock,
 Welcoming the wand'rer's heart.

V.

Heaven will be a place of rest to the weary, reward to the toiler, and triumph to the soldier of the cross. When Stonewall Jackson was dying at Chancellorsville, he said with his dying breath, "Let us cross over the river and rest beneath the trees." That expresses what Heaven will be to many a suffering, tired soul. Heaven is described in Rev. 22:1-4:

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads.

Robert Hall used to say his chief conception of Heaven was Rest. Wilberforce said his thought of Heaven was Love. John Foster said he was

"A man whose character and thoughts were cast in a far different mould, felt in this world that he was under restraint; that the great secrets of the spiritual universe were hid from him; that death would break down the barrier, and would give his spirit free scope to plunge into the mysteries of truth. His sublime soul was like a courser panting to leap the barrier; like an eagle dragging at its chain, and longing to soar above the clouds. Leighton's desire was strictly and simply spiritual. It was a longing for purity, love, perfection, Christ and God."

Tell me, my secret soul,
 O tell me, Hope and Faith,
 Is there no resting-place
 From sorrow, sin, and death?
 Is there no happy spot,
 Where mortals may be blest,—
 Where grief may find a balm,
 And weariness a rest?
 Faith, Hope, and Love, best boon to mortals
 given,
 Waved their bright wings, and whisper'd,
 "Yes! in heaven."

The story is told of a great man who had a dream of Heaven as follows:

In the visions of the night, he found himself, as he thought, at the gates of hell. He knocked, and asked who were within. "Are there any Roman Catholics here?" he asked. "Yes," was the answer; "a great many." "Any Church of England men?" "Yes; a great many." "Any Presbyterians?" "Yes; a great many." Disappointed and dismayed, especially at the last reply, he turned his steps upwards, and found himself at the

(More on page 7, col. 3)

HOW TO KEEP SAVED

Joshua Stauffer

I.



WHAT a blessing it would be if all who become saved would keep saved. "A dollar saved is a dollar made," but a dollar made is not always a dollar saved. It is the dollars saved that count, and it is the souls who keep saved that count. Why not look at this truth from a spiritual standpoint, and teach that, "A Christian saved from sliding back into sin is a soul saved."

The ministry should confirm and establish believers as well as save sinners. The work of the minister and the Church does not cease when a sinner is saved, any more than the work of a doctor and parents ceases when an infant is born. Those who are born, especially those who are born again, need tender care.

Since salvation is worth getting, it also is worth keeping. If we wept to get saved, it will, if necessary, be well to weep to keep saved. We received salvation by praying for it, and we keep it by continuing in prayer. We got it by calling upon the name of the Lord and we keep it by continuing to call upon the name of the Lord. We were saved by finding an altar of prayer somewhere and we keep saved by the continual use of the altar of prayer. We were saved by forsaking sin and we keep saved by abstaining from sin.

We are saved by God the Father, Christ the Son, the Holy Spirit, the blood of Christ, the Word of God and our faith. These six agencies are as essential and needful in keeping us saved as they were in saving us. Since God did not spare his own Son, but delivered him up for us all that he might spare us, he will also freely give us all things that pertain to godliness and complete victory. God will do everything that is essential to keep us saved, even as he did to save us.

God is eternal and has an eternal purpose for man. Christ became the Author of eternal salvation. When we repent, confess our sins, and believe, we receive eternal life. In the new birth and adoption we receive an eternal inheritance. The Christian is called unto God's eternal glory. The Christian is called upon to lay hold on eternal life. Salvation must become an eternal issue with the Christian. One of the oft-repeated words of Paul is, "hold." This means to get a grip in such a manner as to prevent a letting go, or an escape. The fol-

lowing expressions are used in his writings: "Holding fast that which is good," "Holding fast the faithful word," "Holding faith and good conscience," "Let us hold fast the profession of our faith," "Lay hold on the hope set before us," and "Lay hold on eternal life." Paul meant for us to get a grip for life and never let go.

Some time ago there was a vessel in port, and a sailor was up in the rigging when a gale caught him off his guard and blew him, fortunately, over the deck into the water. The lifeline was on the water by the time he came up and the sailor grasped the line with a vice-like grip. The captain wanted to test his strength, and said in fun, "Boys, see what a grip he has." They began drawing the sailor up the side of the ship, then laid hold on him and helped him on board. The sailor seemed dazed for a time and continued holding to the lifeline. The captain said, "Man, you are safe, let go of the line." The sailor did not answer. They applied restoratives and again the captain called out: "John, let go the line, you are safe on board." The old sailor's lips moved and he said, "Captain, I—c-a-n-'t, I g-r-i-p-p-e-d 'er f-o-r m-y l-i-f-e." It was several hours before the ligaments relaxed, so tightly had he grasped the line. In the name of the Lord Jesus, let us lay hold on eternal life and get an eternal grip and never let go until we are safe on heaven's shore.

Christian experience is a fight; nevertheless, it is a good fight. If there were nothing to salvation, the Devil would not fight. Satan always fights us along the line of our faith. He knows that we are saved by faith and that we keep saved by faith. Satan knows our faith pleases God and that it is the one element by which we obtain things from God; therefore, he fights us along the line of our faith. When a person is converted, he attacks him along that line in order to get the Christian to doubt. Satan says, "You are not converted," or "You do not feel like it, you are mistaken, you just thought so." If he cannot gain any ground here, he will say, "It is not any use to try, for you cannot hold out." The Christian fights and says, "I am converted for I remember the time and the place," and "I will be true; for God's grace can keep me."

Satan uses discouragement because it works so well. The antidote for discouragement is encouragement,

and for unbelief it is faith. It is said the Devil called his demons together and instructed them to go to work in getting Christian people to backslide.

"How can this be accomplished?" asked one demon.

"Use discouragement on them," suggested Satan.

One demon went forth to a Christian and said, "Mr. Christian, you are discouraged, aren't you?"

"I am not discouraged," answered the Christian.

Soon the demon came again and said, "Now you are discouraged and might as well admit it."

"I do not think so," replied the Christian man.

After a while the demon came again and said, "Man, really you are discouraged."

"Well, I guess I am discouraged," replied the man.

The demon returned to Satan and said, "I won one man today, and he gave up Christianity."

Satan said to the demon the next day, "See if you can discourage another man today."

The demon went forth to another man and said, "You are discouraged."

"No, indeed, I am encouraged," said the man.

The demon came the second time, saying, "Now, you are discouraged. You had better admit it."

"I am not discouraged in the least," said the man very courageously.

The demon came the third time and said, "You are discouraged and you might just as well admit you are."

"You are a liar, old demon, I am not discouraged, but encouraged. Praise the Lord!"

Then the demon left him and came to Satan, who asked him, "Did you win a soul for my kingdom today?"

"No."

"Why not?"

"I tried to, but it did not work. I told a Christian three times, 'You are discouraged,' and he would not believe it, but called me a liar, so I became discouraged and left him."

Let us refuse to become discouraged or to accept the Devil's discouragements. Let us be encouraged, and instead of permitting demons to discourage us, let us discourage the demons by always being courageous!

Rev. W. J. Harney, Orlando, Florida, is available for revival work and will render his services for freewill offering. He goes where his services may be needed.

MESSAGE TO THE LAODICEAN CHURCH

Rev. John F. Harvey.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3:14.



It is evident that in the Church of the Laodiceans we have the final form on earth of the apostate church. Some features of this apostasy have been seen in other periods of church history, yet toward the end of the church age these features become more pronounced, and so dominate the majority of churches professing to be Christian that little or nothing remains to constitute them New Testament churches.

The church of the Laodiceans is the exact opposite of the church in Philadelphia. Philadelphia keeps the Name and Word of Jesus Christ. The Laodiceans deny both. With the church in Philadelphia the Son of man finds no fault. In the church of the Laodiceans, he finds nothing to commend. These two forms of the professed church will be found on earth when Jesus returns. One will be taken away before the time of the great tribulation. (Dan. 12:1, Matt. 24:21). The other will be left to experience the horrors of that day when the wrath of Almighty God will be poured out upon the godless and Christ-rejecting world. (Rev. 16:1).

The name, *Laodicean*, like all Bible names, has a meaning. It is defined as the "right or rule of the people." A Laodicean church is one that is ruled by the people. In other words, it is a democratic church where nothing can be preached from the pulpit that does not meet the approbation of the pew. A Laodicean church will not endure "sound doctrine." The people in the pews have "itching ears" and will call to their pulpit apostate ministers, who, like the false prophets of ancient days, will not deliver God's messages, but will speak only those things that the carnally-minded people in the pews are pleased to hear.

The distinctive form in which this church is addressed should be noted. It is, "To the church of the Laodiceans." No other one of the seven churches is addressed like that. While doubtless the location of the original Laodicean church was in Laodicea, as indicated in Rev. 1:11, yet it is significant that the Son of man in addressing this church makes

no mention of a geographical location. What God does not say in the Holy Scriptures is important as well as what he does say. It would seem, and is doubtless so intended, that the name, *Laodicean*, is to be taken as descriptive, not only of a local church, but of a class of religionists professing to be Christians, yet in reality apostates to the faith, who, in the end-time of the church age, will dominate and control the larger part of the visible and organized church.

What kind of a church is a Laodicean church? The message of the Son of man to the church of the Laodiceans supplies the answer. It is a church which is neither hot nor cold. Its spiritual condition is described as "lukewarm." We know that lukewarm water is produced by pouring hot and cold water into the same vessel. We conclude therefore that a Laodicean church is a mixture where there is profession of the Word of God, which says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" "And be not conformed to this world." A Laodicean church has a form of godliness, but not the power thereof. The Lord Jesus warns against a spiritual mixture. It is an abomination to him, so he says to the Laodiceans, "I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

A Laodicean church is a boastful, self-satisfied church. They boast of their great colleges and universities, which are mostly hot-beds of apostasy. They take pride in their learned and cultured ministry, their large membership rolls that contain the names of many of the wealthy, the influential, and the social elite. The Laodicean church says, "I am rich, and increased with goods, and have need of nothing." But the Son of man says, "Thou art wretched, and miserable, and poor, and blind, and naked."

A Laodicean church has put the Lord Jesus out of its church. He says, "Behold, I stand at the door and knock." No church can be Christian with Jesus Christ on the outside. He stands outside knocking, appealingly, patiently knocking, waiting for any man who will open the door and let him in.

Who can intelligently, and in the light of the Word of God, study the

religious situation as it exists today, and not come to the conclusion that we are in the Laodicean period of the church age? The Name and Person of Jesus Christ are brought down to the human level. A prominent churchman says: "Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus for the character he was, and for the ideal he is?" Such is the common belief and teaching of the modern Laodiceans in the pulpits, colleges, universities and seminaries of an apostate church.

We do not expect the modern Laodicean church, as a corporate body, to "hear what the Spirit saith unto the churches." They will no longer endure sound doctrine. Having shut their eyes to spiritual truth, they walk in darkness. They belong to the realm of the "natural man" of whom Paul said, "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Laodicean church will sink deeper into its apostasy until it goes into the great tribulation when the wrath of God will be poured out upon the earth, and will perish in the fires of judgment.

The final plea of the Lord Jesus is not to the corporate body of the professed church, but to the individual. How marvelous and encouraging is that invitation. What yearning love of the Savior is expressed. What unutterable longing to save some even out of the apostate church of the Laodiceans. There are individuals there who are hungry for the bread of life, yet are perishing because of the lack of it. To them he is saying: "Behold, I stand at the door and knock: if any man hear my voice and open the door I will come in to him, and sup with him, and he with me."

Think of the divine Savior, not only rejected of men when he came to earth, but in these latter days has been rejected by an apostate modernism, sitting down with any poor lost sinner or hungry soul and breaking to him the bread of life, that bread of which if a man eat he shall never die. "I will sup with him, and he with me." What glorious privilege! What blessed fellowship! What supreme joy!

Blessed are they who do not allow in themselves anything that they would condemn in others, for they shall reach the goal of perfection.

BY REQUEST

Mrs. H. C. Morrison.



An interesting letter from a devout pastor in a splendid church "somewhere" in Texas asks that we reprint some amazing statistics that were given in THE HERALD about two years ago. It is with cheerful compliance

that we give our readers said statistics, for we believe it is well that we should know the trend of present-day teaching, and how we are drifting from the old landmarks upon which the Church of God is founded.

It might be good pastime for any who read these figures to seriously, solemnly ask himself the question—Do I come under any of these heads of unbelievers? If so, you are that far from being truly orthodox in the fundamentals upon which our great Church was founded, and that have been her security and anchorage against the storms of persecution through the ages. The great Apostle to the Gentiles said, "For other foundation can no man lay than that is laid, which is Jesus Christ."

Friends, "believe it or not," if you will take the opinion of one who has lived long enough to see the tides of spiritual life ebb and flow, you will bear with me when I say, since we "quit having revivals, annually," as was our custom when the church was ablaze with holy fire, the drift has been toward unbelief in the Word of God as the infallible man of our counsel, and the Church has been given second, perhaps, third, consideration, and souls have come and gone, in and out, with no knowledge of sins forgiven, and the power of Christ to save from all sin.

Our young men have been sent, and are being sent, to universities where the inspiration of the Holy Scriptures is being denied, the miracles of Christ discounted, the blood of Christ trodden under foot and counted as an unholy thing; and after sitting under the instruction of such "high-hatted" unbelievers, the young men, saturated with such ungodly teaching are sent to minister to hungry souls who come to the sanctuary asking for bread and are given the stones of dead formalism—no power, no unction, no warmth of a living faith. Is it any wonder the world has gone mad under such blasphemous disregard for God's Word, and the pre-

vious blood that was shed on Calvary for the remission of sins, and the cleansing of all impurity? My heart sickens with the thought of what our world is going to be—of what our dear old America is going to be—if, after this war, we degenerate as rapidly as we did after the first World War. How much farther can the women go in indecency, smoking and drinking, and not make our country a bedlam of shame and crime, of low mortality because of cigarette-smoking mothers giving birth to children whose mortality is less than two years.

Only recently, I heard of a mother who gave birth to a little girl—a cigarette-smoking mother—and when the doctors took the child to examine it, one was heard to remark to the other, "This is what comes from cigaret smoking." Obviously, something was wrong with the child. It was the mother who told this, as she heard what the doctors said. I am wondering if she has quit, or will she go on bringing affliction upon innocent babes by her iniquitous habit. May a God of mercy bear with us, as a nation, until some great prophet of the Lord shall come along to point us back to Sinai's mountain with its tables of law, and the Sermon on the Mount with its standard of holy living, and we shall turn again to the God of Israel, and his blessed Son, for deliverance.

No, I have not forgotten to give you the statistics, but when I get to thinking about what is going on in our schools, and how our young people are being led away from God, it is no wonder I have to give vent to my indignation ere I give you the alarming figures that "tell the tale" of what is going on today. Here are the figures:

A professor in one of our great universities recently made a survey of a group of five hundred active ministers of the leading denominations of the country, and this survey reveals the following tragic conditions: "Of the 500 ministers in active service who were interrogated, 15 percent reject the distinguishing doctrine of the Christian Church, The Trinity, 48 percent reject the scriptural account of the creation of the world by God; 33 percent no longer believe in the devil, whose works Christ said he came to destroy; 38 percent do not believe in special revelation; 43 percent reject the plenary inspiration of the Scriptures; 28 percent do not believe that the Old Testament prophets were so inspired as to be able to predict future events; 55 percent do not believe the Bible as wholly free from myths and legends; 19 percent reject the account of the incarnation as related by St. Matthew and St. Luke, that our Lord was born of the Virgin Mary; 19 per-

cent do not believe that Jesus is equal with God; 34 percent reject the atonement of Christ as related in the Gospels; 34 percent no longer believe in future punishment of the finally impenitent; 33 percent do not believe in the resurrection of the body; 27 percent do not believe that our Lord will come again to judge the quick and the dead; 33 percent reject the fall of man from a state of original righteousness as taught in the Old Testament and the New Testament; 52 percent regard the two Protestant sacraments, Baptism and the Lord's Supper, as non-essential; and 39 percent think that well disposed persons who love God and deal justly, should be received into the Church, regardless of their belief concerning the great doctrines of salvation."

In the same survey as that quoted above the views of 200 students of five representative theological seminaries of the Protestant churches of America were also obtained. The result of this survey is as follows: "35 percent reject the Trinity; 82 percent deny the existence of the devil; 79 percent deny special revelation; 91 percent deny the plenary inspiration of the Scriptures; 66 percent reject prophecy in the sense of prediction; 95 percent hold that the Bible is not free from myth and legend; 51 percent reject the Virgin Birth of our Lord; 37 percent do not believe that Jesus is co-equal with God; 61 percent do not believe in the atonement of the cross for the sins of the world; 21 percent do not believe in the resurrection of Jesus as related in the Gospels; 76 percent reject the doctrine of hell; 69 percent do not believe in the resurrection of man's body after death; 70 percent reject the fall; 52 percent reject the second advent of Christ; 78 percent regard the sacraments as non-essential, and 85 percent of these theological students hold that persons well disposed toward God and man should be taken into the Christian church, regardless of what they believe about Christ and the way of salvation."

Please note the percentage of increase in the first survey and the second.

SOMETHING TO THINK ABOUT.

What a needy age we live in! Let us note some figures. We are told that eighty percent of the world is involved in war; eight percent of our American folk go to church in the morning; about two percent go at night; still a smaller number go to prayer meeting. About 70,000,000 in our own United States are not connected with any body of religious people, Protestant, Catholic, nor Jew.

Could not the 60,000,000 church-members, so-called, in America bring about a religious revolution if they would do so? One hundred twenty did something on the day of Pentecost. Are we less responsible than they were in their age?—A. C. W.

Blessed are they who watch themselves more closely than they watch others, for they shall never be unemployed.



Asbury Alumni Page



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

World-wide Mission Column

EDITED BY G. ARNOLD HODGIN.

MAN'S WRATH PRAISES GOD!

GEORGE R. WARNER.



"A contradiction," someone says. To a casual observer this may seem to be true, but God has a marvelous way of bringing glory to himself out of man's efforts to oppose him. The Psalmist said (Ps. 76:10), "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

Joseph's cruel betrayal by his brothers, the vengeful wrath of Haman against Mordecai and the Jews, the sly tricks of Daniel's enemies, even the shameful crucifixion of our Lord—all these illustrate the truth of the Psalmist's declaration.

On mission fields today this promise is being literally fulfilled. In spite of the horrors of warfare—suffering, bloodshed and destruction—God is working. After the invasion of China missionaries were permitted to carry on their work for several years, but were seriously hindered in their activities. But the very conditions which hindered them drove many thousands of Chinese refugees into mission compounds where they remained for weeks or months, right at the feet of the missionaries! As crowds poured into mission stations the missionaries were kept busy ministering to them and many hundreds of souls were brought to the Lord as a result. The wrath of man was made to praise God.

When America was forced into the war most of the missionaries in occupied areas were forbidden to carry on their work. Many were removed from their stations. Funds for the support of Chinese workers and work were cut off. "A master stroke," Satan may have whispered to himself. But was it?

In the face of extreme suffering and hardship, threats, scourgings, the water cure, imprisonment and

ASBURY RADIO PROGRAM.

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

Saturday Morning—6:00—6:30—Special Gospel Hour.

Monday through Friday—6:15—6:30—Variety religious programs.

These programs are heard over WHAS, 840 on your dial.

LISTEN—PRAY—WRITE US.

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

even death, most of the Chinese workers and Christians are standing true—not only so, but the roots of their faith are greatly strengthened. Unable to lean longer on the missionary, they must lean heavily upon the Lord, the true source of strength and courage. When the war is over we will find a much stronger church in China than ever before. Perhaps smaller in number, and yet perhaps not, for echoes of a mighty revival in China reach our ears. Like the storms which strengthen the young oak, so the combined efforts of man and Satan to hinder are only helping to purify and make strong the Church in China. Again, man's wrath is made to bring glory to God.

Further than that, among the non-Christians God is mightily working. The uncertainty of the things of time, made only more evident to them as houses, lands, loved ones—all that they hold dear in this life—are swept away, is causing multitudes of them to seek for something that will really satisfy their souls. An unprecedented hunger for the gospel among non-Christians is reported from all parts of China. "He satisfieth the longing soul, and filleth the hungry soul with goodness." This hunger and thirst are leading many to the Fountain of Living Water. Here again, God is causing man's wrath to praise him.

Among the 50,000,000 refugees driven from coastal provinces to inland China there are many Christians. Their fortitude, courage, calmness and faith are causing many of their fellow sufferers to understand what the gospel can do in the heart of a believer. They are living witnesses of God's power to keep in every circumstance. In this and in many other ways God is mightily working in China and in other lands. The fields are riper than ever before. We must be ready when the gates begin to open again to co-operate with our

Lord in the sending forth of laborers into his harvest.

News and Views.

BY JOHN PAUL.



Hitler, to the Reichstag, in 1940: "We know that if Fascist Italy were to go down it would be the end of Nazi Germany." To the German people, Sept. 10, 1943: "The disappearance of Italy from the war is of little military importance." When the colored man lost his rabbit, he said, "Let him go; he's dry meat anyhow."

The presidential campaign next year should be shortened—"ninety days, and snappy," some Republican leaders have said. Postmaster General Frank Walker started the idea. Their conscience tells them it should be less of politics and more of patriotism. Will conscience prevail?

Fallen Italy has proven the truth of two Scriptures: "One sinner destroyeth much good," and "faithful are the wounds of a friend."

The long arm of destiny is a phrase coined by Churchill: His ancient grandmother, featured by Macaulay in his picture gallery called History of England, would be impressed with those words, in her powerful offspring. Somebody else besides Miss Jerome of New York is in the background of that picture of the prophet of the Allies.

We cannot rise, said the Prime Minister, to be a leading community in the civilized world, referring to the U. S., and at the same time escape world responsibility. It may be added that our interest and honor require three things: We must help police, relieve and evangelize, the world. "To whom much is given, of him shall much be required." Luke 12:48.

Speaking of noise, did you know there was a National Noise Abatement Council? It's to aid war production; on the theory that silence makes the men grow stronger. It gives achievement awards to cities; and, believe it or not, Chicago has

won for 1943. The minor group winners in their order include Memphis, Salt Lake City, and Charleston, W. Va.

The hungry die no sooner than the overfed. An impressive proof of this is in recent statistics which show a falling off in the British civilian death rate compared with the pre-war figure. Civilian death rate is high in the German factory centers. It was high in London when Hitler's bombs were falling.

Only military objectives are targets of Allied bombs; but you can't throw those things around without crippling some innocent bystanders.

Seven facilities we must conserve, says the Government, are: Coal, Gas, Oil, Electricity, Telephone, Water and Transportation. They have already outlined the seven basic foods: Vegetables, Oranges, Potatoes, Milk, Meat, Cereals and Butter—and their respective relatives. The brethren at Washington are becoming almost apocalyptic.

Seven freedoms, enlarging on the four of the Atlantic Charter, would help complete the pattern. Why not aim at freedom of speech and religion, freedom from want and fear, and also freedom from dirt, ignorance and sin.

Seven kinds of nuts are also to be found, says one psychologist, corresponding with the fields in which they grow: Political, Economic, Religious, Educational, Diet, Dress and Drink.

The Wayside Pulpit.

BY J. W. WELDON.

 A MAJOR PURPOSE.

The word "priority" is now a street vernacular. It is on the lips of every one. The exigencies of a World War have given us a major issue. We must win the battle on every front. This dominant purpose may require great personal sacrifice. A true patriot will not grumble nor gripe. He will gladly unite with others for a complete and early victory. John Q. Public actually walks with head erect through a maze of inconvenient rationing regulations. He does it proudly because he knows his Uncle Sam is waging a World War for freedom both for himself and others.

Christ, also, had a major purpose. It was seen in everything he did. When criticised because he kept company with Zacchæus, the publican, he replied: "The Son of man is come to seek and to save that which was lost." Here is a major purpose and one that is wholly altruistic. It is easy to

keep courage up and to endure hardships when one is conscious that he is pursuing unselfish ends.

It is interesting to note the method Christ used in reaching such noble ends as saving lost men. He went about all the villages and cities, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease among the people. Preaching, teaching and healing were all parts of a worthy plan to save lost men.

Jesus saved men by moral suasion and spiritual renewal. Hitler's plan to create a New Order in Europe breaks utterly because he introduces brute force. It just can't be done that way. If the billions we used to spend on luxurious living and miserly hoardings could have been spent on saving men, the story of the past four years might have been different. The race of men is paying a terrible price for the privilege of "tearing down old barns and building new ones and storing them with the products of their selfish efforts." We cannot live on bread alone. Man on his lower side may be animal, but that does not tell the whole story. On the higher side, man is a potential saint. While he walks on earth he may live in heaven.

Yes, Christ had a major purpose. His church will be successful only when she pursues the same noble ends. Saving lost men is our major business. This plan will not only make a new order in Europe, it will make a new world.

SABOTAGE!

The other day I was talking to a foreman in one of the great war plants of the Detroit area. He said, "Our absenteeism runs normally about six to eight per cent. We pay Friday nights. The men get drunk. Absenteeism Saturday is about forty per cent. Monday it runs eight to ten per cent. As early as Monday these men may ask for an advance on their pay for the current week." He said that the pay-day was being changed to Saturday in the hope that many getting drunk Saturday night would be able still to get to work Monday morning.

Of the insincerities in the present Washington administration, one of the worst is the constant plea that waste of man-power be stopped, while the liquor traffic is allowed freedom at will to sabotage the war effort. What is the matter with liquor, anyway?

READ THIS.

"The Finger of God in Prophecy," 25c. and "Where Are The Dead, and Is There

Consciousness After Death?" 25c., are two books by Rev. W. H. Compton, D.D. You who have never read these books should by all means do so NOW. If you have loved ones who have passed away, please read the latter book. Both for 50c. Many say these are two of the finest books written. Herald Office, Box 774, Louisville, 1, Kentucky.

WESLEY'S COW SERMON.

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said: "I do not know what I shall do with all this worry and trouble." At the same moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the man who was worried. Wesley said, "The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and avoid it." Faith enables us to get above circumstances and look to Christ who is above all, blessed forever.

HEAVEN, THE HOME OF THE SOUL.

(Continued from page 2)

gates of Paradise, and here he repeated the same questions. "Any Wesleyans here?" "No." "Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you, then, here?" he asked in astonishment. "We know nothing here," was the reply, "of any of those names that you have mentioned. The only name of which we know anything here is Christian; we are all Christians here, and of these we have a great multitude which no man can number of all nations, and kindreds, and peoples and tongues."

John saw that great multitude in Heaven and described it thus: Rev. 7:13-16:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

When we reach Heaven and join the hosts of the blood-washed we shall understand some of the mysteries that confronted us in this life.

When an old minister in London was dying, a friend said to him on the morning of his last day, "They tell me you did not sleep very well last night." "Well," he said, "I did not sleep very well, but I rested gloriously; for I put my head down on three pillows—the pillow of infinite wisdom, the pillow of infinite power, and the pillow of infinite love; and I had a beautiful night." He always does have a good night, or a good day, or a good life, who is pillowed on infinite wisdom, power and love.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

PENTECOSTAL HERALD

and WAY OF FAITH

PUBLISHED WEEKLY

Six Months In Advance\$0.50
 One Year In Advance 1.00
 Foreign Countries 1.50

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution to secure new subscribers sample copies will be sent free on application.

Remit by Cash, Check, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
 523 South First Street Louisville, Ky.

(Continued from page 1)

peace and rest can only be found in the liberty and joy of the Father's house.

* * * *

"I heard the voice of Jesus say: 'Come unto me and rest; lay down, thou weary one, lay down thy head upon my breast.' I came to Jesus as I was, weary and worn and sad; I found in him a resting place, and he has made me glad."

Monthly Sermon.

REV. J. C. MCPHEETERS.

"THE LIVING CHRIST."

Text: "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." Rev. 1:18.



Jesus Christ is the keystone in the arch of human history. Without his active presence the arch would completely collapse. Jesus Christ is the sun in the solar system of human events which holds intact and directs the historical processes

in the world about us.

The activity of Christ in history is both in blessing and in judgment. To those who heed his voice, there is blessing. To those who reject his call, there comes a certain day of fiery judgment.

History runs in cycles, the historical forces exhausting themselves, ending one era, and ushering in another. Three historical forces of the ancient world were: the Jewish religion, Greek intellectualism, and Roman law. These forces reached a state of exhaustion at the time Christ was born into the world. They lacked within themselves the power to

correlate redemptive forces to lead civilization on to a new day. It was at this period in the constructive forces of civilization that Jesus was born. He came in the fulness of time, according to the Scriptures, for the salvation of the race.

Civilization, preceding the coming of Jesus, had reached such a state of wretched failure and misery that it could no longer continue through the impetus of its own saving qualities, which were the Jewish religion, Greek intellectualism and Roman law. The forces had so spent their energies and leavening powers that they had come to a dead-end road. The event which enabled mankind to continue in historical development was the crucifixion of Christ. Jesus made the misery, the wretchedness and the failure of the human race his own. Jesus took unto himself upon the cross all the burdens of mankind for all of the ages to come. He tasted death for every man. Isaiah caught the vision of the Holy One of God bearing the burdens of the human race when he said: "All we like sheep have gone astray; . . . and the Lord hath laid on him the iniquity of us all."

Jesus established his Church, which was a communion to represent him in the world. Jesus said to Peter: "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." The Church is built upon a good confession of the Christian faith. The Church is the continuation in history of the life of Jesus, the risen Lord. The living Christ has no other plan of extending himself in the life of the world save through representatives who follow him.

When Jesus founded the Church he delegated it to occupy the central places of history. Christ, working through the Holy Spirit, is the activity of the Church that directs universal history. It is not the activity of the dictators that directs universal history, but it is the activity of the Church.

Germany was the land of the reformers, who were moving factors in the birth of the great Reformation, under which Germany took on new life, and became one of the great powers of the world. But the land of the great reformers became the land of a school of modern philosophers, such as Nietzsche and others, to advance the doctrine of the superman, and deny the efficacy of divine revelation.

We cannot explain the history of modern Germany without taking into account the history of the Church. The great reformers lost their grip

upon modern Germany. We cannot explain the history of modern Russia without taking into account the history of the Church, which, in Russia, had reached a state where it no longer was properly a representative of Christ in the world. It no longer was the body of Christ. The Church deteriorated to a low plane of formalism, ritualism and secularism. The chaos that followed in modern Soviet Russia has a direct relationship to the history of the Church.

The Church laid the foundation of our western civilization. Without it there would have been no American democracy, no great free institutions. The Church gave birth to modern civilization. The historical factors of civilization which come in contact with the Church are either utilized for its upbuilding, or rejected, and thereby doomed to perdition. A very remarkable example of this truth is found in modern China. Some of the greatest epoch-making events in history are taking place in China. Chinese civilization had run its course, very much in the same manner as had the forces of the three great civilizations which had been the contributing factors in ancient civilization. The entrance of the Church with the message of the Christ in China was the forerunner of a new day for that nation. The events that are now transpiring in China can be explained only in relation to the Church of Jesus Christ. It is reported that Chiang Kai-Shek has more Christian leaders in his cabinet than any other nation. The rebirth that has come to China can be explained only in relation to Christianity.

What is taking place in Japan has a vital relationship to the Church and to Jesus Christ. The militarism of Japan is an expression of that truth that rejects the message of the Church. Kagawa, the greatest Christian leader in Japan, tells us that there are two Americas; there are also two Japans. The Christian element in Japan and the non-Christian element. It is the non-Christian element that has threatened the wreckage of the empire. Our American civilization, with all of its prosperity, liberties and unprecedented privileges, has sprung forth out of the roots of a strong and vital Christian faith. If we lose this vital Christian faith in our American life we lose our American civilization and liberty.

The stream of civilization has been channeled through the centuries by the Christian Church since the coming of Christ into the world. The Church gave rise to Western civiliza-

(More on page 9, col. 2)

"He Being Dead, Yet Speaketh."

SUGGESTIONS FOR A PREACHER.



Keep constantly in mind the fact that you are a preacher of the gospel; that you are called of God to this high and holy office; that your opportunities are infinite and your responsibility is nothing less than awful. Your

life work, in a very peculiar way, stretches out into eternity. The results of your earnest devotion to the work committed to you means heaven to a multitude of souls. There is no seed that multiplies itself like gospel seed. The effects of truth spread, grow, and reproduce themselves for good through all time and out into eternity.

Think of the young men who may be converted under your preaching who themselves may become heralds of the gospel, and under their ministry will arise other ministers proclaiming the truth; and so the work will spread until your spiritual children, grandchildren, and great-grandchildren may be preaching the gospel over every sea and in every clime.

We had in the State of Kentucky a faithful, old-time preacher of the gospel by the name of B. A. Cundiff. He was a man of genuine spiritual power. He enjoyed the blessing of entire sanctification for many years. He had remarkable knowledge of the Holy Scriptures. He could quote many hundreds, perhaps, thousands, of texts giving chapter and verse. He died a few years ago and left in the ministry a hundred men converted under his preaching. What a harvest awaits that dear soul in the great day when the Lord shall make up his jewels. I judge but few bishops have ever lived who might not desire the crown of that faithful old preacher when sparkling with its countless gems, the Master places it upon his brow.

On the other hand, if you should become mentally indolent, spiritually dry, and permit yourself to drag along in the even tenor of a very ordinary ministry; if you preach with tameness and hesitation; if the fire of your love should burn low; if you should not be faithful to your high calling, think of the awful loss of souls, of the doomed spirits of men

weeping and wailing in hell, who otherwise would have been circling the throne singing eternal praises to the blessed Christ if only you had been faithful to your calling. The thought is stupendous! May God impress it upon your heart so that you shall fairly tremble under its burden and fan with prayer and earnest effort the fires of holy zeal within your breast.

I can scarcely think of anything more fearful than the coming of a derelict preacher to the judgment bar, or of that awful hour to a minister who has spent his time seeking place and power, influence and pelf, rather than the lost sheep that have strayed from the Master's fold.

What must be the humiliation, the shame, and eternal torment of a selfish minister of the gospel, who has lost all conception of his high and holy calling and given his poor, lean life over to selfishness and lust after the things of the world instead of a sacrifice of love and earnest effort to save the souls of men. It is appalling when we see the apparent indolence of many ministers who seem to have no conception of the fearful, sinful conditions with which we are surrounded, of the deep depravity and wickedness of the race, of the repeated teachings of the Master with reference to the fearful state of the lost, and who go jogging along the even tenor of their way with apparent unconcern and ease, without any fruits of salvation or evidence that either God or man pays any special attention to their efforts. May the Lord greatly stir your soul and keep you on the holy stretch for the salvation of men.

tribes found themselves helpless to produce anything for the nations of mankind. It was the Church with the message of Jesus Christ that went to these northern tribes and transformed them.

It was the Church of Jesus Christ that brought about the revival to Western civilization in the fourth century. It was the Church that preserved this stream through the period of the dark ages; and everything of value that we have today of ancient civilization has been preserved through the influence of the Church of Christ.

Jesus is the living Christ, having the keys of hell and death. He has the key for every situation in life. It may be that you have come to a dead-end road, and you are not able to proceed further. Christ is the only one who has the key to the situation. There is no door but his key will turn the bolt. The living Christ touches life in the meshes of sin, and sets the captive free. He touches the spirit that is down-hearted and discouraged and sets the heart to singing. He places his hand beneath the man in the sinking mire, and lifts him out, and places him upon a solid rock. He is the Lord of Glory, the King of kings, the eternal, reigning One who has the keys to unlock every door. This living Christ makes life vital and real. He lifts life out of its monotony, deadness, and the "status quo" into which it may have drifted. He places a song of victory in your heart and widens the horizon of your soul. He will lead you on to triumph and victory. There can be no failure with Jesus, the Lord and Savior of mankind.

MONTHLY SERMON

(Continued from page 8)

tion in Europe. After the fall of the Roman empire under the Teutonic tribes of northern Europe, these

CONDITIONAL.

The hungry heart is recognized By Him who satisfies; But the stubborn will is sacrificed Before God sends supplies.

—Ammie Edwards Coleman.

THE H. C. MORRISON MEMORIAL BUILDING BOND

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

- \$100.00, payable at \$2.80 per month, for 36 months.
\$75.00, payable at \$2.10 per month, for 36 months.
\$50.00, payable at \$1.40 per month, for 36 months.
\$25.00, payable at 70 cents per month, for 36 months.
\$12.00, payable at 35 cents per month, for 36 months.

SIGNED

ADDRESS

OUR BOYS AND GIRLS

WHEN SANKEY SANG THE SHEPHERD SONG ON CHRISTMAS EVE.

Did you ever hear of Moody and Sankey? Dwight L. Moody was a man to whom God had given wonderful power and ability to preach the Gospel of Jesus Christ. Ira D. Sankey was another man to whom God had given wonderful power to sing the same Gospel. For years these two men worked together, Moody preaching and Sankey singing. In the year 1876 they had both been in Liverpool serving their Master in that great city. Toward the end of the year they returned to America.

It happened that on Christmas Eve of this year, Mr. Sankey was traveling by steamboat up the Delaware River. It was a calm, starlit evening and there were many passengers gathered on the deck. Mr. Sankey was asked to sing, and as always, he was perfectly willing to do so. He stood there leaning against one of the great funnels of the boat and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song but somehow he was driven to sing the "Shepherd Song."

"Saviour, like a shepherd lead us,
Much we need Thy tenderest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare:
Blessed Jesus, Blessed Jesus!
Thou hast bought us, Thine we are.

"Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse and power to free.
Blessed Jesus,
We will early turn to Thee.

"Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour
With Thy love our bosoms fill;
Blessed Jesus!
Thou hast loved us, love us still."

There was a deep stillness. Words and melody, welling forth from the singer's soul floated out over deck and the quiet river. Every heart was touched. After the song was ended a man with a rough, weather-beaten face came up to Mr. Sankey and said:

"Did you ever serve in the Union Army?"
"Yes," answered Mr. Sankey, "in the spring of 1860."
"Can you remember if you were doing picket duty on a bright moonlight night in 1862?"
"Yes," answered Mr. Sankey, very much surprised.

"So do I," said the stranger, "but I was serving in the Confederate Army. When I saw you standing at your post I thought to myself: 'That fellow will never get away from here alive. I raised my musket and took aim. I was standing in the shadow completely concealed while the full light of the moon was falling on you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger. Let him sing his song to the end,' I said to myself, 'I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.' But the song you sang then was the song you sang just now. I heard the words perfectly:

'We are Thine, do Thou befriend us,
Be the guardian of our way.'

"These words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would no doubt have been different.

"When you had finished your song, it was impossible for me to aim at you again. I thought: 'The Lord who is able to save that man from certain death must surely be great and mighty'—and my arm of its own accord dropped limp at my side.

"Since that time I have wandered about far and wide; but when I just now saw you standing there praying just as on that other occasion, I recognized you. Then my heart was wounded by your song; now I wish that you may help me find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the war had been his enemy. And this Christmas night the two went together to the manger in Bethlehem. There the stranger found him who was their common Saviour, the Good Shepherd, who seeks for the lost sheep until he finds it. And when he has found it he lays it on his shoulders, rejoicing.

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. He shall cover thee with his feathers, and under his wings shalt thou trust. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day."

Dear Aunt Bettie: May I join your happy band of boys and girls? I am from New Jersey; am eighteen years old, have brown hair, blue eyes, weigh 118 pounds and am 5½ inches tall. I am a Christian and want to tell others about the Savior. I want to be a missionary, the Lord willing. I go to the West Berlin Methodist Church and our pastor is Rev. G. W. Southwick. I enjoy going to church and Sunday school and never miss a Sunday. My hobbies are writing letters, reading and visiting the sick. Let the cards and letters fly to

Jack Zulker,
Bate Ave., West Berlin, N. J.

Dear Aunt Bettie: Will you let a girl from Kentucky join your happy boys and girls? I am four feet, ten inches tall, weigh 110 pounds. I have brown hair and eyes. I go to Sunday school every Sunday I can. I will be thirteen October 31. I enjoy reading page ten very much. I stay with a Methodist preacher, Rev. J. E. Tyler and wife. I have one brother and one sister. I would like to see my letter in print. I hope Mr. W. B. is on a vacation when my letter arrives. I will try to answer all letters and cards I receive, and also exchange snapshots. This is my first letter and I hope to see it in print.

Melba Bernice Burton,
Nancy, Ky.

Dear Aunt Bettie: Would you let a Kentucky girl join your happy band of boys and girls? I read page ten and enjoy it very much. I was twelve July 2nd. Have I a twin? If so, please write to me. This is my first letter, so hope to see it in print. I have blue eyes and brown hair. I promise to answer all letters received, so let the letters fly to

Bettie F. Boswell,
Hartford, Ky.

Dear Aunt Bettie: May I join your hap-



Choir & Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1132 So. 4th St., Greenville, Ill.



STAY ON THE BEAM
WITH
STANDARD'S SUNDAY SCHOOL LESSONS

They're True-to-the-Bible as God's revealed Word. Every lesson a Bible lesson. Closely Graded or International Uniform Lessons and story papers for all ages from Beginners to Adults. Standard's lessons are used in thousands of successful schools. Send for catalogue. Also free prospectus of Graded; or sample of Uniform. When writing, please mention which you want and department. Address Desk PH-10

The Standard Publishing Co.
8th and Cutter Streets, Cincinnati, 3, Ohio

py band of boys and girls? I am eight years old, and weigh forty-three pounds. I have blond hair, blue eyes, and fair complexion. As this is my first letter I would like to see it in print. I am a Christian. I enjoy reading The Pentecostal Herald, especially page ten. My uncle is a minister, and my mother plays the piano at church. I would like to have some pen-pals. I will answer all letters received and will also exchange snapshots.

Shirley Ann Snyder,
Henryville, Ind.

Small Red Letter Bible.

Size 5x7¼x1 in. thick, beautiful flexible cover, overlapping edges, stamped in gold, good type, words of Christ in red, helps: Great Periods of Bible History, Prophecies and Prophecies Fulfilled, Answered Prayers, Aid for Social and Private Prayer, Warnings and Promises of our Lord. Selected chapters for special occasions. Harmony of the Gospels, and maps.

Price \$1.25.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

SELL NOW!

Our Christmas Cards are now ready. Drop us a card if you want description and prices. They are beautiful and they are being sold now.

PENTECOSTAL PUBLISHING CO.
Louisville, Kentucky

Wanted—A Christian lady or a married couple to take charge of an Industrial Store for a Rescue Mission. Write Mrs. James McGrew, Box 506, Steubenville, Ohio.

Young People's Column

DAVID A. SEAMANDS
Stillwater, New Jersey.

"LIVING BELOW YOUR PRIVILEGES."



Songs: "Follow the Gleam," "Higher Ground," "More Like the Master," "More Love to Thee," and any others with the theme of "Aspiration."

Scripture: Job 42:5, 1 Thess. 3:12, Heb. 6:1, 2 Pet. 3:18, Eph. 4:13, Prov. 4:18.

Prayer: That God would somehow reveal to us our tremendous lack—or rather, our many lacks—of faith, prayer, devotion, service, etc., and that he would give us the determination to press forward and possess the land that is ours.

Basis for two talks:

The Bible is a book full of promises, promises for every realm of life. Yet the most of us are living far below what is our privilege in Christian things. There was once a man on board ship who, because he felt he could not afford the food in the dining-room, lived on cheese and crackers and fruit. The last day of the voyage a friend asked him why he had not eaten, and it was only then he learned that his ticket had entitled him to eat in the dining-room. He had starved, because he was living below his rightful privilege. Many of us are doing that; let us look particularly at two groups.

(1) **Churchmembers who are not vital Christians:** There are many who love the church, love to work in it, love to hear real gospel preaching, yet who know nothing of the richness of a vital connection to the author and finisher of the church—Jesus Christ. It is probably true of your own League, or Y. P. group. Rufus Jones tells of doing some missionary work in the most extreme northern point of Maine, with some children who had never been to Sunday school. To get them talking he asked them the simple question, "How many of you have ever seen the Atlantic Ocean?" Not one answered, for though they had seen, fished and played in it all their lives they didn't know what it was. That's like many church workers; they've been in the church all their lives yet know nothing of a personal relationship to Christ as their Savior and Lord. They are living below their privilege. (Read Job 42:5).

(2) **Christians who have not experienced the "Fullness of the Spirit."** Many Christians, good ones, earnest ones, yet defeated and divided ones, are living below their rightful inheritance, for they have never pressed on into Canaan. They are out of

New! Surprising! Song Book

Sample Copy
**FREE-
Mail Coupon**

NOW Ready After Years of Planning and Research

Buy new song books only when you have seen this great and welcome aid in winning souls. Send for sample copy of "Tabernacle Hymns Number Four", new and superior—see how it meets your needs. Practical, all-purpose book of strong evangelical appeal and deep spiritual power. Will inspire flaming zeal and prayerful service. Contains more heart-warming, life-changing songs; stronger, timelier responsive readings; more complete Topical Index—91 headings.

Waterproof cloth covers, strongly bound. Present low price, not prepaid, \$55.00 a 100. A sample copy on request. Mail coupon NOW.



338-P3 North Waller Ave., Chicago 44, Ill.

TABERNACLE PUBLISHING COMPANY
338-P3 North Waller Ave., Chicago 44, Ill.

Gentlemen: Please send FREE sample of your beautiful new 352-page song book "Tabernacle Hymns Number Four".

Name _____
Official Title _____
Address _____
Church & Denom. _____
Expect to buy (date) _____
Pastor _____ Add. _____

the Egypt of sin's slavery, but they have not crossed the Jordan of utter abandonment and faith and gone into the Canaan of the Spirit-filled Life. What a pity. A beggar one day tapped an elderly man on the back and asked for some money. The man turned around and instantly hugged the beggar to himself, saying, "My son, my son, I've been searching for you for years. I'm growing old and I want to leave our fortune and wealth with you." The son had been begging, yet all the while the father had been anxious to give him wealth. Our Father is anxious to give to his children the sanctifying Holy Spirit. Don't beg; claim your inheritance now!

PRAYER REQUESTS

Please pray for Leonard Martin that the Lord will heal his body so that he might preach the gospel.

L. A. N.: "Pray for a sister who is dangerously near committing a terrible sin, that she may be restrained by the Holy Spirit; also for me that I would be what God would have me be, and used of him."

Mrs. N. K.: "Pray for my two sons in the army, that they may be saved."

Pray for the healing of a friend, and for an unspoken request.

Mrs. L. L.: "Please to pray for a very special unspoken request that God may answer it all."

S. G. V.: "Please to pray for my son just returned from armed forces for defense work, that he may be saved."

Mrs. L. C. H.: "Am asking all Christians to remember my son in prayer that he will grow stronger in God's work."

**BUD ROBINSON
A Beloved Brother**

By J. B. Chapman.

This volume presents a full biographical story of the life and labors of Bud Robinson, who has recently been called to his reward.

The book is illustrated with several likenesses of Bud Robinson at various stages in his life. The binding is of attractive cloth-board with a striking jacket.

220 pages. One Dollar.

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

Write a Card Today

Saying, "Send me your descriptive price list of your 74 different styles of Bibles and Testaments." Also your description of New Everyday Greeting Cards.

Address Herald Office, Box 774, Louisville, Ky.

White Bible Gift For Girls.

This beautiful White Bible bound in imitation leather, white washable binding, overlapping edges, stamped in gold, gold edges, silk headband, colored frontispiece for presentation. Seven pages illustrations, neat in size. Price \$1.00. Address Herald Office, Box 774, Louisville, Ky.

SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson III.—October 17, 1943.

Subject.—Jesus and the Sabbath.—Exodus 20:8-11; Isaiah 58:13, 14; Mark 2:23-28; Mark 3:1-6.

Topic.—The Sabbath in Our Community.

Golden Text.—And he said unto them, The Sabbath was made for man, and not man for the Sabbath.—Mark 2:27.

Practical Truth.—The Sabbath should be a day of physical rest and spiritual profit.

Time.—About 1491 B. C.; about 700 B. C.; about 28 or 29 A. D.

Place.—Mt. Sinai; Jerusalem; Capernaum and vicinity.

Introduction.—It would be difficult for us to have a more timely and needed subject than the one we are studying today. The times and conditions under which we are living call for a new study of the Scriptures regarding the Sabbath. It also calls for a Sabbath reformation among the nations, especially America.

This fourth commandment is another of the commandments that has to do with man's relationship to God. It must be remembered that God does not change. Man is essentially the same as he has always been. What was good for him physically and spiritually in Old Testament times is good for him today. If the Sabbath was to have been kept holy then, and it was, it should be kept holy now. That is what this lesson proposes to teach us.

The question is, what does it mean to keep the Sabbath holy? That necessitates understanding why God instituted the Sabbath. Jesus said, in the words of the Golden Text, "The Sabbath was made for man, and not man for the Sabbath." This day did not begin with the introduction of the law on Sinai. It was in vogue from the earliest days of man's existence. God set the example for man by making the creation in six days, and resting on the seventh. Knowing how he had made man, he knew it was essential for his wellbeing that one day out of seven be set aside as a day of rest for mind and body. The continuous use of anything will eventually wear it out. The scientists tell us that machinery will last longer if allowed to rest at regular intervals. Farmers have proved that animals work better and last longer when given a day of rest each week. The same is true of man.

There is still another reason for the Sabbath. It was not to be merely a day of rest, but also one of spiritual refreshment. It was to be a day in which the soul would contact and be alone with God. The regular duties of life were to be laid aside that the time might be had for spiritual meditation. Only such things as were essential were allowed to be done. It gave space for the worship period of the multitudes, as well as for private devotions. It was not to be a day robbed of joy and pleasure, but, rather, a day filled with holy joy and holy pleasure.

It was symbolic of that which is to come.

Comments on the Lesson Text.

Exodus 20:8. Remember.—Keep in mind continually, so that every time it comes around it will not be desecrated, but kept holy, as commanded. Sabbath.—The meaning of this word is "rest," and not "seventh." The Jews had more than one sabbath.

9. Six days shalt thou labor.—This is just as much of a command as remembering the seventh as a day of rest.

10. The seventh day...thou shalt not do any work.—This should be taken literally, so far as is possible. Christ recognized some deeds were essential on the Sabbath, but did not give license to work. Neither should one cause another to have to work, if it can be avoided.

11. For in six days.—This was the period of time God used in creating all things. The following was his day of rest. The Sabbath was instituted among men for the wellbeing of mankind. Hallowed it.—This expression added, gives the Sabbath its twofold meaning. It was to be a day of rest and worship. It would prove a blessing to all who observed it.

Isaiah 58:13. If thou turn away thy foot, etc.—That is, from doing the customary things. From doing thy pleasure.—It was not to be a day spent frivolously and in pleasure seeking. Pleasure, here, means the things one ordinarily delights in; the secular things of life.

14. Delight thyself with the Lord.—It will be a time when the soul will find joy in communion with the Lord. He will have the first place in heart and mind. Ride upon the high places.—This is a poetical way of saying the soul will be exceedingly blessed both materially and spiritually.

Mark 2:23. Corn fields.—Fields of wheat. Corn as we know it did not exist in that part of the world at that time. Pluck the ears.—Ears simply means the heads of the wheat or barley.

24. That which is not lawful.—The plucking the heads of wheat and rubbing them through their hands was interpreted as threshing the grain. According to rabbinical tradition, this was not lawful, though, the Bible says nothing against it. It was permissible for one passing through a field, if he were hungry, to pluck and eat the grain.

25. Have ye never heard.—Read 1 Samuel 21. That which was otherwise unlawful became lawful under the pressure of necessity. Jesus was fair in all interpretation of law, and made liberty one of the points of the New Covenant. Liberty, however, is not license.

2. Abiathar.—Abiathar was the son of Ahimelech. While he was high priest his father may also have been officiating at the same time. Did eat the shew bread.—It

REMEMBER
ASBURY THEOLOGICAL
SEMINARY IN YOUR WILL
General.

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

Big Type Old Folks Testament and Psalms

Beautiful black flexible morococotal binding. Christ's words in red. You will find it a great pleasure to read at Breakfast Table and Family Prayer. Also good for study. A regular \$2.00 value which we offer to send **\$1.25** postpaid for \$1.25.

The same Testament without words of Christ in red. Price \$1.00.

Pentecostal Publishing Company
Louisville 2 Kentucky.

Pinebrook Melodies

YOU WILL LIKE THEM

No. 1. Young People's Church of the Air Hymn Book	35c
No. 2. Pinebrook Choruses	35c
No. 3. New Pinebrook Songs	35c
No. 4. The King's Songs	35c
No. 5. Pinebrook Melodies	35c

Order of

PENTECOSTAL PUBLISHING CO.,
Box 774, Louisville 1 Kentucky.

was unlawful for any but the priests to eat the shew bread, and they could only eat it when replaced by new loaves. However, David because of necessity ate it, and gave to those who were with him. For this he was not condemned.

27. The Sabbath was made for man.—That is, that man might be benefited thereby. Not man for the Sabbath.—It was not to work a hardship on man. His wellbeing was more important than cut-and-dried institutions and ceremonies.

28. Lord also of the Sabbath.—Since Jesus was the author of the Sabbath, he had a right to dictate or pass judgment on how it was to be observed, and what it was for.

Mark 3:1. A withered hand.—A hand which disease or some malady had partially absorbed. It was useless.

2. And they watched him.—They spied on him. They were seeking for something by which to condemn him. Whether he would heal.—The day was more important to them than the man. It was the reverse with Jesus.

3. Stand forth.—This was an appeal to the man's faith before anything had been done for him.

4. Is it lawful to do good?—This question was directed to the Pharisees. He knew that they knew it was lawful to do good, but that they were eager to find fault with him, consequently, the question. They

did not answer, for they had nothing to answer.

5. Looked round...with anger.—This was not a carnal anger, but was true righteous indignation. Such is not sinful in Christ nor in man. However, it is not to be used as an excuse for anger. Stretch forth thine hand.—This possibly called for something the man had not been able to do. It required an act of faith on the man's part. Was restored whole.—His faith and obedience made it possible for Christ to perform the cure.

6. Pharisees...Herodians.—Though at odds this caused them to counsel together against him.

Service Testament and Psalms

Khaki colored, leather binding, overlapping covers, gold edges, vest pocket size, presentation page, our President's commendation, with frontispiece, Jesus knocking at the door. Splendid new pronouncing type. No. 52\$1.00
 Same as above in blue leather, for the boy in Navy. No. 53\$1.00
 Same as above in white. No. 63\$1.00
 Khaki colored cloth Testament. No. ST125c
 Real Khaki Cloth Testament and Psalms. S T P.50c
PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

PERSONALS.

After being out of the field for some time, Mr. and Mrs. M. V. Lewis, well known songleader and pianist, are again entering their loved field of service and will be glad to answer calls from friends who desire their assistance. Mr. and Mrs. Lewis are too well known to need comment, and I am sure their friends only need to know their services are available to employ them. Their address is Fig, N. C.

The Central Plains Holiness Association held its annual meeting August 12-22, at Plainview, Texas, under the leadership of Rev. P. P. Belew, evangelist, assisted by Rev. Archie Woodward, in charge of music, with Mrs. Wilson McGwire as pianist. The preaching was the old type. Music was the highest type and each worker "brought a great blessing to our hearts and to our community. We recommend these workers for any camp or church needing good workers.—J. C. Williams, Pres., Mrs. S. S. Sloneker, Secretary.

Dr. C. K. Dickey was a former Methodist pastor at Jeffersonton and on other charges in this county. Last week, at the annual conference, he was retired by his church. In presenting Dr. Dickey with the certificate of honorable service and retirement, Bishop Decell remarked, "It was Dr. Dickey who helped me get my license to exhort and I preached my first sermon at his invitation and I certainly never expected to see the day when I would preside at an annual conference when this great pastor retired. I am honored beyond measure to present this certificate to my father in the ministry, after all these years."

August 22 the Muskingum Valley Holi-

OUR EVANGELISTS.



Rev. Claude and Eula B. Sanders are available for revival meetings. They are preachers, young people's, and children's workers. Mrs. Sanders, (formerly Eula B. Crouch) is an ordained minister, has done evangelistic work for eighteen and a half years, traveling over several states. Thousands have been saved and sanctified under her preaching. They are members of the Methodist Church, but work with different denominations in churches, tabernacles, and camps. Will go anywhere for expenses

one way and freewill offering. Their address is Boulder, Illinois.

SOME BEST BOOKS

GOD RUNS MY BUSINESS

The story of R. G. LeTourneau, a great business man who has faith to move mountains. He give nine-tenths to the Lord. You will be greatly inspired by reading this wonderful book. Price \$1.00.

STREAMS IN THE DESERT,

By Mrs. Cowman.

An inspiring, deeply spiritual compilation of daily readings and meditations. You will find the deep things of God. To tell you that more than 250,000 have been sold is sufficient recommendation. Beautifully printed and bound. 378 pages. Price \$1.50

BUD ROBINSON, A BROTHER

BELOVED. By J. B. Chapman.

Story of the life and labors of this great man of God. The book is well illustrated with numerous pictures at various stages of his life. Cloth, 220 pages. Price \$1.00

ABUNDANT LIVING, by E. Stanley Jones.

A daily devotional reading. A comment and a prayer for each day in the year, handy pocket size. More than 100,000 sold in a short time. Price \$1.00

THE CHRISTIAN'S SECRET OF A HAPPY LIFE, by Hanna Whitall Smith.

More than a half million copies of this book have blessed the world and if you haven't read it you should get it and pass it along.

It was while reading this book that Stanley Jones came into the fulness of the blessing of Christ. Price \$1.25

BONE OF HIS BONE, by F. J. Huegel.

This author shares with you some of the deep teachings that have come to him through the constant tutelage of the Holy Spirit. It deals with the Crucifixion of Self, Spirit Baptism, Satanic Power and Majesty, Spirit Discernment and Complete Victory of it by perfect freedom in Christ. It is one of the most moving books in its field. Price \$1.00

PILGRIM'S PROGRESS, by John Bunyan.

The famous Barnard edition. New large type edition. Next to the Bible, The Pilgrim's Progress has probably been more widely read than any other book in the English language. It has been translated into more than 70 languages. For over 250 years it has maintained its popularity with young and old alike, and with all shades of Christian belief.

Over fifty illustrations in black and white and four in full colors—the famous drawings of Frederick Barnard. Bound in fine, durable cloth, with color inlay on cover and stamped in gold on back. Price \$1.00

IN HIS STEPS. By Charles M. Sheldon.

Over 20,000,000 copies sold. Complete, authorized edition. An unassuming volume, yet the book has in it that quality which stirs the souls of men and women, kindles their hearts with a new and purely spiritual flame. Just as timely as when it first came from the press. Bound in durable cloth, with an attractive design stamped in gold. Price 60c

PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

Renew your subscription for THE HERALD today.

ness Camp Meeting held their annual meeting, at Beverly, Ohio, at camp site on 4th Street. A two-weeks' season of refreshing was enjoyed by all who attended with many souls being born into God's kingdom, reclaimed and sanctified. Rev. W. W. Weddington and Rev. T. H. Arnott, evangelists. Rev. Hill and Rev. Agnes Allen helped to make the meeting a success. We were spiritually enriched by the songs of Mrs. Allen, Mrs. Townsend, Mrs. Mason, Marylan Townsend, Eileen and Imogene Henderson. Robert Hill, Helen Prunty and daughter, with guitar accompaniment, and Gertrude Lashley served as pianist the last week.

We recommend Brother W. W. Weddington and Brother Arnott to any who desire the gospel in no uncertain sound, and who preach holiness by the power of the Holy Spirit. We are all looking forward to the "feast of 1944."—Mrs. Helen Prunty.

BEULAH PARK CAMP MEETING.

The 54th Annual Camp Meeting of The Kansas State Holiness Association, Wichita, Kan., has now gone into history, but the deeply spiritual messages, the beautiful spirit of helpfulness and brotherly kindness will cause "this time of refreshing from the presence of the Lord" to linger long in the hearts of those who had such a blessed privilege to attend another holiness camp meeting.

All tents were rented, the dormitory and compartment tents were filled to capacity. The Lord supplied our needs, spiritually, temporally and financially. The Association expects to pay all indebtedness on the buildings and make needed improvements before another year.

We missed the large number of young men who have always been so much in evidence during the camp meeting. Many prayers ascended in behalf of those in the service of our country.

Our evangelists were Dr. C. W. Butler and Dr. G. Arnold Hodgkin. Every message rang true to the Word of God and was just the kind we expect at the holiness camp meeting. Dr. Butler said to the congrega-

(More on page 16, col. 1)

EVANGELISTS' SLATES

- ARTHUR, FRANK E.**
(Rt. 2, Hinsdale, Illinois.)
Schenectady, N. Y., October 3-17.
- BERTOLET, R. G.**
(1349 Perkiomen Ave., Reading, Pa.)
Hurlock, Md., October 4-17.
Trumbauersville, Pa., October 19.
Quakertown, Pa., October 21.
Grantville, Pa., October 24.
Mardela Springs, Md., October 25-Nov. 7.
- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Otwell, Ind., September 30-October 10.
Hillsboro, Ill., October 11-20.
Grinnell, Iowa, October 21-31.
- BRASHER, J. L.**
(Attalla, Alabama)
Steubenville, Ohio, October 3-17.
Birmingham, Ala., October 27-31.
- BRECHERSEN, MR. and MRS. LOREN**
(Song Evangelist, 33 Frederick St., Binghamton, New York)
St. Louis, Miss., October 7-21.
Elkhart, Ind., October 31-November 14.
- BRYANT, EARL BENTON**
(Song Evangelist, Cartersville, Ill.)
Shelbyville, Ill., September 27-October 10.
Stewardson, Ill., October 11-31.
- BURK, R. E.**
(Box 185, East Jordan, Mich.)
Clarksville, Pa., September 26-October 10.
Jet, Okla., October 17-31.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Hamden, Ohio, October 4-17.
Huntington, W. Va., October 18-31.
- BUSH, RAYMOND L.**
(P. O. Box 26, Sebring, Ohio)
Owosso, Mich., September 26-Oct. 10.
Port Huron, Mich., October 14-24.
Lake Ann, Mich., November 11-21.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
San Antonio, Texas, September 26-October 10.
Pikeville, Ky., October 17-31.
- CARNES, B. G.**
(Wilmore, Ky.)
Danville, Va., October 10-24.
Sumnerfield, N. C., October 25-November 8.
Russell Springs, Ky., November 9-22.
- CHASTAIN, E. C. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
Newell, W. Va., October 3-17.
East Liverpool, O., October 24-Nov. 7.
- CHURCH, JOHN R.**
(Rt. 4, Winston-Salem, N. C.)
Lexington, Ky., Epworth, October 3-17.
Statesville, N. C., October 18-21.
- COBB, DEE W.**
(Preacher, Song Evangelist, Y. P. Worker,
Box 36, Wilmore, Kentucky.)
San Antonio, Tex., September 26-October 10.
Pikeville, Ky., October 17-31.
- COUCHENOUR, H. M.**
(Boynnton, Pa.)
Kansas City, Mo., September 29-October 10.
- COUSE, JOSEPH**
(Wilmore, Kentucky)
Calhoun, Ga., October 10-17.
Akron, Ohio, October 21-31.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Minerva, Ky., October 10-24.
Monroe, Mich., October 31-November 14.
- DUNAWAY, C. M.**
(120 Terrace Dr., N. E., Atlanta, Ga.)
Hogansville, Ga., September 27-October 10.
Pell City, Ala., October 17-31.
- DUNKUM, W. B.**
(1333 Hemlock St., Louisville, Ky.)
Knoxville, Tenn., October 10-31.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Detroit, Mich., September 9-October 10.
Warren, Ohio, October 14-24.
Detroit, Mich., October 31-November 14.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Jenkins, Ky., September 28-October 10.
Kenova, Wash., October 12-24.
Chillicothe, Ohio, October 26-November 7.
- GROCE, J. W.**
(Box 1883, High Point, N. C.)
Mebane, N. C., September 27-October 11.
- GIBSON, JAMES**
(Irish Evangelist, 35 Shawnee Ave.,
Ft. Thomas, Ky.)
Akron, Ohio, October 5-17.
- GUYER, A. E.**
(Bostic, North Carolina)
Oklahoma City, Okla., October 13-24.
- HAMBY, G. M.**
(Box 34, Florence, Alabama)
Davenport, Iowa, October 6-17.
- HAMES, J. M.**
(Greer, S. C.)
Port Huron, Mich., October 4-17.
Meadville, Pa., October 18-November 7.
- HAYES, OPAL MARIE.**
(Box 84, Mannington, W. Va.)
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Monteagle, Tenn., September 26-October 10.
Nashville, Tenn., October 10-31.
- HOBBS, E. O.**
(Westfield, Illinois)
Belgrade, Mo., October 17-November 7.
- HODGIN, G. ARNOLD**
(Wilmore, Ky.)
- HUGHES, GUTHRIE**
(Shirley, Ind.)
New Castle, Ind., September 28-October 10.
No. Baltimore, Ohio, October 11-24.
- JONES, CARROLL**
(Rushville, Indiana)
Dennison, Ill., October 4-17.
Marion, Va., October 24-November 7.
Open date—November 7.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
(Evangelists, Singers With Electric Hawaiian
Guitar, Logan, Kansas)
Sioux City, Iowa, October 3-17.
Dublin, Ind., October 24-November 7.
- KENDALL, J. B.**
(116 Forest Ave., Lexington Ky.)
Albany, Ky., September 26-October 17.
Page, N. D., October 24-November 7.
- KENNEDY, ROBERT J.**
(Preacher and Singer, P.O. Box 171, Dallas, Tex.)
Pineville, La., October 4-17.
- KUTCH SISTERS**
(Singers and Playing Evangelists, 418 Walnut
Street, Lebanon, Pa.)
Royersford, Pa., September 28-October 10.
- LINCICOME, F.**
(412 Jefferson St., Gary, Ind.)
Nashville, Tenn., October 4-17.
Detroit, Mich., October 24-November 7.
- MCGHIE, ANNA E.**
(215 S. Rock St., Centralia, Wash.)
Los Angeles, Calif., October.
- MILBY, E. CLAY**
(310 "A" St., N. W., Bentonville, Ark.)
Detroit, Mich., October 4-17.
Canton, Ohio, October 18-31.
- MILLER, JAMES**
(Rt. 17, Box 630, Indianapolis, Ind.)
New Martinsville, W. Va., October 10-24.
- MULLET, W. L.**
(Walhonding, Ohio)
Leonardville, Kan., October 4-17.
Saginaw, Mich., October 25-November 7.
- OVERLEY, E. R.**
(848 Angilana Ave., Lexington, Ky.)
Valley Station, Ky., October 11-24.
Wichita, Kan., October 31-November 14.
- PAPPAS, PAUL JOHN**
(R. R. Tarpon Springs, Fla.)
Elizabethtown, Ill., October 5-24.
Columbia, S. C., October 26-November 7.
- PAEKER, J. R.**
(415 No. Lexington Ave., Wilmore, Ky.)
Burke, N. Y., October 10-24.
Madison, Ill., October 31-November 14.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
- PHILPOT, J. R.**
(411 Jefferson St., Fredonia, Kan.)
Gunboro, Del., October 4-17.
Hampton, Va., October 18-31.

Wanted: To buy a set of Clarke's Commentaries in readable condition.
J. M. McDonald
313 College St., Grand Prairie, Texas.

Red Letter Zipper Bible

Large black pronouncing type, references, chapter numbers in figures, words of Christ in red in New Testament and all the prophecies referring to Christ in the Old Testament marked with a star, beautiful morocotal binding with Zipper. Size 6 x 8 1/4 inch thick. No. 205Z.
Our special price postpaid \$2.50

Pentecostal Publishing Company
Louisville 2 Kentucky.

Indexed Bible \$1.25

Neat in size, good print, flexible, overlapping edges, morocotal binding. A very unusual value. No. 210
Special Price \$1.25

Pentecostal Publishing Company
Louisville 2 Kentucky.

BOOKS BY

Rev. John R. Church, D. D.

CHOSEN VESSELS
or The Human Element in Holiness 25c

SECURITY IN CHRIST,
or Kept by the Indwelling Christ 25c

WHY DO THE RIGHTEOUS SUFFER? 25c

A SECOND GRACE 25c

WHY BAPTIZE BY SPRINKLING 25c

A BIRD'S EYE VIEW OF GOD'S PLAN 25c
Five Copies for \$1.00

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

QUINN, IMOGENE
(909 No. Tuxedo St., Indianapolis, Ind.)
Indianapolis, Ind., September 20-October 3.
Howell, Mich., October 18-31.

RICHARDSON, M. H.
(800 N. Lexington Ave., Wilmore, Ky.)
Langley, Ky., September 26-October 10.
Elwood, Ind., October 11-24.
Washington, Ky., October 25-November 14.

RIDOUT, G. W.
(152 E. Pine St., Audubon, N. J.)

SHANK, R. A. AND MRS.
(Box 377, Vicksburg, Mich.)
Battle Creek, Mich., October 24-November 7.

TERRY, T. L.
(Roachdale, Indiana)
Pittsburgh, Pa., October 3-17.
McKeesport, Pa., October 19-31.

THOMAS, REV. and MRS. ERNEST
(Artist, Evangelist, Singers and Musicians,
Utica, Michigan)
Toledo, Ohio, October 17-31.
Girdletree, Md., September 28-October 10.

WEST, ELVIN AND EDNA
(202 Pennsylvania Ave., Athens, Pa.)
Open dates.

WILLIAMS, H. GILBERT.
(112 Homestead Ave., Collingswood, N. J.)
Corinth, N. Y., September 28-October 10.
Glens Falls, N. Y., October 12-24.
Westmont, N. J., October 31-November 14.

WILLIAMS, L. E.
(Wilmore, Kentucky)
Corinth, Ky., September 27-October 9.
Open dates.

WILSON, D. E.
(General Evangelist, 38 Frederick St., Binghamton, New York)
High Point, N. C., September 19 October 13.

WRIGHT, C. F.
(P. O. Box 511, Cherryville, N. C.)
San Bernardino, Calif., September 24-Oct. 10.
Colton, Calif., October 10-24.

CALLED HOME

McCORD.

On August 17, God called to his eternal home, H. Y. McCord, Senior, in the 89th year of his life, and thus ended his earthly pilgrimage.

He was a noble-hearted, generous and lifelong follower of his Lord and Master. He has left to his loved ones and friends one of life's imperishable estates—a good name. His life was a blessing and an inspiration to thousands who knew and loved him.

We do not think of him as being dead, but merely as having passed over the bar into that undisclosed country to which we are all traveling, and sooner or later must go.

As has been said: "To live a useful and honest life is to live a beautiful life; and the passing of a beautiful life is like a band of music going down the stream. Its delightful harmony breaks in rapture on the ear and expires softly and sweetly as its notes die away on the distant waters; but its inspiring strains linger forever in the chambers of the soul."

Brother McCord was a former valuable member of the board of stewards of St. Mark Church, and superintendent of the Sunday school for a number of years. We would pay tribute to his rich life and memory.

Resolved, that this memorial be filed in our permanent records and that a copy be sent to the members of his family, as an expression of our love and deep sympathy.

Nesbit Tilly,
Mrs. Frances Walters,
H. W. Dent,
Committee.

WALLER.

Carrie Beall Hutchingson Waller was born August 6, 1873, in the immediate community of White Oak Camp Ground, McDuffie Co., Ga., and departed this life on July 23, 1942. Had she lived two more weeks, she would have reached the age of three score and ten. Her companion in life, Benjamin Irving Waller, preceded her by four years to the better world.

Her father was the late Seaborn Payne Hutchingson of McDuffie Co., Ga., and her mother was Elizabeth Jane Robinson of Plum Branch, S. C. Her parents were pious people and it was no wonder that she, in early life accepted Christ as her Savior. The influence of her godly life is sure to leave its impress upon her children, as everyone of them followed in the ways of mother and father. Three sons, Dr. Harry H. Waller, pastor of Hyde Park Methodist Church, Tampa, Fla., Rev. Jesse E. Waller, pastor of the First Methodist Church, Kissimmee, Fla., and the writer of these lines, followed the ministry. In addition, two sons, Oscar Lloyd Waller, of Atlanta, Ga., and Benjamin Irving Waller, of Macon, Ga., and one daughter, Miss Minnie Lee Waller, of Macon, survive her. Three grandsons and two grand-daughters mourn her loss.

She was a member of Mulberry Street Methodist Church in Macon, and during her life was a Sunday school teacher and a loyal church worker. Her great pleasure each year was to be a constant attendant at Indian Springs Camp Meeting. She was a daily reader of the Bible, The Pentecostal Herald and the Wesleyan Christian Advocate. The passing of Mother was a great loss to us but hers was a triumphant, glorious victory.

Funeral services were conducted by her pastor, Dr. Silas Johnson, assisted by Dr. Ed. F. Cook. Interment was in Rose Hill Cemetery, Macon, Ga.

Thomas F. Waller,
Her eldest son.

HOLY DISTRESS.

E. E. Shelhamer.

We read that in the last days there shall be "Distress of nations—men's hearts failing them for fear." This is the distress that comes because of war, famine and pestilence.

But there is another kind of distress that comes directly from God. Abraham had it, Moses had it, and Paul had it when they agonized for their people. Easy-going Christians know little, or nothing, about this "holy distress." They are content to drift with the tide and say, "Nothing can be done! What is, has to be!" But, here and there, in each generation, God raises up an extraordinary saint who dares to "stand in the gap" and turn the tide.

Not until a man becomes dissatisfied with his present attainments, will he stir himself to improve. Indifference will hinder progress more than drunkenness. Better make blunders in trying to correct an evil, than sit back and wonder why it could not have been done a different way.

Every mighty demonstration and every far-reaching answer to prayer was brought about because some one lived ahead of his sluggish brethren, caught a vision and cried mightily to God until something happened.

Occasionally, thank God, we find a person who shakes himself and declares he will not be content to live on the same plane with the generality of people. He turns to his account adverse winds and compels them to drive him to his desired port. He capitalizes his failures and profits by his defeats until men and devils feel ashamed that they ever tried to hinder him.

Friend, God is waiting, yea, anxious to release his power, but will not do so until some one, (perhaps in your community), arises and announces with holy anguish that through Divine grace, "Something shall come to pass." Will you be such an one?

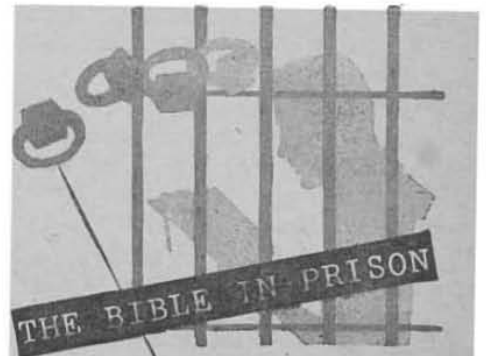
BOOK REVIEWS

"Living Above." Howard W. Ferrin. Zondervan. 128 pages. \$1.00.

Here is a volume of heart-warming devotionals that have been broadcast over fifteen stations of the Yankee Network of New England. Poems, illustrations, and suggestive thoughts to help people to think on higher things, strive to live on a higher level and be victorious. The invalid will enjoy this book for it will stimulate his faith. The preacher will read it with delight for it will give him much fine sermonic material. The young Christian will read it with genuine profit for it will make him strong in the Lord. "Living Above" merits a wide circulation.—C. W. Grant.

"Some To Be Pastors." Peter H. Pleume. Cokesbury. 191 pages. \$1.50.

The author of this fine volume has taught in the Presbyterian Seminary, Louisville, and also



For 12 years an inmate of an eastern state prison has been known only as No. 15045 while paying his debt to society. For part of that time, however, he has been pointing men to God by sending portions of the Bible outside the prison as inscriptions on attractive "Gospel Rings." This unusual Christian ministry is going on simply because one day a fellow prisoner pointed No. 15045 to the Bible. There he found the Source of Eternal Life and Hope which started him on his unique service to the world.

A changed life indeed! But that's what the Bible does to men and women—and to boys and girls who hear it, study it and learn its truths. Of course, Sunday School is the place to teach them the Bible "Way of Life." And the ideal way to do this is through the

ALL BIBLE GRADED SERIES of Sunday School Lessons

This Series is so popular with thousands of Schools all over the country because: it is graded into five departments (Beginner, Primary, Junior, Intermediate, Senior) with specially designed visual aids obtainable for Beginner, Primary and Junior groups; the worship service for each department is geared to the lesson each Sunday; the pupil "gets" the lesson through fascinating manuals designed especially for him; teen-age interest is captured; the Series is economical to adopt and maintain.



THE SCRIPTURE PRESS, Inc.
800 N. Clark St., Chicago 10, Ill. Dept. PH-103

Please send me FREE copies of ALL BIBLE Graded Series of Sunday School Lessons, Teachers and Pupils Manuals, for

_____ Dept(s). I enclose 10c toward mailing cost.

*Also copy of the story "No. 15045".

Name _____

Address _____

City _____ State _____

I am Pastor, Supt., Teacher, of _____ The

_____ Church _____ Denom.

been a successful pastor of the Highland Presbyterian Church of Louisville. He, therefore, writes out of a rich personal experience, both academic and practical. Every pastor should read this volume and it should be a must volume for the young minister. The author discusses the vital phases of a pastor's life and activity: student life, pastoral visitation, ministering unto children, counselling, vacations, funerals, weddings, how best to spend one's time, etc. The volume abounds in rich quotations that stick like a briar in the mind. Here is one: Dr. S. Parkes Cadman was asked in one of his radio question periods, "How can I persuade another person to believe as I believe." He answered with telling brevity, as he knew so well how to do, "By living a better life than he does." It is a worthwhile volume that will make its contribution in its field. C. W. Grant.

(Continued from page 13)

tion one warm afternoon, "You Kansas people are the greatest listeners I ever saw; you just pull the preach out of me." Dr. Hodgkin endeared himself to the entire camp. We feel that we surely had two strong holiness preachers in our midst.

Rev. B. D. Sutton and wife in charge of the music, were at their best, and proved a great blessing. Many remarked that Brother Sutton did the best singing ever at this camp.

Mrs. Blanche-Perry Fuhrman proved to be efficient in her work with the children and young people.

On Missionary Day, the Oriental Missionary Society was represented by Mrs. E. R. Munroe. The National Holiness Missionary Society by Rev. Geo. Warner, and the Prayer Bands by Rev. Fred Abel. Rev. and Mrs. John Clayton, returned missionaries, also had a part on the program. A good offering was received and divided among the Societies.

We will never know just how much this 1943 camp meant to those in attendance, nor how far-reaching the influence may be. May we ever keep our freedom in the Lord, and some day we will hear him say, "Well done good and faithful servant; enter into the joy of thy Lord."

Mrs. Jesse Uhler, Secretary.

Small Khaki Bible

Size 3 1/2 x 5 1/2, less than 1 inch thick, weight 11 ounces, bound in beautiful smooth Khaki, brown edges, silk headbands and marker, readable type, pronouncing, presentation page. No. AA. Price \$1.75.

Same Bible as above bound in white, stamped in gold for girls. No. AW\$1.75
Only a limited supply. Order now if you want them.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

CLEVELAND, TENNESSEE.

Since my last report have conducted two revivals, one near Georgetown, Tenn., where Rev. Roy Blocker is pastor. This was a successful revival in that there were conversions, and additions to the church, and seed sown, and many of the church people were helped in their spiritual life.

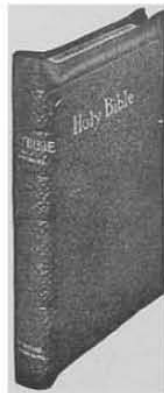
The second meeting was near Muscadine, Ala., at my boyhood home, where I was born and grew to manhood. While in this meeting the thirty-second anniversary of my Christian experience was observed. In the Georgetown meeting some were converted, reclaimed and a number stated they received help out of the meeting. The meeting was well attended and the best attention given to the preaching.

One of the highlights of the meeting was the conversion of three teen age girls whose parents were schoolmates of mine in other days. There was a lady ninety years of age whom I have known a lifetime missed only three services during the meeting. Her testimony was an inspiration to everyone.

We had a good Evangelistic Rally on

YOUNG PEOPLE'S RED LETTER BIBLE

CONVENIENT IN SIZE. ATTRACTIVE IN APPEARANCE. SUPERIOR IN QUALITY



BINDING AND TYPE—Genuine solid leather binding with overlapping edges, and very flexible. Large, clear, easy to read black face minion, self-pronouncing type. Chapter numbers in figures. All of Christ's words printed in red. King James Version. **PAPER AND ILLUSTRATIONS**—A very thin, white opaque Bible paper, durable. Gold edges, silk headbands and marker. Many beautiful full-page illustrations. Frontispiece, presentation page and family record.

HELPS—5,000 revised Questions and Answers. A new Concordance including a list of proper names under one alphabetical arrangement. Sixty-six pages of Bible Reader's Aide. It has Harmony of the Gospels with explanation of same. 12 pages of maps in colors.

THE SIZE—5x7 1/2, weight 29 ounces. Stamped in gold on back and backbone. (Our most popular young people's Bible).

THE PRICE—This Bible is a good value at \$4.50

Our special price, postpaid **\$4.00**
Index: 50c extra. Name in gold, 35c extra.

Same as above with Zipper **\$4.25**

PENTECOSTAL PUBLISHING CO., Louisville 2 Ky.

Specimen of Black Face Type

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation,

Sunday afternoon, Aug. 29, at Big Springs Methodist Church, Cleveland, Tenn. Tonight we begin revival services at the Benton, Tenn., Methodist Church.

H. W. McDonald.

CAMP FREE CAMP MEETING.

This camp is located at Connelly Springs, N. C., and was held this year embracing the first week in August. The attendance and the interest in every way was the best in years. Many came and camped. Rev. John Paul was the chief evangelist. He is a marvelous preacher. We have in the Holiness Movement no greater preacher. Our people were greatly delighted and helped by his two messages daily. Rev. C. F. Wright and others brought some splendid messages. Sister Orville French did fine work with young folk and emphasized the cause of missions. Brother and Sister Thomas had charge of the special music. Brother Thomas did a great work as chalk artist, some of the best work of that nature we have ever seen.

The board of directors was enlarged and have made plans for a great camp next year, with Brother H. M. Couchenour and others as workers. The date is July 23 to 31, 1944. Jim H. Green, Supt.

MEETING REPORT.

The layman's Holiness Association held a tent meeting near Mansfield, Ohio, August 17th-29th, with Rev. Edward S. Barton, evangelist, Miss Leone Mauerer, songleader and children's worker, Miss Elenor Rice and Miss Snyder, pianists. The preaching was of the highest order. We can recommend the songleader to any one looking for such help. She can be addressed, 1207 Central Ave., Sandusky, Ohio.

We were able to meet all expenses and give a good offering to the workers, as well as \$215 for the Oriental Missionary Society.

One of our number dedicated his all to

Red Letter Concordance Bible

The Size of page 5x1 1/4. Thickness 1 3/4 inch. Weight 24 ounces.

The Type is clear, black and well spaced. All words of Christ are printed in red.



The Binding is of a fine quality of kraft leather with overlapping covers. The Bible is stamped in gold on back and backbone. The silk headbands help the general appearance of the Bible.

Other Features include Presentation Page, Family Register, Synopsis at head of each chapter, and all chapter numbers in figures.

BIBLE READER'S HELPS

These helps include:
A splendid Concordance.
A Harmony of the Gospels.
An Index of Scriptural Proper Names.
Maps printed in colors.

There are also numerous articles and tables including "How to Study the Bible," by Moody. "The Sunday School Teacher's Use of the Bible," by Bishop Vincent. "The Christian Worker and His Bible," etc., etc. **\$1.25**

We have a Bible with illustrations and references, No. 1560, without red letters and concordance, price.. **\$1.50**

Pentecostal Pub. Co., Louisville 2 Ky.

the Master and will prepare for the ministry, and a young girl to prepare for the mission field. In spite of gas rationing we had a glorious meeting.

F. N. Wachs, President.

Thoughts and Prayers for Anxious Hours

Just the little book to send to Mothers, Fathers, Wives and Sweethearts of boys and girls in the service of our country. It will be a great blessing to them. Price 15c each, or \$1.50 a dozen. Churches, schools and classes are sending to the boys in their church.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Founder
 Rev. J. C. McPheeters, Editor
 Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, October 13, 1943.
 Entered at Louisville, Ky., Post Office as Second Class Matter.
 523 SOUTH FIRST STREET

Vol. 55, No. 40.
 \$1.00 Per Year.

REVIVAL VICTORY

By The Editor.



HE victory of Pentecost was that of a great revival. The first century Christian lived in a revival atmosphere. Although the organization of the early Church was simple, mighty power was manifested in and through the Church. As we read the Book of Acts, we are deeply impressed with the fact that these early Christians took plenty of time to tarry in prayer, and wait for the outpouring of the Holy Spirit. They were not so busy attending the meetings of committees, commissions, and boards that they found little time for tarrying and waiting upon God with a listening ear for divine guidance.

There is a heart cry on the part of a large number of Christian people for a genuine revival. It is not uncommon to hear echoes of this need in the circles of secular groups and civic organizations. Even the *Wall Street Journal* has pointed out the need of a revival. It will be of no avail to point out such need and then fail to have it. The time has arrived for us to set ourselves fervently to the task of bringing about the revival that we have been talking about.

It has been demonstrated that the days of revivals are not past. The denominations and churches that have majored in the revivalistic type of Christianity have moved forward with rapid progress. Some of these denominations which are fairly new, having their origin within the present generation, have made phenomenal progress. The progress of some of them parallels that of early Methodism, when the Methodist Church majored in revivals.

When and where will the next great revival begin? It will begin at the time and place where people meet God's conditions for the revival.

There are no fixed patterns for a revival in the details of the human element. There is no fixed group of people through which a revival must come, save the people that are called by the name of God. He says in his Word: "If my people, which are called by my name, will humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

While there has been a wide range of variation in the details of the human element in connection with a revival, there are certain fixed, fundamental principles that must be met in connection with every great spiritual awakening. There must be prayer, much prayer, earnest prayer, prevailing prayer. The first thing that we must turn our attention to is the revival of prayer. The prophet Joel, in exhorting the people of Judah to an awakening, says: "Sanctify ye a fast; call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord, your God, and cry unto the Lord." The revival at Pentecost was preceded by a ten-day prayer meeting.

Another fundamental element in connection with every great revival has been the use of, and emphasis on, the word of God. The present century has witnessed a vast amount of discounting of God's word. The Bible has been dissected and analyzed until men have lost the significance of its vital message. It has been explained by many, until it has been explained away. We do not need lengthy discussions about the elements which comprise the weapons of our spiritual warfare, so much as we need the use of these weapons. The major emphasis of Paul's exhortation to the Ephesians pertained not to "how we got our Bible," but to the every day

use of the Bible. "Take the helmet of salvation and the sword of the Spirit, which is the word of God."

Every great revival has broken over the walls of the sanctuaries of the churches and gone to the thoroughfares of life. The revival at Pentecost sent one hundred twenty disciples from the Upper Room out upon the streets. Had the testimony of the Christians been confined to the Upper Room, the vast number of hungry souls thronging the streets would not have been reached. The strategy which sent the Christians onto the streets with their testimony resulted in reaching three thousand souls within a single day.

In every great revival there has been large emphasis on the work of the Holy Spirit in his convicting, regenerating, witnessing, sanctifying and guiding power. A returned missionary from India of a large denomination, recently said to me: "I have traveled extensively over the United States since my return, and have heard very little about the Holy Ghost. While recently visiting in a western city, I attended the churches of some of the smaller denominations which emphasize the work of the Holy Spirit, for my heart was hungry for teaching and preaching which honors the Holy Ghost." The real work of the Church depends upon the power of the Holy Spirit. Samuel Chadwick, late principal of Cliff College, Sheffield, England, in his volume, "The Way to Pentecost," says: "The root-trouble of the present distress is that the Church has more faith in the world and the flesh than in the Holy Ghost. Things will get no better until we get back to his realized presence and power."

"Come, Holy Spirit, heavenly Dove,
 With all thy quickening powers;
 (More on page 8)

THE BLESSEDNESS OF SALVATION

Rev. G. W. Ridout, Corresponding Editor



I.
"He is like a refiner's fire . . . and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." — Mal. 3:2, 3.

Purity and power go together. Many seek the power who are afraid of the purifying fire. A preacher wrote to Dr. Keen: "I want the baptism of the Spirit, but I want nothing to do with sanctification." Of course, he never got the blessing.

Purity brings a sense of cleanness to the soul. To be cleansed from all sin, made pure within, is the initial blessing of holiness. Purity adds to the beauty of Christian experience. This story illustrates the thought:

According to the story, a woman had gone to a jewelry shop—something on the order of a laboratory—and seeing a bowl of fluid with some pieces of jewelry in it, she became curious and began to ask questions. The jeweler explained that it was a chemical for testing the genuineness of gold. The woman had a ring which, for some reason, was very precious to her, but she had never known whether or not it was genuine. She had often wondered. So the jeweler offered to test it, but she wouldn't agree, the ring meant so much to her, and she knew there was a possibility of loss or injury. But he explained that if the ring were really genuine the solution couldn't possibly injure it, but on the other hand, it would be made even more beautiful. So she very reluctantly consented. The jeweler dropped it into the bowl of testing fluid, and presently, with a pair of forceps, he lifted it out and held it up for her to see—a ring of glittering gold, more beautiful than it had ever been before.

II.

The love of God! A baptism of holy love is one of our greatest needs. Too often we run out of love and become harsh and bitter; the sweetness has gone. Perfect love is something we are deplorably short of; many profess high things but lack the love of God. "I have somewhat against thee," said the Spirit to the Church at Ephesus, "because thou hast left thy first love." The way to get it back, the Spirit showed, was to repent.

One of the ancient writers sang:

"My God, I love Thee—not because
 I hope for heaven thereby,
 Nor yet because who love Thee not
 Are lost eternally.

"Not with the hope of gaining aught,
 Nor seeking a reward;
 But as Thyself hast loved me,
 O, ever loving Lord."

The devout Faber exulted in the love of God, thus:

I love Thee so, I know not how
 My transports to control;
 Thy love is like a burning fire
 Within my very soul.

III.

In one of the old books on sanctification by Booth certain definitions and designations are given of the prior condition of the soul, eligible for sanctification, thus:

In Reconciliation God is considered as the Sovereign Lord and the injured party, and the sinner as an enemy to him. In Justification our Maker sustains the character of the supreme Judge, and man is considered as guilty before the tribunal. In Adoption the source of all mercies appears as a Father, and the apostate sons of Adam as aliens from him."

"In Justification we are pronounced righteous; in Reconciliation we are made friends; in Adoption we are considered heirs."

"Sanctification is a distinguishing blessing of the covenant of grace—a precious fruit of redemption by the blood of Jesus; the design of God in our Regeneration; the primary intention of Justification; the scope of Adoption; and absolutely necessary to Glorification."

IV.

2 Corinthians 2:11: "Lest Satan should get an advantage of us: for we are not ignorant of his devices." A good old Scotch preacher on this verse, said: "Our Lord has got the enemy's maps." Satan will try the souls of God's people and seek to rob them of their peace and destroy their experience. The Devil tempts in all manner of ways; he handles souls no two alike; we must be wide awake and keep constantly on the alert lest he take advantage of us.

A good woman was sorely tempted. It seemed as if she was being charged with all her sins and her fallen nature as if she had never been pardoned. One day while she was in prayer she said the words came powerfully to her mind, "Agree with thine adversary quickly, whilst thou art in the way with him." And she thought, what application could these words have in her case? Then the Spirit gave her this interpretation. Your adversary charges you with every sin of your life, and of your thoughts, and of your fallen nature and instead of your contending that you have been pardoned, simply agree with your adversary, and admit everything, and then point him to Jesus and to his precious blood and let Jesus answer for you. Don't tax your mind, don't argue with Satan, don't look at your past experience, don't grieve any longer over what you have done, don't bemoan your sad condition, but admit everything quietly and leave it with Jesus, let him do the talking, let him reply to Satan, let him be your all and in all. She said that she did this, and at once Jesus seemed to fill her with a peculiar sweetness of spirit and the bad spell was broken and the adversary fled.

V.

Boston, in the days of Joseph Cook,

Daniel Steele and Dr. A. J. Gordon, was in a considerable degree a citadel of orthodoxy. Joseph Cook's Monday Lectures were weekly events of nationwide significance. His utterances on the Bible and the Christian Faith were thunderous. In one of his addresses he said:

I solemnly believe that it is the divine will that we should teach the necessity of the new birth in this life, the necessity of the Atonement in its biblical form, and the authority of God's Word in precisely the terms and tone in which the Bible teaches these truths. Wherever I find a man doubtful on either of these highest matters, I usually find a torpid church, or one that may perhaps be drifting into disintegration or into foppish formalism.

Put over against that some of the empty idealistic stuff that is being taught and preached today in our pulpits and spread nationwide by Sunday school literature. Joseph Cook was a very learned man, graduate of universities—American and European. Contrast his teaching with what we copy from one of our Methodist Sunday school journals:

When the question, "What must I do to have life," came to Jesus, it is significant that the Master's answer was essentially—Discipline yourself, then give yourself to an all-inclusive ideal." Which is nothing more or less than a modernistic parody on Mark 10:17-22.

VI.

A word that is being used considerably is the word "Boondoggling." It is of modern origin, I think. It suggests foolish reasoning, fantastic ideas, impossible ideals; idealistic buncombe; it is foolish verbiage without due regard to the laws of conscience and of God.

There is a lot of *Boondoggling* in religion and in the church. Preachers have been preaching impossible ethics and ideals which cannot be worked out or practiced without a change of heart. Preachers talk of the regeneration of society, and the social order, as though all we have to do is to vote it in and it will be here within ten days. History of the Church shows that until men and people get their hearts changed by the grace of God there will be no change in social conditions.

Huxley wrote about "a beautiful theory murdered by a gang of brutal facts." All fantastic ideas about the dignity of human nature falls flat in the light of Romans seven, where the enthralled, imprisoned soul cries out, "O wretched man that I am; who shall deliver me?" The business of the pulpit is to show sin-cursed souls how to be delivered from sin.

HIS WILL

By Joseph H. Smith.



HY will be done" is the keystone of the arch of consecration. It is the center gem in the jeweled brooch of the Lord's Prayer. It was the soul of Gethsemane's anguish and triumph by which the redemption of man was won.

I am going to write with three assumptions in mind: That God's will is the only pathway to heaven. That the knowledge of God's will is man's highest wisdom. That all your hearts are wanting and waiting that God's will may be done in you.

Two things should be noted: 1. That God's will on earth cannot be the same as God's will in heaven. Yet God's will may be done on earth as it is done in heaven.

II. That this petition has not only an individual application, but it is *dispensational*, being distinguished from the "coming of his kingdom," from which it is here separated and having reference to our present age—God's will on the whole earth for all this age.

True, the character of God is unchanged in earth or heaven; and the principles of righteousness and truth which direct his will in heaven direct it on earth. As in home government, parents have a different will for their mature sons and daughters from what they have for the infants; for the angels God likewise has different willing from that which he has for his fallen race which he is willing to save, and which is held on probation under the gospel. Likewise, we can see his will is different towards those in hell than those in either heaven or earth. In hell, they are past probation; in heaven they are beyond it; on earth we are within the bounds, under its limitations, and in reach of its privileges. Yet, as angels do his will in heaven so may we do his will on earth.

All the Lord's Prayer is dictated in the plural number. It is "us" and "our" throughout. It is meant that when we come before the Father in heaven we shall have always larger and broader conceptions than those of our individual concern. So here we are to have God's will on earth in mind. And this, as we have seen, is not identical with the petition for the coming of the Kingdom. Even at best we shall never make an heaven nor even an Eden out of this world, despite the fact that God has a great will of redemption in the present age.

The gospel of grace, the ministry of the Word, the mission of the Church, the office work of the Holy Spirit—all are enlisted in his will on earth.

Let us consider God's will *to us*, God's will *by us*, God's will *for us*. No matter whatever befall us, "God is still on the throne." While he does not do everything that is done unto us, he *permits* everything that comes and everything that goes. In our present lot may be concealed, as in a wrapper—the will of God for us; and we keep in remembrance, not only that his will is ever just and good and gracious, but that it *always has our spiritual life in view*. Just as the service of the nurse, doctor and surgeon, as well as the baker and the butcher, have our life and sustenance in view, so no matter whether the hand of Providence is feeding and causing us to flourish in happiness and love, or denying or wounding us, he always has our spiritual health in view. His will is an acceptance of what he lets come, and an assent to what he lets go. It is an Amen to his wisdom and love.

Thy will be done is not only an announcement of *resignation*; it is a report for *co-operation*. It is from every one of our souls an echo of Isaiah's "Here am I; send me." We do now recall that in our Lord's picture of the Judgment Day, he showed how that those all on the left hand were punished for *what they had not done*. It was the "No's" and the "Not's" in that bill of indictment that caused them to inherit such doom. We must recognize that "we are not our own; we are bought with a price"; we, "being set free from sin, are become *servants* unto God." Not all are called to be preachers, not all are ordained to the ministry, not all receive commissions to foreign missionary work, yet not one is without the stewardship of at least one talent—"Every man according to his several ability." The Master says, "Work while it is called day." "The night cometh when no man can work." Thy will, O Lord, be done, not only *to me* but *by me*.

In order that I may have a sweet and sincere Amen to all the will of God, that I may each day be a vessel *meet* for the Master's use and *ready* with every good work, I must have God's will done *for* and *in me*. "This is the will of God, even your sanctification." Did it ever enter your mind when you were offering the Lord's Prayer that you were at least mousing this request that this gracious

work might be wrought in your soul? How can I *do* the will of my Lord unless I have *received* the will of my Father?

Many have yearned for holiness but have never had the mighty work wrought. With Moses they have from "Pisgah's top viewed the land from afar," but never with Joshua crossed the Jordan and possessed the land of their inheritance. "Inheritance," we say, for when we think of the will of God we must remember he is not only our Sovereign, he is our Father, too, and he has *willed* us this possession. It may be from Gethsemane tears and anguish we may cry it; but at any cost, to the very death of self, let us say this day, "Not my will, but thine, O God, be *done*."

It is shown in Romans 12:1, 2, that if we would "prove what is that good and acceptable and perfect will of God" we will consent to be not conformed to this world, and will "present our bodies a living sacrifice unto God." We will "delight to do his will." This petition in the Lord's Prayer will but chime the praises of our hearts, for the "God of peace," will have made us perfect in "every good work to do his will, working in us that which is well pleasing in his sight through Jesus Christ our Lord."

Let any who may have any unsolved problems in their present lot; any that have uncertainty as to whether they are in the center of God's will as to their life work for him, or who have grown to fear they are not doing their daily bit for the souls of men, and any that would this day go "all the way to Calvary" with their Lord, that they may prove his perfect will in their entire sanctification—yes, and all of us who now delight to do his will, in whose hearts he has written his law, and who deserve fuller light and fuller love and greater endowment with the power of the Holy Spirit that we may proclaim and prove the goodness of his will the better, hasten about the mercy seat of praise and prayer that we may from greater depths of soul than ever before say, "Thy will be done."

God's ways are not like human ways,
He wears such strange disguises,
He tries us with His long delays,
And then our faith surprises.
While we with unbelief deplore,
And wonder at His staying,
He stands already at the door
To interrupt our praying.

THE HERALD PULPIT

THE SOWER

Rev. C. F. Wimberly, D. D.

Behold, a sower went forth to sow.
Matt. 13:3.

ANYONE who thinks seriously on world conditions knows there is something desperately wrong in our world. Two thousand years of Gospel has spread over the entire world, but the world is up-side-down, and in-side-out. It is a veritable insane asylum. There is not a spot on earth that is not under the impact of the horrors of war. As the Master said, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

In America, where the Gospel has had its greatest opportunity, what do we find? Less than forty per cent have any attachment to any sort of religion, and how few of that forty per cent are born-again Christians? Twenty-five million children and young people receiving no religious education. Revival fires have smoldered into dead ashes on church altars. Society has not recovered from the back-wash of the first world war, as is evidenced in social degeneracy, salacious literature and Sabbath desecration; empty church pews on Sunday, theaters and ball parks crowded.

In this parable we have one of the darkest, most discouraging pictures imaginable. "Behold, a sower went forth to sow." This sower had no name; he was a Mr. Nobody from nowhere; he had no college diploma, knew nothing about soil conservation, rotation of crops, seed or fertilizer.

If the description of the sower is not heartening, let us examine the field where the sowing took place. This sower went right down the highway, called the big road—today it would be asphalt—scattering seed with no possible chance for one to germinate; there followed him a flock of fowls of the air and devoured those seeds as fast as they fell. Many people met him on the highway and thought he was crazy. No question about it, sowing seed right down the big road. Any man doing such a thing would have been picked up and taken to the asylum, but he sowed on.

We see him leave the highway and crawl over the fence into a stony hillside covered with rocks, a little

soil between them. No crop could be possibly grown; but he went right on. Not only was he a sower but he was a *Goer*. The seed that fell among rocks had no deepness and they sprang up but withered, and could have no roots, and so died. Not one grain of wheat was realized from this second sowing.

Those who branded him as crazy, as in the first sowing, now know that he is crazy. We see him leave the rocky hillside and push over in among the weeds and thorns, briars and crabapple groves—a perfect wilderness. Doubtless his hands were bleeding from the briars, and we can imagine the rabbits scurried away from him. Doubtless he had left the crowd behind laughing on the highway. Nothing could grow from this part of the field.

This sower came to some good soil that had been cultivated and ready for the seed, and it brought a harvest, some thirty, some sixty and some one hundred fold. In this favorable place of sowing, only one-third brought a full crop, the other third sixty per cent, and another thirty per cent. Why did they not all bring a full harvest? Same kind of seed, same kind of soil, but it did not.

Here is a proof picture of the heart of the world into which the gospel seed is being sown. Observe this sower sowed good seed. There were no tares mixed with it; it was the pure Gospel seed, yet we find three-fourths of this seed was lost in the heart of the world, and the one-fourth that bore harvest did not function fully. The Master certainly ought to have fully understood what his Gospel was going to meet in the heart of the world. This bears out fully his statement, "It is a broad road that leads to destruction, and many there be which go in thereat; but straight and narrow is the way of life and few there be that find it." The Master also uttered this statement, "Nevertheless, when the Son of man comes will he find faith on the earth?"

We see what a tragic failure the Gospel program is meeting. Think of what it means when we remember the *false seed that is being sown* throughout the land, going out from colleges and seminaries, thousands of young men and women whose faith

has been shattered by false teachers, many of whom are occupying commanding pulpits in the land. They ridicule the inspiration of the Bible, the Virgin Birth, Blood Atonement, miracles, the bodily Resurrection, and the Second Coming of Christ. It was the institutions of learning that damned Germany.

Can anyone be surprised when we survey the world as it is today? When the pure Gospel meets such tragic result, what may we expect when we think of the tares of false seed that are being sown on so many fields? We find the Parable of the Sower an answer to every serious problem that arises.

Look at another parable. Remember the seven parables of this chapter are called the "Mysteries of the Kingdom." This one is the *mustard seed*, smallest seed, and yet it grew to be the great tree, filling the earth. We see the little handful of disciples following the Master, unlearned and unsophisticated; that is the mustard seed. This has grown to be a tree that has filled the whole earth. No institution has so many members in its organization, more wealth, culture or beautiful architecture than the Church. We recall that there were some fowls that followed and ate the first sowing. These fowls have returned and are roosting in this church tree. They tried to destroy the seed, now they propose to occupy the tree, dominate and control it. The church is filled with all kinds of characters, who are roosting in this Gospel tree; men and women whose life would doubtless be unable to bear the searchlight of God's eternal truth. Yet, we must remember that there were some good seed that brought forth an hundredfold.

"Consult Duty, Not Events."
H. H. SMITH, SR.

WHEN John Wesley, who often gave good advice to the Methodists of his day, could speak to us today, what would be the gist of his message? Perhaps he would give us the same admonition that he gave the people of
More on page 5, col 2

DO WE BELIEVE IT?

Mrs. H. C. Morrison.



Really, do we believe God's word! If not, why? Is it that we do not appreciate the Author, or is it that carnality has such a deep-rooted hold upon us that our faith is paralyzed, inert and unresponsive?

Evidently, something is back of this general unbelief, for with the vast multitudes who are yet unbelievers, who have not acted as if they believed God's word, there must be an indifference and infidelity that we fail to recognize.

I was reading this morning, from my daily Bible lesson, the scripture where Jesus, the sinless One, spoke in authoritative tones, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." If every one who has read this world-wide invitation, or heard it quoted or preached, had believed it, how many happy Christians there would be today, but who, because of their unbelief, are still in the gall of bitterness and the bond of iniquity.

The fact is, *they don't believe it*, although it comes from the lips of one who is the world's Redeemer, the one into whose hands all power in heaven and earth is given; the one who is able to save from the deepest depths of sin to the highest heights of sainthood.

The invitation is to those who are laborers, heavy-laden ones; and every one of Adam's race comes under these heads, for there is not a human being who is without his burdens and labors. The sinner, dead in trespasses and sin, is carrying the heaviest load that was ever heaped upon mortal, yet he ignores this invitation to be free of his burden, and to be saved from the sin that presses him down, not only in this life, but down to the depths of eternal night where mercy is not extended and hope never comes.

But to those who have accepted this invitation to come unto Jesus, they have found that he does give rest—rest from the burden of sin, rest from the cares and anxieties that fret and annoy, rest from the fear of punishment for wrong-doing, rest from one's self, and rest in HIM. The blessed invitation is,

"Come hither, all ye weary souls,
Ye heavy-laden sinners, come;
I'll give you rest from all your toils,

And raise you to your heavenly home."

Yes, it is true that, "We which have believed do enter into rest." This is a restless old world, and, whether the people realize it or not, they are looking for rest, but do not put enough value upon the living words of Christ to go to the source from which only true rest can be found. Jesus is the world's panacea for all the ills of life, and if every one would accept his invitation to come unto him, he will prove true to his promise that they shall find rest unto their souls. All the power of the Godhead is back of this invitation, and back of this promise, but man is so blinded by sin that he fails to grasp his opportunity, see his privilege, and find the deliverance that is provided for him through the atoning blood of Jesus Christ.

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power;
He is able, He is willing; doubt no more.

"Come, ye weary, heavy-laden,
Bruised and mangled by the fall;
If you tarry till you're better,
You will never come at all;
Not the righteous,—
Sinners Jesus came to call."

"CONSULT DUTY, NOT EVENTS" (Continued from page 4)

his day: "Consult duty, not events; we have nothing to do but to mind our duty." It is an appropriate and a challenging motto for these days. If any one should be inclined to remark that advice is cheap and mottoes are more easily made than kept, the reply can be made that one man, at least, seems to have kept this exacting motto, and that man was John Wesley. When he was denied a church in which to preach, he said, "Church or no church, we must attend to the work of saving souls,"—and went into the streets and fields and preached to thousands. Although assaulted by mobs in many places, he did not relax his efforts. Physical disability, such as might deter others, only spurred him on to greater efforts. While crossing London bridge on a sleety day, he fell on the ice and sprained an ankle. It was a painful accident, and for several days he could not stand to preach. However, rather than disappoint his congrega-

tions, he preached three times, "kneeling."

With this spirit Wesley faced all his duties, planned his work carefully and prayerfully and then followed that plan at all costs. He was once asked by a lady: "Suppose you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied; "Why just as I intend to spend it now; I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

When Wesley put duty above self-interest, pleasure, wealth, expediency, and everything of the kind, he displayed the spirit we most need today. Much of the juvenile delinquency, so prevalent in many places, is the result of parents being swept off their feet by the lure of high wages. Duty calls them to put the welfare of their children above everything else, but the call goes unheeded, as, in many cases, even the mothers leave their children to shift for themselves, or without proper supervision. These parents may defend their conduct on the ground that they are helping to win the war. They may be earnestly trying to help win *this* war, but by such conduct they not only do a great injustice to their children, but also help lay the foundations for another war,—and a war in which these very children may be called on to fight. We have about reached the point where both statesmen and churchmen are convinced that the Christian spirit alone can save the world from war. But the Christian spirit calls for a high character, manifesting itself in justice, kindness, patience, and good-will toward every human being. Such a spirit is not a natural growth of human nature; it must be cultivated. If children are allowed to run wild, learning neither manners nor morals, they will grow up with a selfish disregard for the welfare of others. And this is the spirit that breeds war.

The changed conditions under which we live today may tempt us to allow our plans and programs to be disrupted more than is necessary. We

(More on page 8, col. 3)



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.

Home Religion.

BY EVANGELIST F. LINCICOME.

HOME, when it is what it ought to be, is the most competent picture of heaven on earth to be found. But it takes more than brick and mortar, nails and lumber to make a home. Lumber and nails may make a house but a house is not a home any more than a hut is a hell.

It takes a number of things to make a home, and one of those things is religion. Religion in the home is vital. It is vital to our social progress. For if the home goes to pieces then there is nothing to take its place in the preservation of our social gains. No one to teach our boys and girls principles of right living.

Religion in the home is vital to the progress of Christianity, for as the home goes so goes the Church, as the Church goes, so goes the nation, and as the nation goes, so goes civilization.

There is much talk about whether civilization is going up or down; but whether it does is not in the hands of educators, legislators, nor politicians. It is in the hands of the fathers and mothers that stand at the head of our homes. We can no more build a great civilization without right kind of fathers and mothers than we can build skyscrapers on shifting sand.

The home is where the alphabet of the gospel is first learned. There are evidences that the influence of the home is less strong on the constructive side than in earlier days. There is a damaging, if not a damning decline in home piety. There is a decline in family religion that predicts disaster. The defective home is the primary cause of prostitutes, criminals, drunkards and idleness. Seventy per cent of the crimes are committed by those who come from non-Christian homes.

Great homes are necessary to produce great men; whether that home is a cabin on the hill, a cottage by the roadside, or a mansion on a boulevard. The influence of the home is foundational, not primary. If things go right in the home they go right everywhere. The door sill of the

ASBURY RADIO PROGRAM.

Sunday Morning—7:00—7:30—Old Fashioned Gospel Hour.
Saturday Morning—6:00—6:30—Special Gospel Hour.
Monday through Friday—6:15—6:30—Variety religious programs.
These programs are heard over WHAS, 840 on your dial.

LISTEN—PRAY—WRITE US.

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

dwellinghouse is the foundation of Church and State. A man never rises higher than his own garret nor lower than his own cellar.

Lawlessness in the nation gets its start by the fireside. The child that does not respect the authority of the parents will not respect the authority of the state, much less the laws of God. Neither the law nor the gospel can make a nation great apart from religion and authority in the home. No nation is stronger nor weaker than its family life.

If moral decay is to be arrested there will have to be a revival of a number of things, but foremost is home religion. By home religion we do not mean Sunday religion, company religion, but religion for old black Friday, and blue Monday and worrisome Tuesday and trying Wednesday and tribulation Thursday and Satanic Saturday. A religion for every day.

News and Views.

BY JOHN PAUL.



How curious, said General Wavell, Viceroy of India, that money is always forthcoming to fight wars, but never on the same scale to fight the evils that beset peace. The General lately visited London, and

said this in a speech.

With God's help we are on the way back, said General MacArthur, reporting one of the consecutive series of victories they are now having in the Southwest Pacific. The fact that he flew away from the Philippines, leaving his comrades to suffer as prisoners, has preyed much

on his mind.

The orphans, even of the enemy, will twine their fingers in ours, said George Shuster in an address before the Junior Leagues. We shall sense the thrill of the sportsmanship which is an integral part of our tradition, he says; and "feel the beauty of forgiving and forgetting."

Polish flyers of war planes now number twelve thousand. They were the hornets that flew from their nest when Germany butchered their homeland. Naturally, the most determined and desperate of all the Allied air forces, their skill and coolness are evidenced in the fact that they have the lowest casualty list of all the air fighters.

In Sicily they have gone to work, raising food and restoring their land. The new government given them by the Allied conquerors allows the accused to have an attorney, the right of habeas corpus, and other marks of freedom they never knew before. The full jails they found were emptied of all but real criminals.

Pope Pious XII, who lived a while in Germany before he was exalted to his high position, gained the reputation of not liking Hitler. To be for a while in Hitler's power in the Italian surrender must have furnished his Holiness his most embarrassing moments.

Self criticism is a profitable exercise in which the Methodists have gone to one extreme, too much of it, and the Catholics to the opposite extreme, too little, or none at all. Lately, the Catholic Digest ventures a self criticism: "With regard to the administration of the Catholic Church . . . the trend is scarcely democratic enough;" and "it is not clear why this concession (of Pope Paul V) was never used"—giving "permission from Rome for a vernacular liturgy," to remove the present "gulf between the people in the pews and the priest at the altar."

England's Archbishop of York has paid a visit, by invitation, to the Patriarch of the Russian Greek Church. The change in the Soviet attitude to the old Russian Church is claimed by the Soviet to be due more to a change in the church, to liberal policies. It is no longer proud and rich. No doubt a false Christianity helped to cause the atheism of Communism, and this saves the face of the Red now toi-

erating churches.

German armies withdraw from their Russian fronts to "straighten and shorten" their lines. But Russian forces have proceeded to bend their lines again and make them longer than ever. Seriously, at this writing, Germany has no unbroken front in Russia.

Volatile optimism is what the professionals call it when we in our swivel chairs predict that early 1944 will end the fighting. Some leaders believe it, but think it unwise to publish the view lest it weaken the war effort.

Stalin requests prayer; the Red shaves off his whiskers and goes to church. You find very few whiskers in Russia today. Good manners will avoid embarrassing remarks. A colored man long absent from church was impolitely questioned, on return. "Why did you come?" "Tomorrow," said he, "I must build a door to the chicken house and whitewash a fence around a watermelon patch; and I needs grace."

The Son of Man Cometh.

BY ANDREW BONAR.

When those that upheld the banner of truth in Scotland had almost lost heart, and Protestantism seemed failing, John Knox accepted the invitation from the true-hearted ones, and left Geneva for Scotland. When he landed, quick as lightning the news spread. The cry arose everywhere, "John Knox has come!" Edinburgh came rushing into the streets; the old and the young, the lordly and the low were seen mingled together in delighted expectation. All business, all common pursuits were forsaken. The priests and friars abandoned their altars and their masses and looked out alarmed, or were seen standing by themselves, shunned like lepers. Studious men were roused from their books; mothers set down their infants and ran to inquire what had come to pass. Travelers suddenly mounted and sped into the country with the tidings, "John Knox has come!" At every cottage door the inmates stood and clustered, wondering as horseman after horseman cried, "John Knox has come!" Barques, departing from the harbor, bore up to each other at sea to tell the news. Shepherds heard the news as they watched their flocks on the hills. The warders in the castle challenged the sound of quick feet approaching and the challenge was answered, "John Knox has come!" The whole land was moved. The whole

land was stirred with a new inspiration, and the hearts of enemies withered.

Brethren, if that was the effect of the sudden presence of a man like ourselves, what will the land feel, what will earth feel when the news comes, "The Son of man! The Son of man! His sign has been seen in the heavens!"

Meanwhile what should our attitude be? Every day let us go again and look upon the blood of the atoning sacrifice, look till we find our hearts burn within us with longing to know the love that passes knowledge; the love that has height, and depth, and length and breadth! Every day let us go to the shore, and look across to yonder throne—and the King! He is coming, himself, wearing many crowns also for all that love his appearing.—*Alliance Weekly.*

The Wayside Pulpit.

BY J. W. WELDON.

THEY COME HOME.

One by one they will come home. Although their orbits swing out to the rim of the world thought defies distance, and when the day is done, it lingers around the place we call home—however humble it may be. It is a good thing to have a home and a few acres of mother earth where pleasant plots of grass, some flowers, a few trees and garden create an atmosphere of personal charm. A woman in Hopkinsville who had moved from the country, proudly showed me a lilac bush brought from the old home site after the house had been torn away. She assured me it helped to remake the rural picture where she had spent so many happy days in childhood.

As never before our children are scattered over the face of the earth. It is a comforting thought that the very same stars that twinkle over the head of the boy running the gauntlet of submarine in some distant sea are gently looking down upon us. This is our Father's world. He, too, keeps watch over his own.

At the close of the last World War, my youngest brother who had spent nine months under shell fire, sent his mother a cablegram that he was at last heading home. After many relays, this message finally reached the little country village. His father was chatting with some farmers down at the country store on the highway. Then, he heard an excited voice. It was the voice of Mother. The last relay of the message had

been by telephone. Mother had hung up the receiver, laid aside her kitchen apron and was fairly leaping and running down the alley to spread the good news. The business of the village halted. Every one seemed to have gathered into the street to rejoice. Somehow, no one seemed to think the incident was irregular or overdone.

Three times St. Luke tells about how the people in heaven rejoice over one sinner that repenteth. Does it mean that when a man repents the news is borne to heaven that another soul is heading towards the heavenly home? I think it does. There may be many miles yet to go but in the end, if he is faithful, there will be a welcome. Yes, one by one they will come home.

TELL OTHERS.

No mortal can guess the day or hour—

Not even the season or year;
But all to whom He has given power,
Believe that Christ's coming is near.

Not even the angels yet have heard
The time when our Lord will descend;
But Jesus Himself declares in the Word,
That He will return. Then grief will end!

All strife and chaos too will cease
And righteousness will crush His foes;
But when He will come, our Prince of Peace,
Is the Father's secret—He knows

No mortal can guess the day or hour
When Jesus in clouds will appear;
So Christians, blessed with faith and power,

Tell others Christ's coming is near.
Ammie Edwards Coleman.

READ THIS.

"The Finger of God in Prophecy," 25c and "Where Are The Dead, and Is There Consciousness After Death?" 25c., are two books by Rev. W. H. Compton, D.D. You who have never read these books should by all means do so NOW. If you have loved ones who have passed away, please read the latter book. Both for 50c. Many say these are two of the finest books written. Herald Office, Box 774, Louisville, 1, Kentucky.

"I say, the acknowledgment
Of God in Christ,
Accepted by the reason,
Solves for thee
All questions in the earth
And out of it,
And has so far advanced
Thee to be wise."

—Robert Browning.

PENTECOSTAL HERALD

and WAY OF FAITH

PUBLISHED WEEKLY

Six Months In Advance\$0.50
One Year In Advance 1.00
Foreign Countries 1.50

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution to secure new subscribers sample copies will be sent free on application.

Remit by Cash, Check, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

(Continued from page 1)

Kindle a flame of sacred love
In these cold hearts of ours.

* * * *

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours."

Refining Fires of War.

I.



HEY have belied the Lord, and said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine; and the proph-

ets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore, thus saith the Lord God of hosts, Because ye speak this word, Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless, in those days, saith the Lord, I will not make a full end with you." Jeremiah 5:12-18.

War is the last way station of judgment in God's dealing with nations. Nations have repeatedly been deceived thinking they could get by in sin. This modern age thought it could by-pass God's judgment for sin. You can't deal effectively with the war question until you deal effective-

ly with the sin question. Judah was misled in believing that sword and destruction would not come upon her. The words spoken concerning Judah describe an attitude that was manifest in our own nation preceding the present war. The prophet Jeremian says of Judah: "They have belied the Lord, and said: It is not he; neither shall evil come upon us; neither shall we see sword nor famine." Repeatedly we heard this kind of philosophy proclaimed as both America and England walked into the vortex of this terrible war.

This modern generation belied the Lord in saying the Lord has nothing to do with war. War is not according to God's plan or program. It was never his purpose that men should engage in war. His will is for peace. But when men reject God and trample upon his holy law, the last way station of judgment is war. There were those who ridiculed impending danger in the years preceding this present war. From press, pulpit and platform there were people who ridiculed the idea that the United States would be involved in war. Those who assumed that attitude overlooked the fact of the terrible sin of the world—the sin of our own nation and the sins of other nations. There were those who proclaimed we would not see the sword nor famine, which are now sweeping over the earth. Those historic words of General Sherman, "War is hell," will continue to be quoted as long as time lasts, because they state the truth about war. When men go into battle saying: "This is war," they mean the same thing as expressed by General Sherman's words. There is this difference, however, between the hell of war and Hell, the final abode of the unrepentant and unbeliever. The Hell of the unrepentant and unbelieving is final; the hell of war may serve as the refiner's fire leading to repentance. Certainly the refining fires of war have been at work in this generation as in no generation of history.

The refining fires of judgment are sweeping over the world in the ravages and devastation of war. Men may permit these fires to refine them or they may harden their hearts and become harder in sin. One of the encouraging signs of the times is that multitudes have permitted these fires to refine their hearts, and have found their way to God. In a recent broadcast to the Dutch people, the Queen of the Netherlands expressed her gratitude that the word of God was "happening" in Holland. This is an unusual but arresting expression which commands our attention. The Queen of the Netherlands by her

statement that the word of God was "happening" meant that her people were not only reading the Bible, but that it was taking hold of their lives in transforming power.

Dr. Rutgers, secretary of the Netherlands Bible Society, says: "People can now be reached by the Bible who could not be touched before." The secretary of the World Council of Churches, reports that a spiritual movement in Amsterdam has sprung up which has been so fruitful that it has presented a problem—where to find leaders to carry it on. Thousands of people have expressed their desires to come into Bible classes in Amsterdam but leaders were lacking to teach and direct them. Courses of study have been established for group leaders to train for this important work.

Every conceivable effort has been made in Norway to bring the church in subjection to the Quisling Government, which derives its authority from Berlin. The Norwegian Church, under the leadership of its bishops, has flatly refused to bow the knee to Baal and submit to the demands of the Quisling Government. All threats have been to no avail.

The honored bishop leader of the Norwegian Church, and who has been deposed from office, gives this testimony: "There are not a few people who now know that their Testament is their most precious possession. Looking back on the past year we realize how the Spirit of God has made God's word new and fresh for every day, in every situation, and in every new distress. The word has taken hold of us. God has supported, chastised and comforted us. We have found the word when we needed it, and it has found and led us to God. We have shared the word we have found with others . . . Many who sit and suffer in solitary solitude have the Holy Scriptures as their only reading matter, their only life. . . Thanks be to God who does not leave us in darkness, but has given us his holy word in clear testimony for all consciences."

The Bishops of Norway issued a report at the close of the year 1942, in which they stated that a great spiritual awakening had been going on among the people in that enslaved and oppressed land.

(Continued)

"CONSULT DUTY, NOT EVENTS"

(Continued from page 5)

must constantly be on guard, both as individuals and churches, lest we find ourselves consulting "events" rather than "duty."

“He Being Dead, Yet Speaketh.”

GETTING RID OF GOD.



We read in that famous eleventh chapter of the Epistle to the Hebrews where it is said of Moses that, “He endured as seeing him who is invisible.” Moses had such a consciousness of the presence of God that he contended

with Pharaoh, led the people out of Egypt through the wilderness, fought his battles, kept his records, wrote his books and went through all of the trying situations with which he had to contend, as if looking upon God. God was a reality, a presence, a constant keeping and guiding power in his life.

Nothing can be better for an individual or a nation than a profound sense of the presence of God. In my boyhood I read a sermon by a devout old priest which had in it this terse and impressive sentence, “A consciousness of the presence of God is the best preventive against sin. Choose that place to sin where God is not.” At once, we recognize the truth and force of this statement. Nothing is more unfortunate for the individual or nation than to forget God, or to put him so far away that he is not supposed to care or know what is going on on this planet and in the life and heart of the individual.

The hypothesis of evolution has had a fearful effect upon the minds of men. A large percent of men have been inclined to try to get rid of God; they did not want to be held responsible for their actions, or called to account for them at the judgment bar of a holy Being who knew them and their conduct perfectly, and would measure and weigh them with the rule and scale of justice.

The carnal mind, which is enmity against God, would like to get rid of God, if possible, and if that cannot be done satisfactorily, it would like to get rid of the Bible. For a number of decades there has been a class of men in schools and pulpits in this country who have kept up a constant war against the Bible. They have asserted that the prophets were simply statesmen and preachers for their times; that they knew nothing of the future; that they did not see nor predict the coming of our Lord

Jesus. They have sought, in every possible way, to find discrepancies and contradictions in Old Testament and New, and hold them up as proofs that these sacred books could not be trusted as a divinely-inspired revelation to mankind.

Note how deceitfully one modernist handles the Word of God. He says: “The record of Elisha’s life, like that of his predecessor Elijah, is full of the mysterious and miraculous. Both were national heroes, whose careers so profoundly impressed their age that fond legends naturally crystallized around them. A similar process created supermen out of several of our eighteenth century leaders.” So he takes these men out of the realm of inspiration and makes them heroes like Washington, Lincoln and Lee.

Here is another sample of their faith and teaching. In speaking of the miracles of Elisha, he says: “It is necessary to discriminate between these wonders . . . All are subordinate to evidence and must be determined by it . . . Some may have been normal deeds, to be ascribed to natural causes; others exaggerated stories that were fastened on Elisha’s strong personality; still others the outgrowth of a superstitious and illiterate people’s imagination.”

The reader will note that this theological weathercock would eliminate everything supernatural, or miraculous from the Holy Scriptures, and leave us without a divinely-inspired message from our God. Reading further, he grows worse. Take this, for example: “The miracles recorded of the Hebrew children in the fiery furnace and Daniel in the lions’ den are poetic descriptions of the fierce ordeals to which the captive children of Israel were subjected in Babylon. Remember, many of them (the miracles) today will be explained by purely psychological processes, which in the early days were not known.

Therefore men attributed to supernatural forces whatever they could not explain.” One wonders what these skeptical preachers would do, but for the words, *psychology, psychologically*, and other phrases they use to conjure with.

A newspaper reader asks this question: “Why did a just and merciful God permit the innocent Christ to suffer and die for a guilty race?” A part of his reply is as follows: “It is possible, as your letter suggests, that he (Christ) may have been mistaken. His ignominious death may not have been absolutely what the Father willed. But this is beside the issue. Its point is that Jesus believed it was the Father’s will and acted accordingly.”

We might quote at length from this brilliant man who so mixes truth and error, that the people, many of them, are incapable of detecting the arsenic in their flour, and eat to the death of their faith and spiritual life. Their hearts grow cold, their minds are deluded, and in their thinking they wander about in the wilderness where no manna falls and no wonder-working rod smites a stream of refreshing water from the flinty rocks of skepticism.

We must guard against all of the forms of radicalism that would shatter our form of government and introduce something untried and practically impossible, that would become more tyrannical than the old monarchies of Europe which have passed away. The spirit of Modernism is destructive to Christian faith, spiritual life and all of those things that, through the centuries, have proven themselves to be ordained of God, and good for the salvation of the individual, the preservation of the family, the spiritual life of the church and the ongoing of a progressive Christian civilization.

Renew Your Herald Today.

THE H. C. MORRISON MEMORIAL BUILDING BOND

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

- \$100.00, payable at \$2.80 per month, for 36 months.
\$75.00, payable at \$2.10 per month, for 36 months.
\$50.00, payable at \$1.40 per month, for 36 months.
\$25.00, payable at 70 cents per month, for 36 months.
\$12.00, payable at 35 cents per month, for 36 months.

SIGNED ADDRESS

OUR BOYS AND GIRLS

FROM A LIEUTENANT ON THE BATTLE FRONT.

Lt. Chester V. Kiltz was a regular attendant at Glide Memorial Church on the eve of his sailing to the battle front in the early part of 1942. He was also a regular attendant at the daily Victory Hour. We shall never forget the prayer that he prayed at the last Victory Hour Service which he attended. He said to the pastor on the eve of his departure that at least a dozen persons in his unit had been converted at the services of Glide Memorial Church during their short sojourn in San Francisco before sailing for the battle front. We are giving excerpts from a letter which came this past week from Lt. Kiltz, which we think will be of interest to our readers.

Two Years in the Army.

Dear Friend:

Today, I finish two years in the Army. It seems that every once in a while the old snail is forced to lubricate his arthritis and sneak forth from his ossified seclusion. Not that he has anything that is very interesting to offer, but force of habit and the spirit of comradeship cannot be ignored. It is a pleasure to stop and think and dream. I have been thinking. Very few people ever live their middle years in the same world in which they grew up as children. None whose lives have been broken in two by a great war ever do. They can fall to rioting and racketeering. They can slump into an embittered old age, or they can take things as they find them and go ahead. Now what have we.

New Vision of Life.

I think I shall be able to watch the chariots of the newly rich roll by without envy. There have always been people richer than myself—and poorer. My fortune rests in a wealth of ideals and friends. I envy nothing except opportunity, and that is what we are fighting for. That is all we ask. Oh, one ponders these things all right. It may seem odd that a busily engaged soldier should have time to wonder and think of organization for the future, yet every snatched spare moment is a reverie of finding a welcome and helpful mode of life for the future. With as little fear as possible, we strive to penetrate the curtain of gloom that has been drawn about us. It isn't heavy murkiness, nor an instilled thought that we shall be unloaded on a world that has no further need of our service. No, we know that those who have given all in our support, during hostilities, will carry the bat after our job is completed.

When the Soldier Comes Home.

Just to watch a happy world and to feel the callouses of worthwhile effort in our hands—this is what Johnny wants when he comes marching home. Other things, like love, come to our attention. But we know these things will work themselves out. There is too much love in a country like ours for anyone to go hungry for understanding, companionship or even romance. And that's the way the time goes with a soldier. He starts out his idle moments in thoughts of despondency. He figures he is a pretty unfortunate little fellow. He isn't really sure of anything. But, after a few moments of sound reflection, he quickly realizes just what a lucky lad he is. At first, he isn't very proud of being a soldier. Then comes the realization that his profession is the most important of all present day endeavor. He sees a different light.

The Soldier's Heritage.

Perhaps he doesn't understand the creeds

of the patriots and statesmen who created this free and everlasting union of ours, but he is very proud when he realizes that he is doing his small part in carrying the escutcheons and the standards of these soldiers of liberty. Say, some of those guys were soldiers, too, weren't they? Yes, sir, when one ponders that all of the great liberators, emancipators, diplomats and statesmen have at one time or another found their cause worth fighting for and have actively carried the armor. Well, guess being a soldier isn't so bad, after all, one thinks. Guess I'll try to smile a little more often. Yep, we're lucky little fellows. That's just about all there is to say.

A Soldier's Friend.

I think one reason why I can appreciate my situation is that I have so many sincere friends who have proven what life is really worth. They have taught me the lesson of comradeship. They have steered me back into the big road; the road that really leads somewhere. For these things I owe more than I shall ever be able to repay, except in esteem. I think I'm a much better fellow in a "weazened" sort of way for these experiences. What I mean to imply is that at present my efforts have been small, but I hope to enlarge them. I consider you as one of my best of friends and I wish to thank you sincerely for the fortitude that you have helped me to maintain.

What A Soldier Learns.

Sooner or later a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take. He learns that it doesn't pay to be a too sensitive soul; that he should let some things go over his head like water off a duck's back. He learns that he who loses his temper usually loses out. He learns that that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously. He learns that carrying a chip on his shoulder is the easiest way to get into a fight. He learns that the quickest way to become unpopular, is to carry tales and gossip about others. He learns that buck passing always turns out to be a boom-crang, and that it never pays.

He comes to realize that the business or job could get along perfectly well without him. He learns that it does not matter so much who gets the credit as long as the job at hand is done. He learns that most of the other fellows are as ambitious as he is, that they have brains as good or better, and that hard work, not cleverness is the secret of success. He learns to sympathize with the youngster coming to him, because he remembers how bewildered he was when he first started out. He learns not to worry when his plans don't turn out, because experience has shown that if he always gives his best, his average will break very well. He learns that no man gets to first base alone, and that it is only through co-operative effort that we move on to better things. He learns that his superiors are no monsters, trying to get the last ounce of work out of him, but that they are usually pretty good fellows, who have succeeded through hard work, and who want to do the right thing. He learns that folks are not any harder to get along with in one place than in another, and that "getting along" depends about 98 per cent on his own behavior.

The Art of Happiness.

The art of happiness lies in being happy in spite of deprivations. It requires an optimistic belief in the preponderance of good

and a willing effort to co-operate with the good, that it may endure. It calls for a willingness to look for the best in everything and everyone, and to make that best a part of your life. To make much of little, to find reasons of interest in common things, to maintain that inner peace that comes from living up to your ideals in every possible way isn't an easy task, but it is the key to happiness.

Sincerely, your Friend,

Chester V. Kiltz.

—Glide Evangel, Dr. J. C. McPheeters, Pastor.

Dear Aunt Bettie: I know not who secured a subscription of The Pentecostal Herald for me, but I am inspired. The testimonies are about as illuminating to this old conscience of mine as to the disciples as they were taught by Jesus Christ. Though a soldier doesn't make much money, I am supplied adequately for the time and I feel it well for me to donate a little for sending The Herald to those who need it. You probably know where they could be sent to do the most good. Please accept this for a few subscriptions for somebody to read—that they might see the light. I'm anxious when this war is over to go to a conservatory of music and study pipe organ. I play organ now and it does a lot toward satisfying my soul in these troubled times. I rode a distance in a plane lately and at first I was a bit unrestful; there was such a fear if I would ever have to jump in a parachute. Somehow, I can never trust my life to only mechanical devices made by man no matter how accurate they may be. How wonderful it is, though, if we sit in a spot helpless, that the Lord will answer your prayer, even at a time like that, with much noise about us. I want to praise the Lord when I prosper and not only in the time of trouble. If I were ever to be shot in battle the last thing I would like to do is to call all the boys about me and give a testimony for Christ. Somehow, a person will be more remembered if you care for their souls in your dying prayer than if you are well. I don't pester anybody, but if I'm asked or in any way find an opening, I try to give a testimony for Jesus. Many of us are willing to believe in Christ but we aren't willing to pay the price. I've run into boys who get a little of this dangerous "easy-going" college doctrine that excuses our sins. I thank you for your kindness. I appreciate your articles. The Lord bless and keep you always.

Pfc. Lyle B. Newcomb,

Elgin Field, Fla., Army Air Forces.

Songs For Special Singers.

Title.	
Favorite Radio Songs and Poems	\$0.60
Inspiring Gospel Solos and Duets .....	.60
Lillenas' Ladies Voices .....	.60
Lillenas' Sacred Trios .....	.60
Lillenas' Solos and Duets—No. 1 .....	.60
Lillenas' Solos and Duets—No. 2 .....	.60
Lillenas' Solos for Low Voices .....	.60
New Sacred Solos and Duets .....	.60
Sacred Trios for Women .....	.60
Songs That Are Different—Combined .....	.60
Special Sacred Songs—No. 2 .....	.60
Special Sacred Songs—No. 3 .....	.60
Special Songs for Special Occasions .....	.60
Lillenas' Songs for Men .....	.75
Sacred Transcriptions for the Piano .....	.75

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

SELL NOW!

Our Christmas Cards are now ready. Drop us a card if you want description and prices. They are beautiful and they are being sold now. Pentecostal Publishing Co., Louisville 2 Kentucky.

Young People's Column

DAVID A. SEAMANDS
Stillwater, New Jersey.

"INSTEAD OF EYES!"



Songs:.. "Follow, I Would Follow Jesus," "Where He Leads," "Follow the Gleam," and the chorus, "Follow Jesus."

Scripture : Numbers 10:29-33. (Especially verse 31).

Prayer: For divine guidance through the wilderness of life.

Special Number: Vocal duet, "Follow Me." Basis for the Program:

Leader: Tell the story of the scriptural incident. Paint it as dramatically as possible; and especially emphasize verse 31, when Moses plead with Hobab to stay with them because he knew the way in the wilderness, that he might be unto them instead of eyes! In other words, that he might be their eyes! Then draw the parallel between the people's need of Hobab and our need of Christ, to be to us as eyes, because Christ has walked the way of man, and he knows all about the wilderness of life, and hence can be "our eyes," or the guide of our lives.

First Speaker: The children of Israel needed Hobab because they needed one who thoroughly understood the dangers and perils of the wilderness. And so we need Christ to keep us from the dangers and perils of the wilderness of life. Now the reason Christ knows the wilderness is that he has lived as we have. Read Hebrews 4:15-16. He has been through the wilderness of temptations and he realizes our need. Now what are the main perils that we face in this wilderness of life from which only Christ can save us? (This list is only suggestive; if there are particular dangers which you must face in your particular community, bring them in.) They would include impurity, worldliness, hatred, revenge, jealousy, materialism, the desire for power and fame, and then of course, the danger we confront when we look in a mirror—ourselves!

Second Speaker: The children of Israel needed one, not only to keep them from the dangers and perils which he knew of, but also to guide them into the oasis, and places of rest and refreshment. This is the positive side of our need of Christ, to lead us into the deepest enrichment of life. After all, Christ only removes from our lives all that shouldn't be there, and only gives to us that which should be there. We can be sure, and safe when we let him "be unto us instead of eyes!" It is as the fliers in times of storm and blackness; they do

New Suede-Back FLANNELGRAPH Figures



These figures are ready to use. Printed in colors on heavy, suede-back paper they adhere to flannel background. 18 complete story sets available. Figures are 9 to 1 1/4 inches high, average 12 to the set. Interchangeable for many stories. Acclaimed by teachers, child evangelism leaders and superintendents. Sample miniature figure on request.

Make Bible Stories LIVE!

These stories now available: Christmas Easter The Triumphal Entry Moses at the Burning Bush Gideon and His 300 David and the Giant David and Abigail Naaman the Leper Daniel in the Lion's Den Isaac and the Wells The Contest on Mt. Carmel Boy Jesus Obeying Prodigal Son Good Samaritan The Lord's Prayer Peter in Prison Eight Foreign Children Creation.

EACH STORY SET: \$1. Order today. Also complete line of other visual aids and Sunday School supplies. Write today.

THE SCRIPTURE PRESS, Inc. 800 N. CLARK STREET Dept. 32 FL, Chicago 10

what is known as "blind flying." They simply follow the radio beam and stay right on it, and when they do this they know they are safe. They trust the "blind flying apparatus" to be to them instead of eyes! So Christ enriches every phase of our life, if we let him lead. Our bodies become "temples" for the indwelling of the Living God. Our minds become instruments for the use of his Kingdom. Our hearts become altars of perpetual sacrifice to his praise, but all this, only if we let him lead. If we do not, our bodies rule our lives and our minds, and our hearts become the throne of our selfish selves.

CALLED HOME

MISSEY.

Benjamin Missey was born October 4, 1869, at Bliss, Mo., departed this life July 30, 1943. He was the son of Columbus and Cynthia Missey. He was married to Ella Street, January 3, 1892, at Williamsville, Mo. To this union were born four children, Mrs. Zora Downing, East St. Louis, Ill., Loyd Missey, St. Louis, Mo., Lora Skaggs, Granite City, Ill., and Minerva Coffman, Granite City, Ill. Father, mother, two brothers and two sisters preceded him in death.

Those left to mourn his passing are his wife and children, four brothers, Rev. A. P. Missey, Lee Missey, Edward Missey, Ambrose Missey, ten grandchildren, four great-grandchildren and a host of relatives and friends.

He joined the Methodist Church in 1896 under Evangelist B. L. Patterson's preaching. He left a testimony saying he was ready to go, and praised the Lord as long as he had the strength to do so. He was buried at Potosi, Mo.

His daughter,
Mrs. Zora Downing.

HOOVER.

July 27, 1943, William M. Hoover was called to be forever with his Lord, whom he loved and served until the end. Mr. Hoover was born June 28, 1865, age 78 years. He was a member of the United Brethren Church at Nellis. He leaves to mourn their loss four daughters and fifteen grandchildren, five of whom are in the armed forces.

Funeral services were conducted at the United Brethren Church, by Rev. Bromley Raines, assisted by Rev. Thomas. He was laid to rest beside his companion to await the final resurrection. He will be sadly missed by his many friends and loved ones.

May the comforting grace of our heavenly Father sustain those who are left. Heaven is richer by his going and our hopes are brighter.

Written by a Friend.

WILLIAMS.

Effie Broke Williams, daughter of Rev. W. M. Broke, was born December 28, 1873, and died July 5, 1943; being 69 years, 6 months and 8 days old. She was married August 8, 1901, to J. M. Williams; to this union six children were born, of whom one died in infancy. She professed faith in Christ at an early age, and lived a consistent Christian. She bore her affliction with great patience. She knew and talked with her family and friends until the end. She expressed no fear, for she was prepared to embark upon the ship that leads to Glory. She had been a member of the Bear Creek and Liberty Missionary Society for forty-two or three years. She will be greatly missed by the Society, and all who knew her.

She is survived by her husband, a son and four daughters, a mother, two brothers, five sisters, seven grandchildren, and a host of relatives and friends.

Funeral services were held at the Liberty Church, in charge of Rev. J. A. Humble and Rev. I. H. Owen. Burial was in Smith Cemetery.

BUD ROBINSON
A Beloved Brother

By J. B. Chapman.

This volume presents a full biographical story of the life and labors of Bud Robinson, who has recently been called to his reward.

The book is illustrated with various likenesses of Bud Robinson at various stages in his life. The binding is of attractive cloth-board with a striking jacket.

220 pages. One Dollar.

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

Write a Card Today

Saying, "Send me your descriptive price list of your 74 different styles of Bibles and Testaments." Also your description of New Everyday Greeting Cards.

Address Herald Office, Box 774, Louisville 1 Ky.

White Bible Gift For Girls.

This beautiful White Bible bound in imitation leather, white washable binding, overlapping edges, stamped in gold, gold edges, silk headband, colored frontispiece for presentation. Seven pages illustrations, neat in size. Price \$1.00. Address Herald Office, Box 774, Louisville 1 Ky.

Renew your subscription to THE HERALD today.

SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson IV.—October 24, 1943.

Subject.—Honoring Our Parents.—Ex. 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27

Topic.—Responsibility to Parents.

Golden Text.—Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Practical Truth.—The honoring of parents is one of the fundamental obligations of children.

Time.—About 1491 B. C.; during the twelfth year of Jesus; about A. D. 29; about 30 A. D.

Place.—Mt. Sinai; in the temple at Jerusalem; Bethsaida; Calvary.

Introduction.—Our lesson today comes from four different books of the Bible. Such helps to add emphasis to the importance of the commandment which we are studying.

The first four commandments had to do with man's relationship to God. This fifth one, while it has to do with man alone, reaches in God's direction with one hand and in man's direction with the other. Obedience is the keynote of all of God's government. Here it is just one step down from God himself. This is the buffer commandment between the first four and the last five commandments.

It is a natural commandment. Throughout the entire animal kingdom the young are in absolute obedience to their parents. A call from the old hen, and all the chicks run for shelter; a sound from the mother quail, and every little quail hides under a leaf or rubbish. Man seems to be the only one that is adverse to this natural law. He hates to obey God, and just as truly disregards the obligations due to his parents. Nevertheless, the law stands, and parents are to be honored.

This commandment is also the first to which God attached a promise. It was the foundation stone for a long existence in the land of promise. Such honoring would produce longevity of life, and would tend toward a strong people. While that was true of the nation as a whole, it is also true of individuals, for it leads them in the way of right living, and right living is the first requisite for a long life.

According to the words of Christ, the Pharisees nullified the word of God in the practice of their traditions. They placed the vows of man over against the teachings of God's commandment. With God, it was "honor thy father and thy mother," but with man it was swear by the gift on the altar and there will be no more responsibility toward parents. Jesus would not permit this matter to be lightly brushed aside. At the age of twelve, though he recognized he was to be about his Father's business, he went home, and, out of respect for his earthly father and mother, became

obedient unto them. No less is expected of us, "in this our day."

The Master also gave us another beautiful example of honor for his parents, in his last words to his Mother, while he hung on the cross. His agony was indescribable, but his Mother was kept in mind. He had, no doubt, previously made arrangements with John to look after her after he was gone. However, it was here that he publicly made the commitment, and forever showed the world the true worth of this great commandment.

First of all, responsibility rests upon the parents for the children they bring into the world. Nothing less than the best they can give is due the child until the child can properly care for and choose for himself. Next, the child owes it to the parents to care for them when they can no longer care for themselves. This is a part of honor.

Comments on the Lesson Text.

Exodus 20:12. Honor.—This was a three-fold expression. Respect was to be shown parents; obedience was to be rendered unto them, and affection was to be had for them. "The honoring included both deep inward feeling and clear outward expression. The outward expression, important as it was, could come only from real and habitual feeling within."—Dr. Young. That thy days may be long.—Primarily, this was a promise to the nation. Such honoring would tend to give them a long possession of the land of promise. However, it undoubtedly had reference to individuals as well.

Luke 2:48. They were amazed.—This was due to their lack of understanding of who and what Jesus was. It had not yet dawned upon them. Why hast thou thus dealt with us?—Why have you stayed in Jerusalem, letting us go on without you? It is strange they could go so long without missing him. They probably thought he was with relatives who were likewise journeying home.

49. How is it that ye sought me?—His answer to his Mother, apparently, is freighted with surprise. Wist ye not?—Has it not yet dawned upon you what my mission is? He evidently recognized why he had come, and felt they should also understand, but they seemed to be dull of comprehension.

51. Was subject unto them.—Though he was aware of the fact that God was his Father, he thought it just and right, and in keeping with the word of God, to continue obedient unto his parents. He had not fully reached his majority, though, sometime they were so considered, at his age.

Mark 7:6. He answered.—He unhesitatingly replied to the challenge they threw at him. They were dealing in traditions, but he was dealing with God's truth. You hypocrites.—They were such because their actions were but mere pretenses. There was

REMEMBER ASBURY THEOLOGICAL SEMINARY IN YOUR WILL General.

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

Extra Large Type Old Folks Bible

It has the overlapping edges and the type is large and black, flexible binding, 6 x 9, No. 702

Price \$2.75

Pentecostal Publishing Company
Louisville 2 Kentucky.

Pinebrook Melodies

YOU WILL LIKE THEM

- No. 1. Young People's Church of the Air Hymn Book 35c
- No. 2. Pinebrook Choruses 35c
- No. 3. New Pinebrook Songs 35c
- No. 4. The King's Songs 35c
- No. 5. Pinebrook Melodies 35c

Order of
PENTECOSTAL PUBLISHING CO.,
Box 774, Louisville 1 Kentucky.

nothing sincere about them. As it is written.—It is not hearsay with Jesus. He quotes the word of God to them. See Isaiah 29:13.

7. In vain do they worship me.—The latter part of the verse explains this part. What they were teaching was not what God had taught, but that which had been gathered from men. More value was being attached to what they had said than to what God had said. The law was of none effect, with them.

9. Ye reject the commandment of God.—These words from the lips of the Lord revealed clearly his attitude toward this fifth commandment. It was in direct contradiction to the traditions of the Pharisees. They chose, rather, to uphold their own traditions than to accept the law of God.

10. For Moses said.—Jesus is reinforcing the strong language he has been using against them by digging into their own traditions. Die the death.—He shall surely die. That is, pay for it with his life.

11. But ye say.—He is sighting them to their modification of the commandment. It is corban.—This expression was used as an oath took away all responsibility for them, and the gift upon the altar. Regardless of how much one's parents were in need, this oath took away all responsibility for them. It let the son be free from any such burden. It was the height of injustice to parents.

12. Suffer him no more.—One, having made such oath, was not even allowed to do for them.

John 19:26. The disciple standing by.— This was the apostle John who had been so near to the heart of the Master. Woman.— This was not an act of disrespect. It was an honorable expression among the Jews. Behold thy son! This was a reference to John. He stated the relationship she was to hold toward him, and that he was to hold toward her.

Service Testament and Psalms

Khaki colored, leather binding, overlapping covers, gold edges, vest pocket size, presentation page, our President's commendation, with frontispiece, Jesus knocking at the door. Splendid new pronouncing type. No. 52\$1.00
 Same as above in blue leather, for the boy in Navy. No. 53\$1.00
 Same as above in white. No. 63\$1.00
 Khaki colored cloth Testament. No. ST1 ...25c
 Real Khaki Cloth Testament and Psalms. S T P.50c
PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

THE 77TH NATIONAL CONVENTION.

No preventing Providence, the 77th annual convention of the National Association for the Promotion of Holiness, will be held in old historic Roberts Park Methodist Church, corner Vermont and Delaware Sts., in down-town Indianapolis, Ind., Wednesday, April 19th through Sunday night, April 23rd, 1944. A great program is in the making. Let us pray that this shall be the most Christ-honoring convention in all our glorious history.

C. I. Armstrong, President,
 Houghton, N. Y.

M. V. LEWIS RE-ENTERS THE FIELD.

The country is short of song evangelists of the first rank; therefore many will be pleased to learn that M. V. Lewis, formerly of Wilmore, Ky., and now at Fig, N. C., is ready to give full time to the field. His dear mother, whose illness detained this choice evangelistic singer, has gone to her reward. They are great young people's workers, and Mrs. Lewis is effective as a pianist.
John Paul.

PERSONALS.

Mr. F. C. Benson, one of the trustees of Indian Springs Camp Meeting, is ill at his home, 662 Napier Ave., Macon, Ga. We ask our Herald readers to remember him in prayer, that he may recover and continue his work for the Master.

The sermon, "Christ, the Church and the Home," published in September 29th issue, was by Rev. A. L. Banse, pastor of West Collingswood, N. J., Methodist Church. Sorry that a misprint spelled the pastor's name wrong. It is due the preacher and writer of such a splendid message that we make this correction.

I will be engaged in revival services at Lewiston, Ill., October 24th to November 7th, and will appreciate the prayers of The Herald Family in behalf of this meeting.

Could take another meeting while in that vicinity (near Peoria). If any one desires my services while there, communicate me at my present address, 4315 Hardwick St., Cleveland, Tenn.—**H. W. McDonald.**

To Whom It May Concern:

This is to certify that Rev. and Mrs. Marshal Cavit are bona fide missionaries of the National Holiness Missionary Society. They are under appointment for missionary service in Bolivia, South America. During the next few months Rev. and Mrs. Cavit will be engaged in missionary deputation work in central and eastern states. Every courtesy extended to them will be genuinely appreciated.—**National Holiness Missionary Society, George R. Warner, Gen. Sec.**

Brother Cavit writes me, owing to war conditions, he is unable to get trunks for their trip, and he wishes me to ask if there is any one having a used trunk for sale, and in good condition, to write Rev. Marshal Cavit, 733 N. Parkside Ave., Chicago, Ill. They will need a number of large trunks and one or two wardrobe trunks. Any one having a trunk to sell or donate, please write to Rev. Marshal Cavit, above address.—**Mrs. H. C. Morrison.**

CAMP MEETING.

My last camp of this summer season has closed and as I recall the happy experiences of meeting with the good saints of God up and down this nation, I praise God for the Camp Meeting Movement and for the fact that so many have not yet "bowed their knees to Baal."

The purpose of this article is to encourage the saints by letting them know of the good progress that is being made in these summer camps. Many new ones are springing up and others are in the process of being organized and camp meetings seem to be taking on new interest.

I was encouraged by the progress that is being made in the High Point, N. C., Camp under the able direction of Evangelists J. W. Groce, Pres., and Dr. J. R. Church, who lives but sixteen miles from the Camp, and who is a member of the Board, along with a splendid group of Spirit-filled preachers and laymen.

Dr. Church was my preaching colleague and Joseph Crouse was in charge of the music. We had some gracious times of rejoicing in the Lord. This is a miracle of grace. Last year it began in a tent out in a wooded section with Dr. John Church as the evangelist. This year they have a beautiful tabernacle that would seat 1500 people, several fine cottages on the grounds and great plans in the making for a dining-hall and dormitories. They own five acres of woodland and the prospects for this camp are indeed hopeful.
Evangelist James Gibson.

CAMP SYCHAR MEETING.

Camp Sychar is located at Mt. Vernon,

SOME BEST BOOKS

GOD RUNS MY BUSINESS

The story of R. G. LeTourneau, a great business man who has faith to move mountains. He give nin-tenths to the Lord. You will be greatly inspired by reading this wonderful book. Price \$1.00.

STREAMS IN THE DESERT,

By Mrs. Cowman.

An inspiring, deeply spiritual compilation of daily readings and meditations. You will find the deep things of God. To tell you that more than 250,000 have been sold is sufficient recommendation. Beautifully printed and bound. 378 pages. Price \$1.50

BUD ROBINSON, A BROTHER

BELOVED. By J. B. Chapman.

Story of the life and labors of this great man of God. The book is well illustrated with numerous pictures at various stages of his life. Cloth, 220 pages. Price \$1.00

ABUNDANT LIVING, by E. Stanley Jones.

A daily devotional reading. A comment and a prayer for each day in the year, handy pocket size. More than 100,000 sold in a short time. Price \$1.00

THE CHRISTIAN'S SECRET OF A

HAPPY LIFE, by Hanna Whitall Smith.

More than a half million copies of this book have blessed the world and if you haven't read it you should get it and pass it along.

It was while reading this book that Stanley Jones came into the fulness of the blessing of Christ. Price \$1.25

BONE OF HIS BONE, by F. J. Huegel.

This author shares with you some of the deep teachings that have come to him through the constant tutelage of the Holy Spirit. It deals with the Crucifixion of Self, Spirit Baptism, Satanic Power and Majesty, Spirit Discernment and Complete Victory of it by perfect freedom in Christ. It is one of the most moving books in its field. Price \$1.00

PILGRIM'S PROGRESS, by John Bunyan.

The famous Barnard edition. New large type edition. Next to the Bible, The Pilgrim's Progress has probably been more widely read than any other book in the English language. It has been translated into more than 70 languages. For over 250 years it has maintained its popularity with young and old alike, and with all shades of Christian belief.

Over fifty illustrations in black and white and four in full colors—the famous drawings of Frederick Barnard. Bound in fine, durable cloth, with color inlay on cover and stamped in gold on back. Price \$1.00

IN HIS STEPS. By Charles M. Sheldon.

Over 20,000,000 copies sold. Complete, authorized edition. An unassuming volume, yet the book has in it that quality which stirs the souls of men and women, kindles their hearts with a new and purely spiritual flame. Just as timely as when it first came from the press. Bound in durable cloth, with an attractive design stamped in gold. Price 60c

PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

Ohio, in a beautiful grove that across the past fifty-seven years has become familiar with the songs of Zion and the shouts of the saints that have arisen through their branches to the God above. This year marked the fifty-seventh year for the camp at the present camp ground. Miss May Corsuch has attended every session from the first encampment until this one.

To those of us who have been raised at Camp Sychar, camp meeting time is homecoming time, when we greet friends we have known across the years.

Camp Sychar has a very efficient and capable Board of Directors whose sole motive is the advancement of God's kingdom.

The President of the Camp is Rev. Clyde Wendell, pastor of the Evangelical Church in Toledo, Ohio. As President of the Camp he presides at each service as the platform

(More on page 16, col. 1)

EVANGELISTS' SLATES

- ARTHUR, FRANK E.**
(Rt. 2, Hinsdale, Illinois.)
Schenectady, N. Y., October 3-17.
- BALSMEIER, A. F. and LEONORA**
(Preacher and Singer, 309 W. 2nd St., Hutchinson, Kansas)
St. Louis, Mo., October 11-24.
Allentown, Pa., October 26-November 7.
Warren, Pa., November 9-21.
- BERTOLET, R. G.**
(1349 Perkiomen Ave., Reading, Pa.)
Hurlock, Md., October 4-17.
Trumbauersville, Pa., October 19.
Quakertown, Pa., October 21.
Grantville, Pa., October 24.
Mardela Springs, Md., October 25-Nov. 7.
- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Hillsboro, Ill., October 11-20.
Grinnell, Iowa, October 21-31.
- BRASHER, J. L.**
(Attalla, Alabama)
Steubenville, Ohio, October 3-17.
Birmingham, Ala., October 27-31.
- BRECHEISEN, MR. and MRS. LOREN**
(Song Evangelist, 38 Frederick St., Binghamton, New York)
St. Louis, Miss., October 7-21.
Elkhart, Ind., October 31-November 14.
- BRYANT, EARL BENTON**
(Song Evangelist, Carterville, Ill.)
Stewardson, Ill., October 11-31.
- BURK, B. E.**
(Box 185, East Jordan, Mich.)
Jet, Okla., October 17-31.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Hamden, Ohio, October 4-17.
Huntington, W. Va., October 18-31.
- BUSH, RAYMOND L.**
(P. O. Box 28, Sebring, Ohio)
Port Huron, Mich., October 14-24.
Lake Ann, Mich., November 11-21.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
Pikeville, Ky., October 17-31.
- CARNES, B. G.**
(Wilmore, Ky.)
Danville, Va., October 10-24.
Summerfield, N. C., October 25-November 8.
Russell Springs, Ky., November 9-22.
Ft. Wayne, Ind., November 22-Dec. 5.
- CHASTAIN, E. C. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
Newell, W. Va., October 3-17.
East Liverpool, O., October 24-Nov. 7.
- CHURCH, JOHN R.**
(Rt. 4, Winston-Salem, N. C.)
Lexington, Ky., Epworth, October 3-17.
Statesville, N. C., October 18-21.
- COBB, DEE W.**
(Preacher, Song Evangelist, Y. P. Worker,
Box 86, Wilmore, Kentucky)
Pikeville, Ky., October 17-31.
- CROUSE, JOSEPH**
(Wilmore, Kentucky)
Milton, Ky., October 4-14.
Akron, Ohio, October 21-31.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Minerva, Ky., October 10-24.
Monroe, Mich., October 31-November 14.
- DUNAWAY, C. M.**
(120 Terrace Dr., N. E., Atlanta, Ga.)
Pell City, Ala., October 17-31.
- DUNKUM, W. B.**
(1353 Hemlock St., Louisville, Ky.)
Knoxville, Tenn., October 10-31.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Warren, Ohio, October 14-24.
Detroit, Mich., October 31-November 14.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Kenova, Wash., October 12-24.
Chillicothe, Ohio, October 28-November 7.
- GIBSON, JAMES**
(Irish Evangelist, 85 Shawnee Ave.,
Ft. Thomas, Ky.)
Akron, Ohio, October 5-17.
- GUYER, A. E.**
(Bostic, North Carolina)
Oklahoma City, Okla., October 13-24.
- HAMBY, G. M.**
(Box 34, Florence, Alabama)
Davenport, Iowa, October 6-17.
- HAMES, J. M.**
(Greer, S. C.)
Port Huron, Mich., October 4-17.
Meadville, Pa., October 18-November 7.
- HAYES, OPAL MARIE.**
(Box 84, Mannington, W. Va.)
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Nashville, Tenn., October 10-31.
- HOBBS, E. O.**
(Westfield, Illinois)
Belgrade, Mo., October 17-November 7.
- HODGIN, G. ARNOLD**
(Wilmore, Ky.)
- HOWARD, FIELDING T.**
(321 Commonwealth Ave., Erlanger, Ky.)
Demossville, Rt. 1, Ky., October 10-24.
Carthage, Ky., October 31-November 14.
- HUGHES, GUTHRIE**
(Shirley, Ind.)
No. Baltimore, Ohio, October 11-24.
Indianapolis, Ind., October 31-November 14.
- JONES, CARROLL**
(Rushville, Indiana)
Dennison, Ill., October 4-17.
Marion, Va., October 24-November 7.
Open date—November 7.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
(Evangelists, Singers With Electric Hawaiian
Guitar, Logan, Kansas)
Sioux City, Iowa, October 3-17.
Dublin, Ind., October 24-November 7.
- KENDALL, J. B.**
(116 Forest Ave., Lexington, Ky.)
Albany, Ky., September 26-October 17.
Page, N. D., October 24-November 7.
- KENNEDY, ROBERT J.**
(Preacher and Singer, P.O. Box 171, Dallas, Tex.)
Pineville, La., October 4-17.
Kenedy, Tex., October 19-27.
Smithton, Mo., October 31-November 14.
- LINCICOME, F.**
(412 Jefferson St., Gary, Ind.)
Nashville, Tenn., October 4-17.
Detroit, Mich., October 24-November 7.
- MCDONALD, H. W.**
(4315 Hardwick St., Cleveland, Tenn.)
Lewiston, Ill., October 24-November 7.
- McGHEE, ANNA E.**
(215 S. Rock St., Centralia, Wash.)
Los Angeles, Calif., October.
- MILBY, E. OLAY**
(310 "A" St., N. W., Bentonville, Ark.)
Detroit, Mich., October 4-17.
Canton, Ohio, October 18-31.
- MILLER, JAMES**
(Rt. 17, Box 630, Indianapolis, Ind.)
New Martinsville, W. Va., October 10-24.
- MULLET, W. L.**
(Walhonding, Ohio)
Leonardville, Kan., October 4-17.
Saginaw, Mich., October 25-November 7.
- OVERLEY, E. R.**
(848 Angliana Ave., Lexington, Ky.)
Valley Station, Ky., October 11-24.
Wichita, Kan., October 31-November 14.
- PAPPAS, PAUL JOHN**
(R. R. Tarpon Springs, Fla.)
Elizabethtown, Ill., October 5-24.
Columbia, S. C., October 26-November 7.
- PAEKER, J. R.**
(415 No. Lexington Ave., Wilmore, Ky.)
Burke, N. Y., October 10-24.
Madison, Ill., October 31-November 14.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
- PHILPOT, J. H.**
(411 Jefferson St., Fredonia, Kan.)
Gunboro, Del., October 4-17.
Hampton, Va., October 18-31.

Red Letter Zipper Bible

Large black pronouncing type, references, chapter numbers in figures, words of Christ in red in New Testament and all the prophecies referring to Christ in the Old Testament marked with a star, beautiful morocco binding with Zipper. Size 6 x 8x1¼ inch thick. No. 205Z.
Our special price postpaid \$2.50

Pentecostal Publishing Company
Louisville 2 Kentucky.

Indexed Bible \$1.25

Neat in size, good print, flexible, overlapping edges, morocco binding. A very unusual value. No. 210
Special Price \$1.25

Pentecostal Publishing Company
Louisville 2 Kentucky.

BOOKS BY

Rev. John R. Church, D. D.

- CHOSEN VESSELS
or The Human Element in Holiness 25c
- SECURITY IN CHRIST,
or Kept by the Indwelling Christ 25c
- WHY DO THE RIGHTEOUS SUFFER? 25c
- A SECOND GRACE 25c
- WHY BAPTIZE BY SPRINKLING 25c
- A BIRD'S EYE VIEW OF GOD'S PLAN 25c
- Five Copies for \$1.00

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

QUINN, IMOGENE
(909 No. Tuxedo St., Indianapolis, Ind.)
Howell, Mich., October 18-31.

RICHARDSON, M. H.
(800 N. Lexington Ave., Wilmore, Ky.)
Elwood, Ind., October 11-24.
Washington, Ky., October 25-November 14.

RIDOUT, G. W.
(152 E. Pine St., Audubon, N. J.)

SHANK, R. A. AND MRS.
(Box 377, Vicksburg, Mich.)
Battle Creek, Mich., October 24-November 7.

TERRY, T. L.
(Roachdale, Indiana)
Pittsburgh, Pa., October 3-17.
McKeesport, Pa., October 19-31.

THOMAS, REV. and MRS. ERNEST
(Artist, Evangelist, Singers and Musicians,
Utica, Michigan)
Toledo, Ohio, October 17-31.
Girdletree, Md., September 28-October 10.

WEST, ELVIN AND EDNA
(202 Pennsylvania Ave., Athens, Pa.)
Open dates.

WILLIAMS, H. GILBERT.
(112 Homestead Ave., Collingswood, N. J.)
Glens Falls, N. Y., October 12-24.
Westmont, N. J., October 31-November 14.

WILSON, D. E.
(General Evangelist, 38 Frederick St., Binghamton, New York)
Athens, Pa., October 10-24.
Grand Rapids, Mich., October 31-Nov. 14.

WRIGHT, C. F.
(P. O. Box 511, Cherryville, N. C.)
Colton, Calif., October 10-24.

Small Red Letter Bible.

Size 5x7¼x1 in. thick, beautiful flexible cover, overlapping edges, stamped in gold, good type, words of Christ in red, helps: Great Periods of Bible History, Prophecies and Prophecies Fulfilled, Answered Prayers, Aid for Social and Private Prayer, Warnings and Promises of our Lord. Selected chapters for special occasions. Harmony of the Gospels, and maps.

Price \$1.25.
PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

1943 CAMP MEETING EXPERIENCES.

Not since I resumed camp meeting work in 1941 have I had so many contacts with the camps as I have had this past summer. I began my summer's work preaching at that fine, young Hoople, N. D., camp meeting early in June and I finished up at the Watson Camp in Minnesota, September 5th. I helped some in the new camp meeting at Grenloch, South Jersey, which is destined to have one of the finest camp sites and outlay in the State. I dropped in on Fletcher Grove Camp, Delanco, N. J., which started during a blessed holiness revival God gave us during our pastorate at Delanco. After a week of broadcasting in Chicago I spent a week-end at Hollow Rock, Ohio, where the old-time power rested upon every service. It was a great privilege to be on the platform with Rev. W. E. Kirby and Dr. John Church. President Cox has truly a great organization and old Hollow Rock carries on in power and blessing. People came to stay instead of going back and forth.

It was delightful to meet with so many preachers. Rev. Taylor, Carson, Smith brother preachers, and their singing wives so widely known as the Mackey Sisters, Rev. George H. Johnston, Rev. L. O. Douds and others. We went next to Sychar Camp, Mt. Vernon, Ohio, which is considered the largest camp in Ohio. It was twelve years since we had visited old Sychar so we observed most unusual developments. President of Sychar is an Asbury man, Rev. E. E. Schiltz. The secretary and his preacher sons were always on the alert. Fred looked after the Missionary Day programs and truly it was a great day; Missionary Moe gave a masterly presentation of China in the afternoon, Haines of the O. M. S., and Seamands of India, and others gave great messages. Outdoor service, Fred Schiltz had gathered a good sized camp meeting audience when we spoke to them about South America, and Seamands on India. The evangelists of Sychar this year were Church, McIntire and Wilson. We heard in one of the night services one of the ablest sermons on Carnality and Sin that we ever listened to. D. E. Wilson was the preacher.

A notable feature of Sychar camp is the young people's meeting conducted by Miss Janie Bradford. Sister Janie has a way to pour in the truth hot and heavy and pretty soon she has conviction all over the meeting and her altar calls bring filled altars and the overflow is carried to the night preaching service at the auditorium. It is not an unusual thing to see the big altar filled up with a large percent of young people.

From Sychar, we went on to Findlay, O., camp and joined up a bit in the battle for holiness with Dr. Peter Wiseman and Rev. J. Murdock. President V. V. Thomas and his officials carry on this camp on the good old lines of "Holiness unto the Lord." They put out a year book giving name and ad-

resses of all members of the Hancock County Camp Meeting Association—a good idea.

On our way to our Wesleyan Camp Meeting engagement we dropped off at Portage Camp where some years ago we had preached with Rev. Howard Sweeten. This camp has grown immensely under the energetic leadership of President H. G. Frakes, and his able Secretary, Rev. T. J. Yoder. Portage had a great program and team of workers and great crowds were there. The Colored Quintette with Leader Lacey were in charge of the music and singing. They are a spiritual group, hold true to holiness and they bring the power down as they sing. The evangelists, Cox and Stanley, were powerful preachers. Stanley's night sermon on Sin was tremendous. I told him we need more preaching of that kind. Cox gave a night sermon that was thrilling in its evangelistic appeal.

Our camp at Watson, Minn., was a good old-fashioned meeting; we shared the preaching in this camp with Missionary French of the O. M. S. In the afternoon they had various preachers of the Conference give the message which was a good idea. From Watson we gave a short meeting at Clarkfield, Minn., the kind of church meeting we like to hold where the interest keeps growing in every service and hungry people from other churches come in to share in the blessings.

I am busily engaged in evangelistic work and next summer shall be planning to spend from June till September in Camp Meeting evangelism. My camp schedule for 1944 is still in the making; shall be pleased to correspond with camp meeting committees and date up for their camp if date is available. Address me, care Pentecostal Herald Office. George W. Ridout.

BOOK REVIEWS

"Great Nights of the Bible." Clarence E. Macartney. Abingdon-Cokesbury. 224 pages. \$1.50.

A volume of sixteen sermons from the brilliant pen of Dr. Macartney. The author possesses the happy faculty of being able to make the Scriptures live. Old Testament and New Testament truths alike are "made to live" and related to modern life and thinking. The very titles of the sermons are suggestive and stimulating: "The Night of Doom," "The Night of Dissipation," "The Night With The Medium," "The Night That Knew No Morning," are but a few. The author uses a great many very choice illustrations—illustrations that let light in on the truth under consideration. In his sermon, "The Night That Knew No Morning" the author insists that (1) Sin separates a man from his friends, (2) Sin separates a man from his true and best self, (3) Sin separates from peace of mind, and (4) Sin separates a man from God. A strong, brilliant message that this age needs. "Great Nights of the Bible" is an excellent volume of sermons. I heartily recommend it.—C. W. Grant.

"The Blessed Hope." Edward Boone. Boone Pub. Co. 48 pages. Price 25c.

Here is a strictly scriptural account of the "Blessed Hope" to which all sincere Christians look forward. The print in this booklet is very good and may be read without difficulty.—C. W. Grant.

"Out of the Dust." J. O. Kinnaman. Zondervan. 195 pages. \$2.00.

What interesting reading for the Bible student. To strengthen the faith of the believer. Dr. Kinnaman has taken the Bible-related archaeo-

**TEACHERS!
WORKERS!**

COMPLETE TRAINING COURSES
by **STANDARD** ★



35c COPY \$3.75 DOZ.

110,000 COPIES HAVE BEEN SOLD

NEW TRAINING FOR SERVICE, by C. J. Sharp. Acclaimed outstanding first-year training course. Current, practical textbook for average teacher. Forty lessons on the Bible; how to read it, study it, and teach it. Inspiring, instructive; perfect for group study. "Proper background upon which to build and work." "The best response among my people." "Everyone is enthusiastic." "Maintains a fine balance."

Advanced Training Courses: Complete line, with credits. Write us for free booklet, "Standard Training for Service Courses."

Buy Helpful **STANDARD** Books

Order New Training for Service from your book store, or address letter to our Desk PH-10

The Standard Publishing Co.
8th and Cuffer Streets, Cincinnati, 3, Ohio

SCOFIELD BIBLES

Mottos, Greeting Cards, Tracts and Other Active Items

Sell quickly—with profit—You can earn extra money as our representative. Write TODAY for full particulars. Be that Christian Man or Woman in your community to seize this opportunity. Best season just ahead. Get started NOW! Address **CICERO BIBLE COLORPAGE** 2229 52nd Ave., Dept. PH, Cicero, Illinois.

logical findings of the last 15 to 25 years and presents them in non-technical language. The reading of this valuable volume will not only add to one's general knowledge but will stimulate his faith in Christianity and his interest in Bible study.—C. W. Grant.

"Gems Of Thought In Poetry." Edward Boone. Boone Pub. Co. 48 pages. Price 25c.

For those who enjoy good poetry, poetry that has good thought and deep religious emotion, let me recommend this booklet. The author used these religious poems over station WHO and received so many requests for copies, that he has compiled this booklet.—C. W. Grant.

"Martin Luther, God's Man of Destiny," by Basil Miller. Zondervan. Price \$1.25.

To read this book, the story of that great reformer, Martin Luther, is to have one's heart stirred with holy emotions and his eyes wet with tears. Every home should have a copy of this wonderful book. Parents, see to it that a copy is placed in the hands of your children. It may be that you have a Luther or a Wesley in your family. Give him a copy of this book. It will help to make him.—Peter Wiseman.

(Continued from page 13)

manager. The workers for the camp were Dr. Z. T. Johnson, President of Asbury College, Rev. Warren McIntire, Rev. David E. Wilson and Rev. John R. Church. Dr. Johnson was present the first three days. Rev. Church gave his very best in four of his great sermons, then, because of illness, left for his North Carolina home.

Rev. Walter Mullett, who is a member of the Board of Directors, served as he has for a number of years, as song evangelist.

Miss Janie Bradford though weak in body, was strong in spirit, a power for God, and instrumental in the conversion and sanctification of many young people. Sychar has always been known far and wide for the provisions made for the young people and children.

Miss Eva Clausen served as the evangelist for the children who, through her leadership received Christ into their hearts. Pauline Porter assisted Miss Clausen.

Camp Sychar, noted for its ring meetings, which, as usual, were in charge of Rev. and Mrs. Herbert Guiler. The people's meeting was devoted to Bible study with the evangelists taking their turns in teaching the congregation. These hours proved very helpful to all who attended.

The Annual Missionary Day is set apart to the cause of missions. Missionaries had a place in every service, from the early morning prayer hour until the ring meeting. The main speaker of the day was the Rev. J. J. Moe, who gave his stirring message upon missions. The Missionary offering was \$2,000.00, which goes to the support of Rev. Virgil Kirkpatrick, Sychar's missionary in Africa; a part to the opening of new work in South America, and the rest to work deemed worthy by the Board.

The Sunday offerings amounted to approximately \$4,000.00, to be used in meeting the budget of the year. This includes the purchase of new equipment and some improvements. As we look back upon the camp we feel God's favor was upon it, the best camp in a number of years. The attendance was better than we expected. The facilities at the camp were strained to the utmost to care for all. The weather was the best I have known for the ten days.

The workers of the camp gave a well rounded ministry. The altars were crowned with victory in the conversion of sinners, and the sanctification of believers. Thus Sychar has seen another encampment come and go, as the campers 'folded their tents like the Arabs, and as silently stole away.'

Rev. H. B. Shiltz, Camp Reporter.

BEALL'S GROVE HOLINESS CAMP.

Beall's Grove Camp closed on August 29. Our meeting was the best in the history of the camp. The regular services were under the direction of Rev. Everett W. Culp, President. He and Mrs. Culp were also in charge of the music and singing. Dr. J. L.

YOUNG PEOPLE'S RED LETTER BIBLE

CONVENIENT IN SIZE. ATTRACTIVE IN APPEARANCE. SUPERIOR IN QUALITY



BINDING AND TYPE—Genuine solid leather binding with overlapping edges, and very flexible. Large, clear, easy to read black face minion, self-pronouncing type. Chapter numbers in figures. All of Christ's words printed in red. King James Version.

PAPER AND ILLUSTRATIONS—A very thin, white opaque Bible paper, durable. Gold edges, silk headbands and marker. Many beautiful full-page illustrations. Frontispiece, presentation page and family record.

HELPS—5,000 revised Questions and Answers. A new Concordance including a list of proper names under one alphabetical arrangement. Sixty-six pages of Bible Reader's Aide. It has Harmony of the Gospels with explanation of same. 12 pages of maps in colors.

THE SIZE—5x7 1/2, weight 29 ounces. Stamped in gold on back and backbone. (Our most popular young people's Bible).

THE PRICE—This Bible is a good value at \$4.50

Our special price, postpaid **\$4.00**

Index: 50c extra. Name in gold, 35c extra.

Same as above with Zipper **\$4.25**

PENTECOSTAL PUBLISHING CO., Louisville 2 Ky.

Specimen of Black Face Type

AND the LORD spake unto Moses in the wilderness of Sin, in the tabernacle of the congre-

Brasher and Rev. Henry A. Screws, Jr., were the evangelists. These men were marvelously blessed of God in their preaching. A number of visiting preachers attended. The services were well attended, even though we were faced with the ration of gas and other things of like nature. A large number of young people were on the camp ground and were a blessing to the work. The three Hall Brothers, Roscoe, Winfield, and Gordon, three young preachers now in school at Asbury College, had charge of the young people's work.

During the camp season fifty or sixty people knelt at the altar and received either pardon for sin or purity of heart through the sanctifying grace of God.

August 25th was Missionary Day. Our speakers were Rev. and Mrs. George Arnold Hodgin of the National Holiness Missionary Society. Their messages were very inspiring, giving first hand information about the work and telling of definite experiences of those in other lands who are finding salvation through the shed blood of Christ.

We plan next year to build a new Dining-hall, having outgrown our present building. Miss Julia Beall is Superintendent of the work, and has been very outstanding in the position, having done what seemed the impossible this year. She is making some helpful suggestions for the future building. We also expect to build several more new cottages.

We humbly bow in the presence of God our Father and say "He did it all."

Milton W. Burdette, Sec.

Small Khaki Bible

Size 3 1/2 x 5 1/2, less than 1 inch thick, weight 11 ounces, bound in beautiful smooth Khaki, brown edges, silk headbands and marker, readable type, pronouncing, presentation page. No. AA. Price \$1.75.

Same Bible as above bound in white, stamped in gold for girls. No. AW \$1.75 Only a limited supply. Order now if you want them.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

Red Letter Concordance Bible

The Size of page 5x1 1/4. Thickness 1 1/4 inch. Weight 24 ounces.

The Type is clear, black and well spaced. All words of Christ are printed in red.



The Binding is of a fine quality of kraft leather with overlapping covers. The Bible is stamped in gold on back and backbone. The silk headbands help the general appearance of the Bible.

Other Features include Presentation Page, Family Register, Synopsals at head of each chapter, and all chapter numbers in figures.

BIBLE READER'S HELPS

- These helps include:
- A splendid Concordance.
- A Harmony of the Gospels.
- An Index of Scriptural Proper Names.
- Maps printed in colors.

There are also numerous articles and tables including "How to Study the Bible," by Moody. "The Sunday School Teacher's Use of the Bible," by Bishop Vincent. "The Christian Worker and His Bible," etc., etc. **\$1.25**

We have a Bible with illustrations and references, No. 1560, without red letters and concordance, price... **\$1.50**

Pentecostal Pub. Co., Louisville 2 Ky.

"The spectacle of young girls and women drinking at bars is abhorrent to the moral sense of the public."—W. S. Alexander, Director of the Federal Alcohol Administration.

Thoughts and Prayers for Anxious Hours

Just the little book to send to Mothers, Fathers, Wives and Sweethearts of boys and girls in the service of our country. It will be a great blessing to them. Price 15c each, or \$1.50 a dozen. Churches, schools and classes are sending to the boys in their church.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Founder
Rev. J. C. McPheeters, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, October 20, 1943.
Entered at Louisville, Ky., Post Office as Second Class Matter.
523 SOUTH FIRST STREET

Vol. 55, No. 41.
\$1.00 Per Year

A SOLDIER OF JESUS CHRIST

By The Editor.



HE Apostle Paul frequently compares Christian warfare to that of a soldier. In his second Epistle to Timothy, he says; "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

* * * *

The greatest passage in the New Testament on the Christian warfare is found in the concluding chapter of Paul's epistle to the Ephesians. This epistle of "the heavenly places" closes with a grand peroration on spiritual warfare. This passage reveals that the Christian position "in the heavenlies" cannot be retained without conflict. In all spheres of experience, Christians will be called upon to wage unceasing warfare. Satan contests every inch of ground over which the Christian travels. He yields no territory without strong opposition.

* * * *

Paul describes the character of the foe, and gives a detailed description of the armor. Strength for this warfare is essential. "Finally, my brethren, be strong in the Lord, and in the power of his might." Christ has made abundant provision for his disciples to be strong. Not the weak, the timid, nor the vacillating will be triumphant, but the "strong in the Lord."

* * * *

The Christian soldier encounters all of the cunning devices of the devil. He is a deceiver and has been from the beginning. Jesus Christ met this deceiver on the mount of temptation. Christ was more than conqueror in that great conflict. The temptation of Jesus involved a conflict "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wicked-

ness in high places." The conquest of Jesus over these mighty forces guarantees victory for his disciples.

* * * *

The armor which is available for the Christian soldier is described by Paul in detail. The armor includes such weapons as "truth," "the breastplate of righteousness," "the preparation of the gospel of peace." The weapon which is mentioned "above all" is "the shield of faith," by which "ye shall be able to quench all the fiery darts of the wicked." The Christian is Satan's target. He is the object of the skill of Satan's archery, but the shield of faith is sufficient to quench all of his fiery darts.

* * * *

The helmet in this armor of the Christian is salvation. The apostle says: "And take the helmet of salvation." There is no defense and offense against Satan like salvation. There is no strategy in the Christian warfare like this strategy. The universal need of mankind is salvation. Without this all our plans and programs prove to be disappointing. It is the chief business of the Church to major in salvation; the present time is peculiarly opportune for this major emphasis. Multitudes of our distressed world are hungry for the way of salvation.

* * * *

The sword of the Christian armor is the word of God: "And take . . . the sword of the Spirit, which is the word of God." Jesus used this sword in his conflict with Satan on the mount of temptation. Jesus met each temptation of Satan with a statement from the Holy Scriptures. The Psalmist knew the defense of God's word in time of temptation, when he said: "Thy word have I hid in mine heart, that I might not sin against thee." Storing the word of God in the heart is a strong defense against the evil attacks of Satan. The Christian soldier finds the word of God so

effective in combat with Satan that he delights in his weapon: "But his delight is in the law of the Lord; and in his law doth he meditate day and night."

* * * *

In the conclusion of Paul's description of the armor of the soldier of Jesus Christ is named the indispensable and absolutely essential "over-all weapon" without which all other weapons become ineffective. This weapon is described in these words: "Praying always with all prayer and supplication in the Spirit." The chief business of the soldier of Christ is prayer. The moment he relinquishes prayer his victories are turned into defeat. His effective use of all other weapons depends upon prayer. Without prayer his strength is turned to weakness. Prayer is so important that the Christian soldier needs to utilize all phases of prayer, including secret, family, public, and audible prayer. There are no conditions and circumstances that can justify the neglect of the divine exhortation, "praying always." This prayer life needs be "in the Spirit." Prayer may be empty and powerless without the energizing power of the Holy Spirit. The soldier of Jesus Christ equipped with this divine armor has the guarantee of victory. His warfare is from victory to victory, from triumph to triumph, and from glory to glory. Amen.

* * * *

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That glows within the breast.

* * * *

"Prayer is the Christian's vital
breath,
The Christian's native air;
His watchword at the gates of death
He enters heaven with prayer."

Blessed are they who think no evil
for they shall not be evil doers.

THERE IS A GOD IN HEAVEN--Daniel 2:28.

Rev. G. W. Ridout, Corresponding Editor



I.
Voltaire, French infidel and scorner of everything religious, wrote: "God is always on the side of the heaviest battalions." Not so. History testifies to the contrary. Victor Hugo, French writer, in his famous

book, "Les Miserables," described the battle of Waterloo at which Napoleon met his doom, as follows:

"End of dictatorship; a whole European system crumbled away. Was it possible that Napoleon should have won that battle? We answer No! Why? Because of Wellington? Because of Blucher? No! Because of God! Napoleon had been denounced in the infinite and his fall had been decided on. He embarrassed God."

That man is blind who cannot read God in history. The hand of God is seen as we turn the pages of history in Bible records as well as modern.

James Russell Lowell sings about it thus:

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold
And upon the throne be wrong—
Yes, that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.

II.

Queen Anne, of Austria, once said to Cardinal Richalieu, corrupt primate and politician,

"My Lord Cardinal, one thing you seem to have forgotten: God is a sure paymaster. He may not pay at the end of every week or month or year, but I charge you to remember that he pays at the end."

The old Bible says, "Be sure your sin will find you out." It further says, "The wages of sin is death." And it may be said the wages of sin is costly. "Sin is a reproach to any people." Sin is often adorned in the most dazzling colors. In Brazil there is a brilliant spider spreads itself out like a flower and attracts to their torment and death multitudes of insects.

A great preacher across the seas said, "The old theology of sin seems to be dying and, in its place, the rudest creeds, spiritualism, theosophy, mystic mummery . . . Souls are deceived and ruined by the legerdemain of passion and fancy. The power of imagination may purge the darkest sins into lily whiteness, perfume it with violet and steep it in the color of the rose, but the end thereof is death!"

III.

John Ruskin said, "Fools tell you

that Venice fell because the Cape of Good Hope was discovered." "No," he added, "Venice fell because the people defied the laws of God."

Nations, like people, have forgotten God and have tottered to their fall. They have become as dust and ashes. Call the Roll! Babylon, Tyre and Sidon; Greece, Rome, Spain and France in these latter days. Petain wrote when France fell, "Since the victory of the World War the spirit of pleasure, of riotous living and drinking has prevailed."

America beware! Bishop Hughes has been speaking some plain things. He said: "Drinking and drunkenness in Washington are fearful." The per capita consumption of hard liquors in our Capital City reached the amazing peak of 5.02, about four times the average of other cities. More liquor is sold in Washington than any other city in America. Bad news! Sad story! Terrible to think that the city of our lawmakers, the city that rules the nation, should become drunken and sodden. What shall our rulers do about it? What shall the preachers and the churches say about it? God save America!

IV.

Vast problems confront us as a result of this war, among them, the alcohol problem. France fell largely through her vices. Payot, famous French editor, in 1925, said: "*Alcoholism under the indifferent eye of the authorities is destroying the nation.*" After the collapse of France Marshal Petain said: "*Our soldiers were drunk and could not fight; since the victory of the world war the spirit of pleasure, of riotous living and drinking has prevailed over the spirit of sacrifice.*" Pearl Harbor will ever stand as a blot upon our nation's escutcheon; more than half of the 428 liquor licenses were in the hands of the Japanese. Revelry and drunkenness inevitably follow pay day on Friday; the Japs knew it and they got us on Sunday morning early. After that, they closed every saloon for 77 days; drunkenness dropped to three a day; when they reopened the saloon it increased to 300 per cent.

IV.

A fine young American girl some years ago was acclaimed the most beautiful girl in the United States and won a prize of \$3500. Nationwide notoriety came to her and she was acclaimed by the movies, clubs, theaters, etc. The world lavished flowers, flattery and money upon her.

After a year of that she went to Hollywood with her mother; as she got behind the scenes she was shocked with the immodesty prevailing everywhere. She says pen could not describe the sin, sorrow, wickedness and wretchedness that prevailed in that Sodom. She sickened of the tinsel luxury and glamor. She bought a New Testament and began to read it, and that led to a happy conversion and settled all the movie business for her. Readers wishing to read more of her testimony may order from THE HERALD Office, "Worshippers of the Silver Screen," (35c a copy).

We are in an age of frightful soul wreckage. The morals of the people are down low. The morals of our young people are in a desperate state. The police and judges are telling us that a large per cent of the moral delinquency of the nation is among the young. The war is to blame for some of it, but the slump came on before the war. The movies unquestionably are more responsible for the immorality and lascivious worldliness of the young people than any agency that the Devil and Hell ever invented. Yet tens of thousands of Christians, so-called, instead of going to church Sunday night are at the movies—bowing at the altar of the world, the flesh and the Devil.

As we think of these things, the lines of Tennyson in Locksley Hall, seem to be applicable:

Down with Reticence, down with Reverence
—forward—naked, let them stare.
Feed the budding rose of boyhood with the
drainage of your sewer;
Set the drain into the fountain, lest the
stream should issue pure.

V.

A man who made a study of trees and lumber; who understood the laws of growth and cultivation of trees, said: "The minute a tree stops growing it has a tendency to get hollow in the middle." The same law seems to apply to the spiritual. When the Christian ceases to grow in grace and a preacher ceases to grow in his soul, the tendency is to get hollow. It is right here that we discover the weak spot.

Shakespeare, in King Richard III, has the king speak thus:

I sigh; and with a piece of scripture
Tell them that God bids us for good or
evil;
And thus I clothe my naked villainy
With old odd ends stolen from Holy Writ;
And seem a saint when most I play the
Devil.

The Bible says the "Backslider in
(More on page 7, col. 3)

HAVE YOU BEEN TO PENTECOST

Rev. Farrell D. Jenkins.

"But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Micah 3:8.



HE life which the Holy Spirit brought has several characteristics different from anything the world knows. Three of them are outstanding.

No person is able to have them apart from the life the Holy Spirit conceives and parents in the soul. They are: *Purity in living, perfection in love, power in testimony.*

Billy Sunday once said, "Unless the purity of America's heart keeps pace with the brilliancy of America's mind we shall all sink into hell." I heard someone say they wished the Wright Brothers had never invented the flying machine. There is nothing wrong with the invention. It most certainly facilitates transportation, but in the hands of warring nations it creates its own burning inferno.

Purity in living is accomplished only through the baptism with the Holy Spirit. Purity is not descriptive of the world and worldly-minded people. Modern literature is blighted with impurity. Obsenity and immorality are the chief talking points of a person who patterns his life after the course of this world.

The plain truth of the Scriptures shows that no impure person shall enter the Kingdom of God. The Psalmist states, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully?" Jesus pronounces his blessing upon the pure in the Sermon on the Mount; "Blessed are the pure in heart, for they shall see God." Paul, writing to his friend Timothy, enjoins him, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Purity of thought and action is accomplished only by the in-filling of the Holy Spirit.

Perfection in love is no accomplishment of men. Jesus requires of us this type of perfection, in Matt. 5:48: "Be ye therefore perfect, even as your Father in heaven is perfect." Prior to this statement he has been talking about loving your neighbors and your enemies. He closes this section of his discourse with the injunction to be perfect as the Father in love. Paul writes, "And above all these things put on love, which is the

bond of perfectness." "Be perfect, be of good comfort, be of one mind, live in peace." God appeared before Abraham and said, "I am the Almighty God; walk before me and be thou perfect." Eph. 4:13 speaks about, "Till we all come in the unity of faith, and the knowledge of the Son of God, unto a perfect man." Paul speaks about "presenting every man perfect in Christ."

People desire perfection in every realm of life except in the spiritual. We want a perfect operation when our body must have the ailing organs treated. We desire perfect health. We crave for a perfect home life, a perfect companion, perfect children, yet perfection is reached so seldom in any of these. On the other hand, that perfection which God has upon his word of honor promised to us, we are fearful about its possibility. We are afraid we will have "angel down" under our clothes. We are afraid people will call us oddities. We are afraid God cannot fulfil that which he has promised. Satan has made us believe that Christian perfection is infallibility, incapability to sin, and therefore unattainable. This is far from any scriptural assumptions. God knows our frame and recognizes that the majority of our ills will be overcome when we experience his love shed abroad in our hearts by the Holy Spirit. Every other love fades when this matchless, transforming experience of the baptism from above takes place. All war would cease if people were filled with perfect love. All strife and bitterness would be overcome if people had this grace applied to their hearts.

Perfect love includes loving Jesus more than anything else on earth. On the dock in Bombay, India, a woman stood watching a great ocean liner depart. A scream went up from her lips and she fell to the wooden floor. Years before her husband and she came as missionaries to India. They were carrying the load of two or three persons in their work and one day her husband died. The people gathered around her saying, "Don't leave us, stay and tell us more about Jesus." She had two children, three and eight. What could she do with them? Finally, she sent them home to her mother. A piercing pain of anguish cut her heart as she saw their little faces for the last time. Upon her knees on the dock she prayed, "O Christ, I do this because I love thee and these dear people." Perfect love means putting God before your

husband, your children, your loved ones. This grace came into the world on the birthday of the Church.

Power in testimony is the last grace of the Holy Spirit we will mention in this message. Micah in our text gives full credit where it belongs: "I am full of power by the Holy Spirit to declare unto John, Mary and Sam—other people—their transgression and their sin?" Jesus knew what this release of spiritual power would do. In looking forward to the birthday of the Church he tells his disciples, "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses." After the Spirit had come we read, "And with great power gave the apostles witness of the resurrection of the Lord." Some wonder why they have never been able to witness to others and lead their friends to Christ. It is because they have not taken their birthday present of spiritual power.

The Church of the living God should pray for the power to witness. It kept the Church alive through the early centuries. We have lost the art of witnessing, because we have lost the power of Pentecost. The more human nature asserts itself in the Church the less soul winning takes place. Dr. William Jessup, for fifty years, a missionary in Syria, tells the following experience. For several months he was discouraged because he could not win some men to Christ. He decided the difficulty must be in him. He resolved to spend one week by himself with the Word of God. He had not read far when something dawned upon him he had never realized. He had never given God his place in the work of winning others. He had gone in his own strength. He thought of the fall of Jericho. He remembered that God did that so that no man could take credit. After this he took a sheet of paper and wrote down the eleven men in whom he was interested, lifted them to God in prayer, asked *him* to do the work and use him if he was needed. On Friday, one of the young men came to him under a burden for his sins and was saved. In three weeks all of these men were won. "I will be a different missionary the rest of my life. I realize what it is to have a God who can and will save." Purity in living—perfection in loving—power in witnessing. These three are outstanding characteristics of a consecrated Christian. Have you been to Pentecost?

THE HERALD PULPIT

FACING THE SUNRISE

Rev. Paul S. Rees, D. D.

I.

"They journeyed in the wilderness toward the sun-rising." Num. 21:11.



HIS is the beauty of poetry rising out of the blankness of prose. It is a passage that may well haunt our memories like a strain of some sweet, half-forgotten song of the years that are no more.

Suppose we take these suggestive words out of their historic setting in the record of Israel's march from Egypt to Canaan, and take the liberty of reading their message for ourselves. We shall find that they are accurately descriptive of life as we now know it, if we are brothers in the faith and children of the Heavenly Father.

Is it not true that life is packed full of contrasts—just such contrasts as we have in the text? "The wilderness!" "The sunrise!" The desert and the dawn! The battle and the victory! The darkness and the day-break! Toil and triumph! Trial and reward! Life's hardness and harshness on the one hand, and life's hope on the other!

Consider, first, the Present Life Under the Figure of a Wilderness.

The associations of the figure are obvious: wildness, waste, disorder, ugliness, confusion, impediments, unrealized possibilities. And is it not a fact that all of these things are features of human life and society today? So it comes to pass that even the righteous, even those who have surrendered themselves to the will of God, are compelled to say, "We are journeying . . . in the wilderness."

Take the wilderness of *iniquity*. We travel through that. It is so glaringly visible, so thrustingly ugly, so tragically everywhere, that we mention it first. To be sure, sin itself is never seen by these naked eyes of ours. In essence sin is simply the collision of man's will with the will of God. But when you have a collision, you usually have some wreckage. It is the wreckage that we see. In this visible sense sin is open and horrid, pushing its devilishness at our very eyeballs. Sin is the broken homes of selfishness. Sin is the violated bodies of lust. Sin is the reeling, vomiting forms of drunkenness. Sin is the overcrowded prison of dis-

honesty, revenge and violence. Sin is the squalid slum of shiftlessness and filthiness. Sin is the marble palace of greed and human exploitation and profligate sensuality. Sin is war loosing its barbaric flood of cruelty, hypocrisy, obscenity and unspeakable deviltry upon huddled, anxious, cursing, praying millions of humanity.

A hundred years ago Horace Mann, of Boston, worked night and day to develop a system of free public schools in this nation. Why was he so zealous? He had several reasons, and among them this: that an adequate tax-supported school system would practically wipe out crime. A century has passed. Beyond anything that Horace Mann ever dared to hope, the United States has advanced in the building and the equipping of its schools. Has crime been eliminated? The question mocks us.

And the ironic fact is that the very education we give makes its perverted contribution to our crime situation. Pick any large state penitentiary in the nation, and on its rolls you will find men who are intellectually qualified to staff a university faculty. Education doesn't improve sin, it only implements it! So the wilderness of iniquity is still about us.

But one thinks of another wilderness through which we journey. Its name is *difficulty*. The Hebrews experienced it long ago. The prophets faced it. Jesus realized it. The pilgrims and saints of the Christian centuries have all recognized it.

One day, in the shadow of his Cross, the Master was talking to his disciples. He looked into their future, and he dared to ask them to do the same thing. Was it through rose-colored glasses that he asked them to look? Not for a moment. He was fearlessly honest with them, as he said quietly, "In the world ye shall have tribulation." That is the wilderness. But Jesus did not leave them there. He showed them the sunrise: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Difficulties! Of course there are difficulties. Jacob had them, and in a moment when faith was none too strong he cried, "All these things are against me." David had them, and soberly admitted, "Many are the af-

flictions of the righteous." Paul had them, and he specified that they took the form of "infirmities," "reproaches," "necessities," "persecutions," "distresses for Christ's sake." The righteous souls of all generations would have to echo the words of the New Testament: "we must through much tribulation enter into the kingdom of God."

There is, moreover, the wilderness of *perplexity*. If one lives thoughtfully at all, he is more and more struck with the mysteries of our earthly existence. It is a big mistake to imagine that because we are Christians we have been given neat, ready-made answers to all of the puzzling, tantalizing questions that are thrust at us. In point of fact, Christianity dares to raise questions and then leave them for the present without any final, easily understood answer. Thus we have the Christ crying out, amid the pain and pressure of Calvary, "My God, my God, why . . . ? Why hast thou forsaken me?" And thus too, as a symbol of life's unsolved riddles, we have the women of the first Easter saying sadly one to another, as they made their way to the tomb, "Who shall roll us away the stone?"

The solutions to so many of our intellectual problems are imprisoned within the cold walls of unyielding tombs, compelling us to ask, "Who shall roll us away the stone?" And today, with peculiar poignancy and insistence, men are asking their bitter questions and demanding answers which none of us is able to give with complete satisfaction. Why should there be disease germs? Why should sickness be contagious rather than health? Why should a baby be born blind, or, worse still, an idiot? Why are there cyclones, earthquakes, famines, pestilences? Why should the innocent suffer? Why in the name of all that is reasonable and beautiful and just, should this fair earth be blasted and blackened, seared and scarred by the demonic fury of the present war?

So we might go on at wearying length. Why? Why? Why? Life fairly bulges with unanswered questions. Even though we have some light on the answers, we are forced to confess with St. Paul that "now we
(More on page 5, col. 2)

WHERE YOU CAN GET YOUR MANPOWER

Mrs. H. C. Morrison.



There is quite a stir about drafting fathers for the army. It seems to us there are men who could be most profitably spared from the liquor industry to more than make up the 400,000 men necessary to complete the quota for the service. I think Mrs. Ida B. Wise Smith, President of the Woman's Christian Temperance Union, has a solution for the problem in the following suggestions recently sent out from National W. C. T. U. headquarters in Chicago.

Mrs. Smith says: "Half the manpower required to meet 'minimum' production requirements could be available immediately if the liquor traffic were closed down for the duration.

"Pointing to the liquor industry's own estimates that in peace time 1,000,000 persons were engaged in production and distribution of alcoholic beverages, Mrs. Ida B. Wise Smith, W. C. T. U. President, estimated that stopping all liquor sales would free more than 600,000 workers for essential work. "There are still more than 375,000 places selling liquor in the United States," she said. "Added to the thousands who are working in breweries and wineries, the employees of these places could do much to relieve the severe manpower shortages in factories, transportation systems, laundries and other essential industries." Also, she said, "thousands of farm hands and vineyard workers would be released for more essential agricultural jobs."

It is strange—but not strange—that our leaders seem to have overlooked the fact that the liquor industry is not an *essential* defense work, but is one of the most paralyzing and destructive forces that we have to contend with. Instead of producing something to make better soldiers, they are rendering many of them unfit for service and blighting them, not only for the duration, but for eternity.

Only recently a soldier called me over the phone and asked when he could see me? I told him any time. He said, "I am in trouble and want help." I urged him to come out to my house, we would talk the matter over and I would try to help him. I

found he had been a sober young man, prior to entering the army, had a religious background and was endeavoring to live a Christian life. He said, "Two weeks ago I began to drink and I am very unhappy and troubled and want to find the Lord."

We had some refreshments, then I said, "Let's pray." If ever I tried to reach the throne of God I did for that poor boy. Then I asked him to pray, which he did. He seemed to get some relief, and gave me the promise that he would never touch liquor again; so I felt that much had been accomplished that would mean better days for him.

While in prayer this morning, as usual, I asked God to "bless our nation." I told the Lord I was ashamed to ask his blessing on a nation that defied his laws and seemed to run roughshod over his holy commandments. If the money we spend for booze could be put into War Bonds how quickly our boys would have the necessary implements of war to defeat the enemy and could be coming home again. And think of the manpower that would be available, and fathers could be left at home with their families to work in defense plants, or something that would be for the good of humanity.

It may be we are going to have to pay a tremendous price for our disregard for God's laws, ere we shall "sit under our own vine and fig tree" in peace and safety. Let our nation remove everything that is a stench in the nostrils of God, then his people will have faith and boldness to call upon him for help in our time of distressing need. I base this exhortation on God's word to his people in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

Oh that our people would learn the truth of that statement of Holy Writ, "Righteousness exalteth a nation, but sin is a reproach to any people." God save our beloved America!

FACING THE SUNRISE.

(Continued from page 4)

see through a glass darkly." We know only "in part." We are, indeed, journeying through the wilderness. Iniquities run riot all about us. Difficulties abound on every hand. Perplexities point their querying

fingers at us from all directions. The wilderness! The wilderness! The wilderness! Shall we stop here? The text does not, so we should not.

(Continued)

THE CHRISTIANITY OF CHRIST.

(Continued from page 9)

burned upon the altars of their souls, are either gone out or become so dim that they have no power to illuminate and enthuse those under their influence. There is nothing more startling to devout and serious-thinking Christians than that a young ministry is being poured out upon the church who are full of doubts, with questionmarks in their minds with reference to every evangelical truth of the Bible.

There must be a spiritual awakening, a Spirit-filled, practical Christianity, to meet present conditions and save the people, or the people will rise against the ministry and against the Church. Will there be an awakening among the men who stand in the American pulpits, and will they awaken the people who sit before them in the pews, and shall we have a nation-wide revival of spiritual, practical Christianity? Or shall we hesitate and cry, "Peace, peace! when there is no peace?"

KEEPING FAITH WITH OUR BOYS.

(Continued from page 8)

we use this freedom for the glory of God and the advancement of his kingdom on earth. We should use the religious freedom which they have purchased for us by being more faithful servants of the Lord.—*Editor.*

Lincoln on Temperance.

The story is told of President Lincoln, that when he visited General Grant's camp in Virginia, in 1864, he was met by the General and his staff, and upon being asked how he had stood the trip said, "I am not feeling so well. I got pretty badly shaken up on the bay coming down, and am not altogether over it yet." "Let me send for a bottle of champagne for you, Mr. President," suggested one of the staff officers. "That is the best remedy I know for seasickness." "No, no, my young friend," was the President's reply. "I have seen many a man seasick on shore from drinking that very article."—*Selected.*



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.

Asbury Theological Seminary.

The opening of this institution this fall has exceeded all other years both in the number of students enrolled and in the quality of students. Less than ten per cent of the number of students have no prerequisite qualifications of a college degree. Fully one-half of the ten per cent having no such qualifications are of the type of student who is seeking special preparation in specialized training such as speech and music.

Twenty-eight universities and college institutions are represented this year in this total body of *entrants*. Among these, Asbury College across the campus from this Seminary, makes its accustomed yearly contribution from its ministerial graduates of about sixty per cent. The twenty-seven other institutions represented make a contribution of about forty students to the enrollment, ranging all the way from the great universities such as Leland Stanford and the University of Illinois down to the small church supported college and the independent institution. The total number is one hundred and four.

Among the institutions represented with the larger number of students are Greenville College, Kletzing College, Houghton College and Taylor University.

The above set-up constitutes a very happy prospect for a great school year. The thing that is especially gratifying is the fact that the students come from so many of the very fine educational institutions of our country, and those which recognize the high values of a sound moral and spiritual training for our youth to meet the excessive demand which will be made shortly upon the young manhood of our country in helping to resolve the many confusing forces of present circumstances into an orderly and systematic moral government.

Asbury Theological Seminary is determined to stand four-square on the great fundamentals of Gospel Truth: a fully inspired record in the Word of God, a complete redemption for poor fallen man, full acknowledgment of the place and office of the Holy Spirit in the work of this redemption. This is the Gospel that

ASBURY RADIO PROGRAM.

Sunday Morning—7:00—7:30—Old Fashioned Gospel Hour.
Saturday Morning—6:00—6:30—Special Gospel Hour.
Monday through Friday—6:15—6:30—Variety religious programs.
These programs are heard over WHAS, 840 on your dial.

LISTEN—PRAY—WRITE US.

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

works and right now while I am writing such a gospel is being preached across the street in Asbury College and literally scores of young people are being brought into most precious experiences of divine grace. No kind or amount of humanistic teaching can do this for the lives of young men and women, it can only be done through the grace of the Lord Jesus Christ, the divine Son of God, who is one with the Father in glory, wisdom and power.

DEAN F. H. LARABEE.

News and Views.

BY JOHN PAUL.



The collapse of isolationism in America is what some one called that September bipartisan vote of Congress, so near unanimous, favoring international machinery to guarantee peace in the post-war world.

Our Congress made a football of the League of Nations after the former war, and kicked it into kingdom come. Senate isolationists have yet to growl and surrender.

Home governments, run by the people, set up as soon as possible in all the countries now overrun by Axis invaders, was proclaimed as an Allied war aim, in a recent speech by Anthony Eden.

Not a vessel was sunk by submarines in the North Atlantic in four months ending in September. They have been frustrated in their home nest and at the scene of their proposed mischief.

To prepare for Germany's collapse is the main object of a projected

meeting of the Big Three, England, Russia, and the U. S. A. through their various head men. China wouldn't be involved, as she's not at war with Germany. The pre-view of Japan's post mortem will be in a separate meeting for a similar reason.

To define in unison what "unconditional surrender" will mean in Germany's case has been deemed urgent. Russia is excited over the prospect. At the time of the former German defeat, the Allies were "prepared for everything except German collapse."

The American Legion ended its convention at Omaha with a bang, passing a resolution demanding the return of individual enterprise and the end of all undemocratic control as soon as the war ends.

The cost of being kind to snakes in India is an annual toll of twenty thousand deaths from snake bites. St. Paul was not kind to snakes. Acts 28:5.

Most of the men in the armed services, even those in active combat, have a greater chance than ever before of returning to civilian life, declares Gerald Ryan in the Ecclesiastical Review. The usual proportion of casualties, it is expected, will be reduced by the mechanized nature of the war, not to speak of the improvement in curative agencies. Figures confirm this, so far.

The brewers big horses, in a recent run-away on the streets of Cincinnati, gave a close call to several people on foot, damaged four automobiles, and compensated the community by destroying 75 cases of beer.

The good ship Gripsholm brings back our friends whom Japan has been holding to trade in for some of her own dear brood. The Teia (Tay-ee-ah) Maru exchanged our wards in Portuguese East India. The Kilbourns, the Troxels, we have hoped, and many of God's elect, are among the ten or twelve hundred Americans, with some Canadians and Chileans.

Bow at a Shinto shrine to prove your patriotism is a test Japan has placed on all citizens there and in Korea. Some Christians do it to avoid trouble. More than 90 per cent of Korean Christians refused, and 5,000 went to jail.

Wear a patch on the trousers seat, to prove your membership in a cer-

PENTECOSTAL HERALD

and WAY OF FAITH

PUBLISHED WEEKLY

Six Months In Advance\$0.50
 One Year In Advance 1.00
 Foreign Countries 1.50

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution to secure new subscribers sample copies will be sent free on application.

Remit by Cash, Check, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
 523 South First Street Louisville, Ky.

Refining Fires of War.

II.



HE Hon. Isaac Foot, member of the King's Privy Council of England, has been speaking in America at the invitation of the Bishops of the Methodist churches. He spoke in San Francisco Tuesday, August 17th. His address was illuminating relative to the effect of the war upon the English people. He compared the state of England in the spring of 1939, when he came as a delegate to the Uniting Conference of Methodism in Kansas City where I heard him speak at that time, and the state of England today.

He said: "1939 was a year of trouble and uncertainty in England. It was the year England was seeking to appease the dictators. It was the year of the shameful pact at Munich. We were not a happy people that year. But we are a happy people in this year of 1943. Our losses have been great, our sacrifices have been tremendous, but we are a far happier people than we were in 1939."

Concerning the economic situation in England, he said: "In 1939 England was a wealthy nation. She was one of the greatest creditor nations in the world. Today England is a poor nation. She is a debtor nation. Her economic situation is just the reverse of what it was in 1939. But in the face of all of this, we are a happier people."

Sir Isaac Foot then described the situation as it was in England's darkest hour. He said: "It was during the dark days which included Dunkirk and the fall of France and reverses on every Front that I left my home one morning by train for London. A soldier was on the train who had come from the thick of the fight on the Continent of Europe. He ask-

ed if I had a paper of a certain date during the current week. It so happened that I had that paper in my brief case and I loaned it to him. It was the paper that described the events that comprised the blackest day in England's history. After the soldier had read the paper, he returned it to me with the comment: "Well, it's good news." "What do you mean by good news?" He replied: "An Englishman has never done his best until he is up against it."

The state of America before Pearl Harbor was similar in many respects to the state of England in 1939 as described by Hon. Isaac Foot. England was toying with destiny, skating on thin ice, and laying the foundations for a harvest of destruction, an appeasement program with the dictators. America in 1939 was still shipping scrap iron to Japan. Our people were a divided people. There were the Isolationists and the Non-isolationists. But the saddest part was that we were fooling ourselves with a false sense of security. A high Naval officer said that whipping the Japanese fleet would be only a job to do before breakfast.

Pearl Harbor was our strongest fortification in the Pacific. The highest officers of our Army and Navy in no way sensed any real danger. The people of Hawaii had been made to believe that the harbor was absolutely secure. A prominent citizen of Hawaii says that they were led to believe that an enemy could not get within a thousand miles. Then came the great tragedy to disillusion us from our folly. That single stroke of tragedy gave us not only a united America but the United Nations in a war against tyranny, cruelty and oppression for a victory for universal freedom.

But God was working before Pearl Harbor in a manner that we did not foresee at the time, for the spiritual life of those who became the victims. God used the Gideons to place his word on all of the ships of the Pacific Fleet, some 50,000 copies of the New Testament. At the time of the attack, on Pearl Harbor, many of the boys were discovered in the attitude of reading their Testaments when the great tragedy struck. Many had signed their names to the decision on the back page in the New Testaments for Jesus Christ. A significant experience in connection with Pearl Harbor is told by Mr. Charles J. Pietich in a recent article that appeared in the Moody Monthly.

A nurse, whose son was in the Navy, had not heard from him for two years. She came to Honolulu and was working in one of the hospi-

tals at the time of the attack. She offered her services to the Navy, and one of the duties assigned to her was to assist in the identification of the dead at the morgue. One by one she uncovered the boys to find their serial numbers that word could be sent to the nearest of kin, and that a proper marking could be made on the grave. At last she uncovered a body and looked into the face of her own son. She fainted and was carried to her quarters. A little while later the personal effects of her son were brought to her, and among these was a small white Testament, water-soaked, and unreadable, but she noticed he had signed his name on the last page. She never went to church and had never read the Bible, but she asked the Chaplain for a Testament. She read it from cover to cover, then signed her name under the name of her son in his water-soaked Testament.

We have already had enough testimonies and enough experiences coming out of this war to vindicate the word of God and his truth in this sophisticated and unbelieving age. We have had enough testimony to refute for all time the atheistic philosophy that has permeated this modern age. We have had ample authentic and evidential testimony to cause every person in America to turn wholeheartedly with faith to the Lord Jesus Christ. Many of the things that have already happened in this titanic struggle stand as a testimony to the power of prayer, the Bible, and a godly life. The sooner we turn as a people and as a nation to this way of faith, the sooner will be the victory, and the more just and abiding will be the peace.

Keeping Faith With Our Boys.

We need the God of Comfort in these troublesome days. We are learning the price of liberty at a tremendous sacrifice. The great war is now invading our homes. The gold stars on service flags are increasing daily. The good news of Allied victories comes only through the sacrifice of our choicest sons. The present prospects of victory will be realized only through increasing sacrifices for it is the debt that we owe to the young men who are giving their lives for us. The testimonies of their faith and courage are both a challenge and an inspiration to us. Shall we keep faith with the sacrifices which they are making? How shall we use the freedom which they are purchasing for us with their own blood? We believe that it is the desire of those who have made the supreme sacrifice for our freedom, that

(More on page 5, col. 3)

"He Being Dead, Yet Speaketh."

THE CHRISTIANITY OF CHRIST.



There are many religions. To study and follow them in their history, their theories, their offers and promises with reference to this life and that which is to come, would call for a life-time of diligent investigation,

winding in and out amidst a labyrinth of grotesque superstitions, immoralities, vague hopes, with no impregnable rock upon which one might rest his soul.

The Christianity of Jesus Christ is the only religion that calls for a clean heart, a pure life, an unselfish attitude toward one's fellow beings, forgiveness of all who offend and love for one's enemies. It is the only religion that promises and demands a new birth, a re-creation, that proposes and can at once make a sinful man a pardoned, accepted, and happy child of God.

The Christianity of Jesus Christ makes extreme demands and limitless offers. It calls for absolute surrender, for glad obedience, for consecration without reservation. It promises forgiveness of all past sins, a clear witness of acceptance with the eternal God, who is at once the Father of any and all returned prodigals. It pledges a baptism and an abiding of the Holy Spirit, the third Person of the Trinity. It assures us that in the atonement there is cleansing from all sin and a life hid with Christ in God. It pledges a future state of peace, joy, a home in the great house of the Father, where sin, sorrow, death, separation, or anything to disturb peace can never enter.

The Christianity of Christ is a personal religion. Just as human beings are born of the flesh and each birth is a new personality, so in coming into the Kingdom of God there must be a personal birth, an individual regeneration. Each member of the great family of the twice-born, first of the flesh and second of the Spirit, may feel and know that there has been a great, radical change, the in-coming of a new life with a peace unknown before, with new ideals, a new attitude toward God and humanity.

The Christianity of Jesus is founded upon great truths, sound doctrines, positive and far-reaching

declarations of the eternal God and Father, simplified, explained and revealed in Jesus Christ while he walked in human form among men, witnessed and confirmed by the Holy Spirit. The Christianity of Christ means to become a new creature, to live a new and different life. It is doctrinal; it has a system of truth which can be clearly proclaimed, easily grasped and readily believed by the profoundest philosophers and the humblest and most illiterate people. Its adaptability is one of the splendid proofs of its divinity.

The Christianity of Christ is a divine power as invisible as electricity and yet as real, more real. We do not need to build a plant to connect wires or set going a bit of machinery; the great power plant of divine spiritual forces is everywhere; it has always existed. Connected with it by simple faith at once, the holy currents touch and penetrate and change the life, the very foundations and fountains of life; the miserable sinner, who was violating the laws of God and trampling his mercies under foot, having repented and believed, is transformed, is a new creation in deed and in truth.

The unfortunate situation and the fearful paralysis of the Christian Church today do not arise out of the fact that God is not equal to the situation, that the atonement of Jesus Christ is not sufficient, or that the Holy Spirit is not in the world and among men, to regenerate, to purify, and to empower for service; but the great slump of spiritual life, the loss of influence of the church over the masses of the people arises out of the fact that the various denominations, eager for the increase of membership and the material benefits accruing out of that increase, have received people into the churches who have not repented of their sins, not been regenerated by the power of the Holy Spirit, who have not become the chil-

dren of God, and it comes to pass that sometimes there are more Achans in the camp than there are the true patriotic Israelites.

The Christianity of Christ is spiritual and practical. If the church would be the Church of Christ, it must be born of the Spirit in its individual members. It must have a divine power and life in it; it must be practical. It must minister to men. It must seek the lost, feed the hungry, clothe the naked, heal the sick, rescue the outcast, lift up the fallen, love and bring the saving Gospel, not only to the door, but into the heart of the poor, the ignorant and neglected. Let the church become deeply spiritual and intensely practical and it can save itself. It will become the power of God in the world among men. It will be salt to permeate, to cleanse, and purify. It will become the light to illuminate; as the sunshine destroys germs it will shed forth a light and power beneath which sin will cringe and wither. It will bring about a new spiritual civilization. Nothing else will meet present conditions, solve problems, or prevent the rapid growth of infidelity that is withering to everything that is pure and good, the onward march of a blasphemous Communism that has lost confidence in a worldly church that is too much inclined to shut itself up in its beautiful sanctuary and neglect the sinful and suffering multitudes.

The cultured, elegant gentlemen in theological seminaries who are destroying the faith of the preachers for tomorrow, who are robbing them of a warm-hearted Christian experience and an intense desire to carry the Gospel, for immediate results in the salvation of souls, to the great multitudes, are among the most dangerous men in American life. They are high-toned gentlemen, perhaps, but the spiritual fires, if they ever

(More on page 5, col. 3)

THE H. C. MORRISON MEMORIAL BUILDING BOND

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

- \$100.00, payable at \$2.80 per month, for 36 months.
\$75.00, payable at \$2.10 per month, for 36 months.
\$50.00, payable at \$1.40 per month, for 36 months.
\$25.00, payable at 70 cents per month, for 36 months.
\$12.00, payable at 35 cents per month, for 36 months.

SIGNED ADDRESS

OUR BOYS AND GIRLS

ONLY ONE WAY.

Evangelist John Thomas.

"Mother," said a dying girl in Ireland, "it's a dreadful thing to die."

"It is that, my darling," the mother said as she fondly gazed, with tearful eyes, upon the fading cheek of her child; "it is that. Oh, that I could die instead! But you have confessed, so why are you still afraid?"

"Yes, I have confessed every sin I could remember and I have absolution, and I shall have the holy oil when I am just at the last, Mother. But then, I must be in the fires of purgatory soon and you are very poor."

"Leave that to the priest, darling," said the mother, "and say the prayers to the Virgin that he bade you say. That will bring peace to your heart."

"No, it's all dark. And I want to know where I am going,—and more, a great deal more than the priest would tell me."

"Mother," she added quickly, "I am thinking of the death of Cousin Cathleen; she had no absolution, no unction, no masses, yet she died happy."

"She was a heretic, daughter dear, and she knew nothing, so she died in her sins."

"Some words she said come over me now, Mother, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.' (Psalm 23:4). What did she mean, Mother? I have no comfort, no staff. I am trembling in the dark, and see only great fires beyond, and am full of fear. Cathleen did not believe in purgatory."

"Hush, now, Mary dear," the mother said. "Go to sleep and forget her, and trust in the Blessed Virgin."

"Well, Mother, I'll try; but I can't help thinking it must be a happier thing to go straight to heaven at once. I wish I could remember all Cathleen said about it."

"Now here's Patrick, he will sit beside you till I run to your grandmother's and back."

Patrick had come in and overheard part of the conversation, and now sat down by his sister's side with a heavy heart, for the doctor said she could not recover and he had traveled from another part of the country to see her before her death.

"Mary," said he, when their mother had left them alone, "what was that about Cousin Cathleen?"

"Ah, Pat, I was wishing I could die as happy as she did; and I can't believe her soul is in hell, just because—"

"Because she believed what God says in his Word?" exclaimed Pat. "No, Mary, that's just the reason she could die happy, because she had heard God's Word and believed what he said and knew where she was going. When she knew what God said she didn't need to listen to anybody else."

Mary stared at her brother: "Sure, brother, you've turned heretic, too!"

"Well, never mind that. I've been reading the Bible, Mary, full of such good news to sinners."

"But how did you get it? Does the priest know?" said the dying girl.

"Sure, I didn't stop to ask him. I just read and read; there were so many precious things that I could not stop even if I am burned for it."

"Well, Pat," said she, "what is it about purgatory you've read in the Bible?"

"Just nothing at all, and I have searched from one end to the other. You can't go to a place that isn't in God's creation. I found only two places in the Bible, heaven and hell, and everybody goes to one or the other

when they die."

"But Pat, did Cathleen know she was going to heaven? How would anyone know they were going there?"

"Yes, Cathleen knew and I know where I'm going, and you may know, too, if you do what she did."

"What is it, Pat? Oh, what is there that I wouldn't do if I could! Tell me, quick," said the dying girl.

"Just nothing at all, Mary," replied Pat, drawing from his pocket the precious volume that had enlightened him. "God says in this Book, that Christ hath once suffered for sins, the just for the unjust, that he might bring us to God. There is not one thing that you can do; the Lord Jesus Christ has done everything. He finished it all on the cross."

"But does that Book tell how I can be saved and how I can know that I am going to heaven?"

"Yes, indeed, Mary; just let me read you one verse: Jesus said, 'He that heareth my word and believeth him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life.'"

"Oh, Pat, do read some more; how good it sounds!"

Pat read some other passages from his Book, which tell how God loved us when we were lost in sin, and how he provided a perfect salvation in the death and resurrection of his own Son; and now offers it as a free gift to all who will receive him as their Savior.

Pat closed the Book and sat in silence.

"Mary," he said, after a moment, "I know I am saved, for I believe God that it shall be even as it was told me."

"Oh, I see now; all I have to do is just to believe God and he will take care of all the rest. How precious it is to rest in such promises as these. I am not afraid to die now, for I know I shall go straight to heaven and see him who loved me and gave himself for me. Since all my sins are washed away in his blood, I don't need to go through purgatory."

Dear Aunt Bettie: The Herald is sent to us by a kind friend and we appreciate it very much. I enjoy reading page ten with much interest. Would you please permit a letter from Bolivia a little place on that page?

I was born September 26, 1904, and have spent almost sixteen years in this needy field. I recently rode along on mule over the mountains and saw the many farms and communities dotted all over the mountainsides, and thought of the unreached multitudes of Indians living in those mud huts with their thatched roofs, my heart was made to cry out, "Oh, how can we reach them all? And what can we answer in the day of judgment because we have reached so few?"

We plan to open work in a nearby town where all around is densely populated. It is a splendid location where multitudes can easily be reached. Will you not join us in prayer for that new station? Of course the enemy will put up a fight but we go forth in the name of our God who is a God of victory and One who knows no defeat. Also please pray that the Lord will help in the building of a new chapel in one of our old stations.

In the letters I read on page ten I see that many speak of desiring pen-pals. I do, too, so all write who care to know more about the mission work here and I promise to answer all letters received. Ask all the questions you desire. A missionary delights

Paradise! Have you read it? You will want to go to heaven when you do. Price 50c. (No stamps.) Address

MARY McDONALD

4647 Paula St., Los Angeles 32, California.

THE QUESTION OF TONGUES

If you want clear Scriptural proof that the modern teaching concerning speaking with "unknown tongues" is a false doctrine, send for a new book—"Tongues and 'Other Tongues' with the Holy Spirit and Gifts"—by E. A. Gafford. Price 25 cents each.

Order from

PEOPLE'S BIBLE COLLEGE

2709 W. Cucharras, Colorado Springs, Colorado.



Choir & GOWNS
Pulpit

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1132 So. 4th St., Greenville, Ill.

BUD ROBINSON A Beloved Brother

By J. B. Chapman.

This volume presents a full biographical story of the life and labors of Bud Robinson, who has recently been called to his reward.

The book is illustrated with several likenesses of Bud Robinson at various stages in his life. The binding is of attractive cloth-board with a striking jacket.

220 pages. One Dollar.

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

to receive encouraging letters. Air mail is much quicker these days but ordinary mail reaches us after a few months' time.

Yours in Jesus,

(Miss) Mary E. Morrow,
Sorata, Bolivia, S. A.

Dear Aunt Bettie: I have received many replies to my last letter from old and young. To my surprise some girls requested my picture, and some of life's lessons. The greatest thing one can do for themselves is to build a Christian character. To do this, read the Bible, hear the gospel, "seek the Lord while he may be found," keep good company, read the best books, cultivate constructive thinking. Our thoughts have much to do with what we are. Observe the golden rule and keep a clear conscience and you will find riches incomparable with any earthly possessions, even here in this life. Think of the future rewards. Let us pray for the baptism of power to win souls which is the greatest thing we can do for others. "He that winneth souls is wise. They shall shine as the stars forever and ever."

I heard a man who preaches to the soldiers say that there was more praying in the soldier camps than anywhere else, which indicates that America is turning back to God. Let everybody pray for a nationwide revival of the old-time religion, and that Jesus will hasten his coming to live and reign a thousand years, and the earth be filled with his knowledge and glory as the waters cover the sea.

Mary Gordon,
Texas Confederate Woman's Home,
Austin, Texas.

This dear "old cousin" is up in the nineties.

Renew your subscription for THE HERALD today.

Young People's Column

DAVID A. SEAMANDS
Stillwater, New Jersey.

"NO SHORT CUTS."



(Because of the amount of material to be presented we have eliminated the outline of the program. Any songs and prayer in keeping with the thought will do.)

Scripture: Matt. 4:1-11. Outline for talk, or talks:

We have read the temptation of Jesus, and see that one of the basic things in all three of Satan's suggestions was that he was trying to get Jesus to "take a short cut." Jesus knew the heart of man, he knew what he must go through if he was to "seek and to save the lost," but Satan tried to get him to take an easier way. Christ knew that concerning everything in life that is worth while, there is no short cut—only the hard way. (The following appeared in the *Syracuse Post Standard*: "He brushed his teeth twice a day, the doctor examined him twice a year. He wore his rubbers when it rained, and slept with the windows open. He stuck to a healthy diet; he relinquished his tonsils and traded in several wornout glands. He golfed—but never more than 18 holes at a time. He got at least eight hours sleep nightly, and never smoked, drank or lost his temper. He did his daily dozen every day; he was all set to live to be 100. The funeral will be held next Wednesday. He is survived by eighteen specialists, four health institutions, six gymnasiums, etc. He had forgotten about trains at level crossings! He was in a hurry—taking a short cut!") Let us as young people see some of the short cuts we face as growing Christians.

(1) The short cut of "I got it." In other words, the idea that in the experience of conversion or sanctification we can get to the place where we just sit down and rest. "I got it," says someone, thinking that they are at the top of the ladder. True, we can be changed in an instant, made pure suddenly, but the richness and depth of the Christian life come only through years of prayer and service to Christ. Let us remember that there is no substitute for prayer and Bible study—there is no short cut to a stable, sterling Christian character.

(2) The short cut of "getting by." By this we mean the attitude some Christians take of just "getting by" their consciences by simply obeying rules or laws, and all the time failing to do what they ought to do. Trying to "get by" by just not sinning, or obeying the letter of the law per-

fectly; all the while failing to do many acts of service and help. "Oh, but I don't have to speak to this person about their life." No, but there are depths of Christian living and joy that one can only reach by personal soul winning, and service for Christ. "Getting by" is a short cut, but it will not work; the Christian life is labor, and takes will and discipline in many things. (Name some things your Y. P. group ought to do in your community, and are not doing. Like any social work, or personal evangelistic work, etc.)

Conclude with a prayer of petition for the spirit of Jesus, who refused any short cut, but took the hard way.

ALICETON CAMP.

The Aliceton camp enjoyed the greatest attendance it has had for five years. The preaching of Rev. Wm. A. Smith was outstanding. Rev. Smith was a new voice in the camp. He has been president of the Kansas Conference Wesleyan Methodist Church for the last four years.

Rev. Norman Turnbough enjoyed his fourth year as evangelist and he was elected Vice President for 1944. All the offerings came easy. We had a great mortgage burning the last Sunday. There was great rejoicing when Brother Andrew May, oldest member of the Aliceton Association, put the match to the \$1,000.00 mortgage and it went up in smoke. Mr. and Mrs. Frank Doerner had charge of the music and singing. Miss Helen Gardner was the worker with the young people, Rev. T. L. Terry was elected President for the tenth year. The new tabernacle was full to the door to hear Rev. Terry preach his annual message. Mrs. Gertrude Terry was appointed Superintendent of the Dining Room, and all the officers were re-elected for 1944, except the Secretary; Miss Ann May was elected to this office.

We have our hopes high for a greater camp in 1944. Many of the hindrances have been removed and the people want to see a mighty revival. Plan to be with us July 20 to 30, 1944.

T. L. Terry, President.

PRAAYER REQUESTS

Please to pray for a young woman to be delivered from sin and have the assurance of salvation.

Pray for my soldier boys to be saved and return home soon.

Pray for a father who is old and unsaved; also for the entire family.

C. A. H.: "Please to pray earnestly for me, that I may find help from the Lord."

Pray that my prayers may be answered according to the Lord's will.

CHRISTIAN FICTION

WHOLESOME, INSPIRING STORIES—FOR YOUNG PEOPLE AND ADULTS THESE BOOKS MAKE IDEAL GIFTS

- ECLIPSE Paul Hutchens A stirring spiritual challenge in the working out of a life's problem eclipsed by physical handicap, told as only Paul Hutchens can. \$1.25
- CUP OF COLD WATER Paul Hutchens A thrilling and heart-warming story of what happens when a Spirit-filled Christian man goes the second mile with his brother. \$1.25
- THE VISION Paul Hutchens The most important thing in Rodney's life lost, his spiritual vision, then regained. \$1.25
- WINDBLOWN Paul Hutchens A heart-touching story of a girl who returns to her early faith after allowing disappointment in love and an infidel husband nearly shatter her life and reason. \$1.25
- YESTERDAY'S RAIN Paul Hutchens Will it be the mission field or marriage? Love-ly Nadine Thorman makes her decision in this satisfying novel. \$1.25
- THIS IS LIFE Paul Hutchens Few are better fitted than Paul Hutchens to tell in story form of the Life that is Life. \$1.25
- THESE, MY PEOPLE..... Bertha B. Moore Community House in Pleasant Ridge was the center of "Miss Eunice's" dreams and dedicated to the more abundant life for those about her. \$1.25
- LISTEN, THE BELLS Bertha B. Moore An airplane crash in a blizzard crosses the lives of an heiress, an airplane hostess, a pilot and an army chaplain, making an up-to-the-minute novel with fragrant love interest. \$1.25
- NEVER FORGOTTEN..... Bertha B. Moore To read this story is to learn more deeply of the strength and comfort of Jesus' abiding love. \$1.25
- GO WITH HIM TWAIN..... Bertha B. Moore A town girl finds out that her love for an apple grower involved also a love for growing apples. \$1.25
- TO THESE ALSO Bertha B. Moore From the dark and superstitious atmosphere of Cuba, Marcos Carvajal found release through the Light of the World, brought to him by a "foreign senorita," an American missionary. \$1.25
- ONE MORE YEAR..... Bertha B. Moore With a physician's estimate of one more year to live, Marjorie and Bruce find out how Christian influence in the home can bring joy and happiness even under the darkest outlook. \$1.25
- MARY SUNSHINE Bertha B. Moore There was good reason to call her Mary Sunshine, but a day came when Mary faced staggering problems when Victor went away as a soldier. \$1.25
- DOCTOR HAPPY..... Bertha B. Moore You will like the struggles and surprises of this story, its faith and spontaneity. \$1.25
- GIRL OF THE LISTENING HEART Bertha B. Moore "A delightfully written book; has beauty and winsomeness and a touch of Christ upon it."—King's Business. \$1.25
- THOUGH HE SLAY ME..... Ella M. Noller The trials of an undeserved prison sentence and many domestic troubles are the tools used by the Lord in building strong Christian character into one of His own. \$1.25
- TOGETHER FOR GOOD Ann Harvey The emotional reaction to the perplexities and misunderstandings caused by unsympathetic parents when Susan is converted to Christianity are delineated with charm and insight in this story of love and devotion. \$1.25
- GLORY ROAD..... Alice Keenan Cripps An understanding yet kindly portrayal of the simple but lively faith of the American Negro, who follows the Jesus Road that leads from earth to heaven. \$1.25
- GREATER LOVE HATH NO MAN David P. Allison A fifty years old feud in the mountains of Virginia is ended through Eric Brown's willing sacrifice. \$1.25

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky

SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson V.—October 31, 1943.

Subject.—Bible Teachings on Abstinence. (International Temperance Sunday). Lev. 10:1, 2, 8:11; Proverbs 31:4, 5; Luke 1:13-16.

Topic.—Why Total Abstinence?

Golden Text.—Beware, I pray thee, and drink no wine nor strong drink.—Judges 13:4.

Practical Truth.—Abundant evidence indicates that total abstinence from alcoholic beverages is the wise and safe course to pursue.

Time.—About 1490 B. C.; 1015 B. C.; 5 B. C.

Introduction.—It is Temperance Sunday again. This time the lesson is laying emphasis almost entirely upon total abstinence from alcoholic or intoxicating beverages. The material for the lesson is not found in the scriptures alone, for there is not a great deal there, except in rather circumscribed instances, but from scientific reports and numerous observations, also.

"What is sauce for the goose, is sauce for the gander" can very appropriately be called to our attention, as we read the scripture of the lesson. Terrific punishment was meted out to Nadab and Abihu. Yet their sin, at first sight, seemed to be rather insignificant. Was God harsh in his judgment and punishment? No! God's act was one of both love and wisdom. These two men were deviating from the law of God. It was the starting point for anarchy against God, and needed to be nipped in the bud. "A stitch in time saves nine." How true this would be, as regards intoxicating drinks, if men and women could only recognize it. There always has to be the first drink, but this had, they generally follow in rapid succession until one's appetite has become an anarchist.

While the above reference did not refer directly to strong drink, the next, in Leviticus, does. The priests were ordered to abstain from all forms of strong drink when they went into the tabernacle to officiate. Though it seems they were permitted, and did drink wine, to some extent, when their duties were not in the tabernacle, the holiness of the place and the sacredness of the ministrations demanded total abstinence at the time. So important was it, that, if they transgressed, they would die.

Such a law from God was not without its reason. God knew that strong drink produced inefficiency, and he could not tolerate it under such circumstances. But, it not only produces inefficiency in those who wear priest's robes, but in any and in all who dare partake of it. Such being the case, it has no place in the make up of the physical man.

All drinkers should remember, but they do not, that inefficiency on their part does not concern them alone. They are members of the body-politic. The rest of humanity

is affected by what they do or do not do.

Inefficiency is not the only reason why total abstinence should be practiced. There are many others. Science has irrefutably proved to the world the injurious effects of alcohol on the human mechanism. It says the effect is in proportion to the quantity of alcohol used, but none of it is without its effect. The blood stream becomes contaminated and, thus, the entire physical man. The only possible way to avoid such, is to totally abstain from its use.

Alcohol is no respecter of persons. The writer of Proverbs warns that it is not for kings nor princes. Their position in society rules them out. Luke lets it be known, by recording the orders of God to Zacharias, that it is not for the humble, such as the forerunner of our Lord, for his position was to be an holy one, and he was to be a holy man. It can also be said, it is not for any of the classes in between, for they are to give an account to a holy God, and the Bible says no drunkard shall enter heaven.

For examples why everyone should practice total abstinence you need not go to books, not even the Bible, though "Bible Teachings on Abstinence" is the subject of our lesson. Go out on the streets of practically any of our towns and cities after eleven o'clock at night, and frequently through the day time, and the sights you will behold will be proof enough, unless you are weak in the upperstory.

Comments on the Lesson Text.

Leviticus 10:1. Offered strange fire.—The fire the priests were to use in their censers was the fire from off the altar. This fire was kindled by God himself. Nadab and Abihu used fire that had been kindled by the hand of man. This was in contradiction to the orders which God had given.

2. There went out fire from the Lord.—The same sort of supernatural fire that consumed the sacrifice before the eyes of the people, a few verses prior to this, was the kind of fire that consumed the two men. Before the Lord.—In that place in the tabernacle where the Lord manifested himself.

10:8. And the Lord spake unto Aaron.—Presumably, because Aaron and his sons, as priests, were the spiritual leaders of the congregation.

9. Lest ye die.—The priests, though they might drink temperately while out of the tabernacle, were to totally abstain when serving in the tabernacle. Nadab and Abihu, dying as they did, indicates that their conduct and this expression, "Lest ye die," had some connection. They had probably been drinking while on duty.

10. That ye may put difference between holy and unholy.—Abstinence was necessary if the priests were to be able to see clearly into spiritual things, and to properly instruct the people. There had to be a distinct line of demarcation between the right

REMEMBER ASBURY THEOLOGICAL SEMINARY IN YOUR WILL General.

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

Extra Large Type Old Folks Bible

It has the overlapping edges and the type is large and black, flexible binding, 6 x 9, No. 702
Price \$2.75

Pentecostal Publishing Company
Louisville 2 Kentucky.

Pinebrook Melodies

YOU WILL LIKE THEM

- | | |
|---|-----|
| No. 1. Young People's Church of the Air Hymn Book | 35c |
| No. 2. Pinebrook Choruses | 35c |
| No. 3. New Pinebrook Songs | 35c |
| No. 4. The King's Songs | 35c |
| No. 5. Pinebrook Melodies | 35c |

Order of

PENTECOSTAL PUBLISHING CO.,
Box 774, Louisville 1 Kentucky.

and the wrong.

11. And that ye may teach.—The instructions of Moses were to be handed down from parents to children. In order to be capable of teaching, as they should, the priest had to be altogether sober.

Proverbs 31:4. O Lemuel.—This is but an excerpt from the teaching a mother is giving her son. Who he is we do not know, but we know she has concern for him, and evidently, expects him to be a king some day.

5. Lest they drink, and forget.—This seems to be the effect drink produces. Law generally means nothing to the drinking man, whether it be God's or man's law.

Luke 1:13. The angel said unto him.—This was the angel Gabriel. He appeared unto Zacharias while he was offering the incense and foretold the birth of John the Baptist. It was in answer to the prayer which Zacharias had been praying. He and Elizabeth had been childless to this time.

14. Thou shalt have joy and gladness.—The real joy and gladness came when the child was circumcised, at the age of eight days. The ceremony was had, and when they wanted to call him by his father's name Elizabeth objected. She said his name was to be "John." They then asked his father, and he wrote "John," and immediately his tongue was loosed and he began to prophesy.

15. Great in the sight of the Lord.—Christ's estimate of him, in Luke 7:26-28, proves the truth of the statement. Neither

wine nor strong drink.—Nazarites could not indulge, and he was to be a Nazarite from his birth. Shall be filled with the Holy Ghost.—This was the divine designation for him. The Holy Spirit was to guide and protect him in the work which was his. He was a vessel sanctified for the Master's use.

THE TWENTY-EIGHTH ANNUAL

**Brooklyn Holiness Convention,
Interdenominational**

Will meet from Friday, October 29th to Sunday, November 7th, 1943 in the auditorium of the Central Branch Y. M. C. A., 55 Hanson Place, Brooklyn, N. Y.

The auditorium is conveniently located in the center of Brooklyn, N. Y., only two short blocks from the L. I. R. R. depot at Atlantic and Flatbush Avenues. Take any surface or subway car line that reaches Atlantic Avenue terminal.

Rev. C. Adam Kress, Chairman, presiding. A deeply spiritual and highly inspirational series of meetings that you cannot afford to miss. Our evangelist, Rev. Roy S. Nicholson, of Syracuse, N. Y., a general evangelist of the Wesleyan Methodist Church of America.

Some of the Special Features Will Be:

H. Willard Ortlip, of Houghton, N. Y., will visualize his messages to us in chalk painting.

Mrs. John Norberry, Organist for the Convention.

Choir of the Glendale Methodist Church. Rev. Alexander McNicholl, pastor.

The Paul Hill Singers from the Church of the Nazarene, Far Rockaway, L. I., under the direction of C. W. Caswell.

Mr. Benjamin Combs, of Oceanside, L. I., Soloist.

Mrs. Minnie Severance, soloist of the Tuesday afternoon meeting.

The Chiapetta Sisters Trio. Musical messengers and melody makers.

Address all inquiries relating to the Convention to Charles M. Windels, Secretary, 179 Marcy Ave., Brooklyn, N. Y.

Opening service will be on Friday, October 29th, at 2:30 P. M., with the celebration of Holy Communion, in charge of Rev. C. Adam Kress, District Superintendent of the Free Methodist Church.

Service Testament and Psalms

Khaki colored, leather binding, overlapping covers, gold edges, vest pocket size, presentation page, our President's commendation, with frontispiece, Jesus knocking at the door. Splendid new pronouncing type. No. 52\$1.00

Same as above in blue leather, for the boy in Navy. No. 53\$1.00

Same as above in white. No. 63\$1.00

Khaki colored cloth Testament. No. ST125c

Real Khaki Cloth Testament and Psalms. S T P.50c

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

PERSONALS.

Rev. A. S. Beck, who has been hindered in his evangelistic work for some time because of illness, is now recovered so he can take meetings where his services may be

needed. He is holding meetings in St. Louis, Mo., at this writing and having good results. Any one interested in securing Brother Beck's services may address him, Gorham, Ill., until November 1, when he goes to Glasgow, Ky.

After the close of the good Ola Camp, which has already been reported, we were engaged in a gracious tent meeting for the Pilgrim Church of Pontiac, Mich. The pastor, Rev. Hawkins, giving human leadership, and the Brecheisens attending to the special music and singing with a good group of praying folk to stand by us in our ministry of the Word. God was pleased to come upon the services in a most gracious manner with very satisfactory results. Finances came easily and we raised over a thousand dollars for a much needed expansion program for the church. God bless this group is our prayer.

Our next three campaigns were camp meetings at Arborvale, W. Va., where Mrs. Wilson had charge of the special singing and music; Camp Sychar at Mt. Vernon, Ohio, where we labored with Drs. Church, McIntire and Johnson, with Rev. Mullett in charge of the special singing and music. With Prof. Hallman in charge of the music and Rev. George Failing as my co-laborer, we closed out the camp meeting labors of the year at Hastings, Mich., with the conference camp of the Wesleyan Methodist Church. These camps were very fruitful with several hundred seekers and much good done for the Kingdom.

At Skeakleyville, Pa, in a Baptist Church of which Miss Florence Bromley is the efficient pastor, we were engaged in a three Sunday meeting with very gratifying results. This church stands for full salvation preaching and has been greatly blessed by the ministry of the nearby Conneautville Camp. With the Brecheisens in charge of the special music we are now engaged in what is proving to be a very good meeting with Rev. O. L. Ruth's great church at High Point, N. C. Last Sunday the Sunday school registered nearly five hundred present and at both the morning and evening services the large auditorium was nearly full. The meetings are growing nightly in power and interest. We shall greatly appreciate the prayers of the saints as we carry on in these fall revivals, trusting God to make them a blessing to this poor old sin-cursed, confused world.—General Evangelist D. E. Wilson.

We have been busy throughout the summer in camps and revivals. Our first Camp was at Manville, Illinois, where we spent a very profitable week and half. From there we went to the Methodist Church at Crumpler, W. Va. Working with a fine young pastor who believes in holiness we saw around forty seekers kneel at the altar and averaged 125 children every day in children's meetings. From Crumpler we went to the Methodist Church at Boissevain, Va. After much prayer and prepara-

SOME BEST BOOKS

GOD RUNS MY BUSINESS

The story of R. G. LeTourneau, a great business man who has faith to move mountains. He give nin-tenths to the Lord. You will be greatly inspired by reading this wonderful book. Price \$1.00.

STREAMS IN THE DESERT,

By Mrs. Cowman.

An inspiring, deeply spiritual compilation of daily readings and meditations. You will find the deep things of God. To tell you that more than 250,000 have been sold is sufficient recommendation. Beautifully printed and bound. 378 pages. Price \$1.50

BUD ROBINSON, A BROTHER

BELOVED. By J. B. Chapman.

Story of the life and labors of this great man of God. The book is well illustrated with numerous pictures at various stages of his life. Cloth, 220 pages. Price \$1.00

ABUNDANT LIVING, by E. Stanley Jones.

A daily devotional reading. A comment and a prayer for each day in the year, handy pocket size. More than 100,000 sold in a short time. Price \$1.00

THE CHRISTIAN'S SECRET OF A HAPPY LIFE, by Hanna Whitall Smith.

More than a half million copies of this book have blessed the world and if you haven't read it you should get it and pass it along.

It was while reading this book that Stanley Jones came into the fulness of the blessing of Christ. Price \$1.25

BONE OF HIS BONE, by F. J. Huegel.

This author shares with you some of the deep teachings that have come to him through the constant tutelage of the Holy Spirit. It deals with the Crucifixion of Self, Spirit Baptism, Satanic Power and Majesty, Spirit Discernment and Complete Victory of it by perfect freedom in Christ. It is one of the most moving books in its field. Price \$1.00

PILGRIM'S PROGRESS, by John Bunyan.

The famous Barnard edition. New large type edition. Next to the Bible, The Pilgrim's Progress has probably been more widely read than any other book in the English language. It has been translated into more than 70 languages. For over 250 years it has maintained its popularity with young and old alike, and with all shades of Christian belief.

Over fifty illustrations in black and white and four in full colors—the famous drawings of Frederick Barnard. Bound in fine, durable cloth, with color inlay on cover and stamped in gold on back. Price \$1.00

IN HIS STEPS. By Charles M. Sheldon.

Over 20,000,000 copies sold. Complete, authorized edition. An unassuming volume, yet the book has in it that quality which stirs the souls of men and women, kindles their hearts with a new and purely spiritual flame. Just as timely as when it first came from the press. Bound in durable cloth, with an attractive design stamped in gold. Price 60c

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

tion God came to that place and we counted 65 seekers at the altar of prayer. Our next meeting was a camp at Kincaid, W. Va., sponsored by the Methodist people. This was our second time there and by far the best meeting. Large crowds attended every night and there were over 60 seekers at the altar for pardon and purity. From Kincaid we went to Mt. Storm, W. Va. This was our second meeting, with a group of spiritual Methodists. Several outstanding conversions took place. After attending our annual Southern Illinois Methodist Conference we started for our next revival, stopping off at Myersdale, Pa., and Pitcairn, Pa., for two one-night evangelistic rallies and musical concerts. We are glad to report that Methodism is still alive to evangelism and that God is giving victory in all of our meetings. We solicit your prayers

(More on page 16, col. 1)

EVANGELISTS' SLATES

- BALSMEIER, A. F. and LEONORA**
(Preacher and Singer, 309 W. 2nd St., Hutchinson, Kansas)
Allentown, Pa., October 28-November 7.
Warren, Pa., November 9-21.
- BERTOLET, R. G.**
(1349 Perkiomen Ave., Reading, Pa.)
Mardela Springs, Md., October 25-Nov. 7.
- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Grinnell, Iowa, October 21-31.
- BRASHEER, J. L.**
(Attalla, Alabama)
Birmingham, Ala., October 27-31.
- BRECHERISEN, ME. and MRS. LOREN**
(Song Evangelist, 35 Frederick St., Binghamton, New York)
Elkhart, Ind., October 31-November 14.
- BURK, B. E.**
(Box 185, East Jordan, Mich.)
Jet, Okla., October 17-31.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Huntington, W. Va., October 18-31.
- BUSH, RAYMOND L.**
(P. O. Box 26, Sebring, Ohio)
Port Huron, Mich., October 14-24.
Lake Ann, Mich., November 11-21.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
- CARNES, B. G.**
(Wilmore, Ky.)
Danville, Va., October 10-24.
Summerfield, N. C., October 25-November 8.
Russell Springs, Ky., November 9-22.
Ft. Wayne, Ind., November 22-Dec. 5.
- CHASTAIN, E. O. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
East Liverpool, O., October 24-Nov. 7.
- CHURCH, JOHN R.**
(Rt. 4, Wlaston-Salem, N. C.)
Statesville, N. C., October 18-21.
- CROUSE, JOSEPH**
(Wilmore, Kentucky)
Akron, Ohio, October 21-31.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Minerva, Ky., October 10-24.
Monroe, Mich., October 31-November 14.
- DUNAWAY, O. H.**
(129 Terrace Dr., N. E., Atlanta, Ga.)
Pell City, Ala., October 17-31.
- DUNKUM, W. B.**
(1353 Hemlock St., Louisville, Ky.)
Knoxville, Tenn., October 10-31.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Warren, Ohio, October 14-24.
Detroit, Mich., October 31-November 14.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Kenova, Wisc., October 12-24.
Chillicothe, Ohio, October 26-November 7.
- GUYER, A. H.**
(Bostic, North Carolina)
Oklahoma City, Okla., October 13-24.
- HAMES, J. H.**
(Greer, S. C.)
Meadville, Pa., October 18-November 7.
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Nashville, Tenn., October 10-31.
- HOBBS, E. O.**
(Westfield, Illinois)
Belgrade, Mo., October 17-November 7.
- HODGIN, G. ARNOLD**
(Wilmore, Ky.)
- HOWARD, FIELDING T.**
(321 Commonwealth Ave., Erlanger, Ky.)
Demossville, Rt. 1, Ky., October 10-24.
Carthage, Tenn., October 31-November 14.
- HUGHES, GUTHRIE**
(Shirley, Ind.)
Indianapolis, Ind., October 31-November 14.
- JONES, CARROLL**
(Rushville, Indiana)
Marion, Va., October 24-November 7.
Open date—November 7.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
(Evangelists, Singers With Electric Hawaiian Guitar, Logan, Kansas)
Dublin, Ind., October 24-November 7.
- KENDALL, J. B.**
(116 Forest Ave., Lexington, Ky.)
Page, N. D., October 24-November 7.
- KENNEDY, ROBERT J.**
(Preacher and Singer, P.O. Box 171, Dallas, Tex.)
Kenedy, Tex., October 19-27.
Smithton, Mo., October 31-November 14.
- LINCICOME, F.**
(412 Jefferson St., Gary, Ind.)
Detroit, Mich., October 24-November 7.
- McDONALD, H. W.**
(4315 Hardwick St., Cleveland, Tenn.)
Lewiston, Ill., October 24-November 7.
- McGHIE, ANNA E.**
(215 S. Rock St., Centralia, Wash.)
Los Angeles, Calif., October.
- MILBY, M. CLAY**
(310 "A" St., N. W., Bentonville, Ark.)
Canton, Ohio, October 18-31.
- MILLER, JAMES**
(Rt. 17, Box 630, Indianapolis, Ind.)
New Martinsville, W. Va., October 10-24.
- MULLET, W. L.**
(Walhonding, Ohio)
Saginaw, Mich., October 25-November 7.
- OVERLEY, E. R.**
(848 Angliana Ave., Lexington, Ky.)
Valley Station, Ky., October 11-24.
Wichita, Kan., October 31-November 14.
- PAPPAS, PAUL JOHN**
(R. R. Tarpon Springs, Fla.)
Elizabethtown, Ill., October 5-24.
Columbia, S. C., October 26-November 7.
- PARKER, J. B.**
(415 No. Lexington Ave., Wilmore, Ky.)
Burke, N. Y., October 10-24.
Madison, Ill., October 31-November 14.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
- PHILPOT, J. H.**
(411 Jefferson St., Fredonia, Kan.)
Hampton, Va., October 18-31.
- PHILLIPS, GARNET H.**
(Box 215, Mt. Erie, Ill.)
Golden Gate, Ill., October 17-31.
Fairfield, Ill., November 1-14.
- QUINN, IMOGENE**
(909 No. Tuxedo St., Indianapolis, Ind.)
Howell, Mich., October 18-31.
- RICHARDSON, H. H.**
(800 N. Lexington Ave., Wilmore, Ky.)
Elwood, Ind., October 11-24.
Washington, Ky., October 25-November 14.
- RIDOUT, G. W.**
(152 E. Pine St., Audubon, N. J.)
- SHANK, B. A. AND MRS.**
(Box 377, Vicksburg, Mich.)
Battle Creek, Mich., October 24-November 7.
- SPENCER, H. H. and MARGARET**
(1718 Ripley, Dallas, Texas)
Ashland, Ky., October 12-24.
Poteau, Okla., October 27-November 7.
- TALBERT, GEORGE H.**
(1005 East 4th Ave., Mitchell, S. D.)
Chinook, Mont., October 17-31.
Hominy, Okla., November 7-21.
Carthage, S. D., November 23-Dec. 5.
- TERRY, T. L.**
(Roachdale, Indiana)
McKeesport, Pa., October 19-31.
- THOMAS, REV. and MRS. ERNEST**
(Artist, Evangelist, Singers and Musicians, Utica, Michigan)
Toledo, Ohio, October 17-31.
Girdletree, Md., September 28-October 10.
- WEST, ELVIN AND EDNA**
(202 Pennsylvania Ave., Athens, Pa.)
Open dates.

Red Letter Zipper Bible

Large black pronouncing type, references, chapter numbers in figures, words of Christ in red in New Testament and all the prophecies referring to Christ in the Old Testament marked with a star, beautiful morocotal binding with Zipper. Size 6 x 8x1¼ inch thick. No. 205Z.
Our special price postpaid \$2.50

Pentecostal Publishing Company
Louisville 2 Kentucky.

Indexed Bible \$1.25

Neat in size, good print, flexible, overlapping edges, morocotal binding. A very unusual value. No. 210
Special Price \$1.25

Pentecostal Publishing Company
Louisville 2 Kentucky.

BOOKS BY

Rev. John R. Church, D. D.

- CHOSEN VESSELS**
or The Human Element in Holiness 25c
- SECURITY IN CHRIST,**
or Kept by the Indwelling Christ 25c
- WHY DO THE RIGHTEOUS SUFFER?** 25c
- A SECOND GRACE** 25c
- WHY BAPTIZE BY SPRINKLING** 25c
- A BIRD'S EYE VIEW OF GOD'S PLAN** 25c
- Five Copies for \$1.00
PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

WILLIAMS, H. GILBERT.
(112 Homestead Ave., Collingswood, N. J.)
Glens Falls, N. Y., October 12-24.
Westmont, N. J., October 31-November 14.

WILLIAMS, L. E.
(Wilmore, Kentucky)
Corinth, Ky., October 10-24.
Reese, Mich., October 31-November 15.
Open dates.

WILSON, D. E.
(General Evangelist, 38 Frederick St., Binghamton, New York)
Athens, Pa., October 10-24.
Grand Rapids, Mich., October 31-Nov. 14.

WRIGHT, C. F.
(P. O. Box 511, Cherryville, N. C.)
Colton, Calif., October 10-24.

Small Red Letter Bible.

Size 5x7¼x1 in. thick, beautiful flexible cover, overlapping edges, stamped in gold, good type, words of Christ in red, helps: Great Periods of Bible History, Prophecies and Prophecies Fulfilled, Answered Prayers, Aid for Social and Private Prayer, Warnings and Promises of our Lord. Selected chapters for special occasions. Harmony of the Gospels, and maps.

Price \$1.25.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

Write a Card Today

Saying, "Send me your descriptive price list of your 74 different styles of Bibles and Testaments." Also your description of New Everyday Greeting Cards.

Address Herald Office, Box 774, Louisville 1 Ky.

White Bible Gift For Girls.

This beautiful White Bible bound in imitation leather, white washable binding, overlapping edges, stamped in gold, gold edges, silk headband, colored frontispiece for presentation. Seven pages illustrations, neat in size. Price \$1.00. Address Herald Office, Box 774, Louisville 1 Ky.

Renew your subscription to THE HERALD today.

CALLED HOME

CAMPBELL.

Rev. J. E. Campbell passed away at Corbin, Ky., August 12, 1943, aged 70 years and 14 days. He was born July 29, 1873, at Buffalo Cove, N. C. He came to Kentucky at the age of fifteen and has made his home here since.

He was married July 16, 1890, to Lindia Monhollen, who preceded him in death ten months and twenty-four days. To this union were born eight children, all living. He has been a minister of the Methodist Church for a number of years. He loved his church and loved to preach the gospel.

Although he had been in bad health for a number of years, he attended the Methodist Camp Meeting at Corbin and was taken sick Wednesday after it closed, and was sick three weeks before the Lord called him to his reward.

He was never satisfied after he lost his dear wife, September 18, 1942. He longed to meet her and his Savior.

He was buried in the Worley Cemetery at Barton, Ky. Rev. J. G. Root and Rev. Louis Wyatt had charge of the funeral service.

Father and mother lived true Christian lives and now have gone to be with the Lord forever more.

A Daughter,
Maude Campbell.

SEBASTIAN.

After a lingering illness Mrs. Mary Jane Sebastian entered into rest in the early hours August 24, 1943, in the little village of Benson, La. Quietly and gently her spirit took wings, leaving a tired and weary body, to enter "the house of the Lord where she will dwell forever."

For eighty-six years she blessed our world; for sixty-eight years she enriched her home by her devotion and fidelity to those whom she loved. Truly, she was one of earth's choice spirits.

It was a rare privilege to number Mother Sebastian among one's friends. Her un-failing spirit of cheerfulness was like a tonic in days when the whole world seemed sad and gloomy. An inner radiance cast its glow upon her very countenance in good days and in bad, and never once did we see it grow dim or fail. She had discovered long since that one of the choice fruits of the Spirit-filled life is Joy. She shared that joy with all those who came under her gracious influence.

Mother Sebastian was a woman of faith, born of her un-failing trust in God. And that faith never failed her, not even in the days when life was slowly ebbing away and her mind has grown weary and tired. God was to her the one unshaken reality in the midst of a world that is being shaken to its foundations. And in that faith she quietly slipped away to where beyond these voices there is peace.

Mother Sebastian loved the church of which she was a loyal and devoted member since early childhood. As long as health and strength permitted she took an active part in the work of her church. She did it, not because it was a duty to perform, but a privilege to enjoy. Surely her physical presence will be missed in the sanctuary, but her spirit will continue to linger in it as long as the church stands.

She has gone to a place called "Home," where we never grow old nor weary, where there is no more pain and sorrow, where "Nearer my God to Thee" is no longer a hymn of hope, but a glorious experience.

John J. Rasmussen.

JOIN IN WITH US.

God has recently been drawing us out in intercessory prayer for our dear boys on the battle front. The burden has been, Bring them home, or take them home. Someone must pray clear through and stand in the gap between them and death. What is done must be done quickly! Lately I have had two peculiar dreams, repeated twice, "74 and no more." I will be 74 December 16, 1943. Now if this means anything serious, you can see I must spend much time in prayer before going hence. Please join us early each morning and let us believe that God will hear and answer, rule and overrule to his glory and the good of a pagan world.

Yours for souls in every land,

E. E. Shelhamer.

BOOK REVIEWS

"The Seven Sayings From The Cross." Edward Boone. 48 pages. Price 25c.

Here is an expository treatment of the "Seven Sayings" from the Cross. No man can read these "words of life" without having his heart touched and blessed.—C. W. Grant.

"How to Reach the Jew for Christ." Daniel Fuchs. Zondervan. 116 pages. \$1.00.

In his effort to assist Christians in winning the Jew for Christ the author insists that one must have not only a love for the Jew, a passion for his salvation, great patience in dealing with him, but also historical knowledge of his race. This volume gives helpful historical data of the Jewish race. Naturally, the author begins with the Scriptural founding of the race, traces it through the Old Testament, through New Testament times, on through the great periods of the past, right down to the present. Those interested in this phase of Christian thought will find the volume most helpful.—C. W. Grant.

"The Changs of China." Elmer T. Clark. Abingdon. 123 pages. \$1.00.

A wonderful story brilliantly written. A bird's-eye view of China's revolution, which cannot be told without revealing the strong characteristics of two or three of China's leading families,—and their faith in Christ and devotion to His cause. It is a must book for every American. Read it.—C. W. Grant.

"The Influence of the Jews Upon Civilization." Jacob Gartenhaus. Zondervan. 82 pages. 50c.

Here is a most remarkable little volume that is an "eye-opener." We have all known, in general terms, that the Jews have made a notable contribution to civilization. But the author is specific in his information. Giving names and dates, he reveals the rich contribution of the Jews in Citizenship, Fine Arts, Literature, Philosophy, Science, Finance and the Christian Church. The theme pays a high tribute to the Jews and The Jew,—Jesus Christ. Today, with the Jew on the center of the stage of world affairs, it is well for one to have this Christian interpretation of the Chosen Race.—C. W. Grant.

"After The Ball." U. E. Harding. Zondervan. 57 pages. Price 35c.

Plain, strong language on a popular sin of today,—the dance. The author fearlessly un-masks the "deadly dynamite" of this present day evil and says, "The person who engages in it is playing with moral TNT." Page 15. This small booklet is factual and revealing. It will do its part in "saving youth" if given a wide circulation.—C. W. Grant.

"Martin Niemöller, Hero of the Concentration Camp." Basil Miller, Zondervan. Price \$1.25.

This book of one hundred and sixty pages gives us an inspirational reading about a modern Martin Luther, for it takes the courage, grace and manliness of a Martin Luther to do what Martin Niemöller has done. The author has done his best to give us a good reliable account of this noble man of God. The book will be especially helpful to those who are tempted to compromise the truth of God and of course especially helpful and encouraging to those who are standing firm for sacred convictions. It is a challenging story, the story of the man who dared to say, "God is my Euehrer." When this awful struggle is over, we shall know more about it.—Peter Wiseman.

FREE

BIG HANDBOOK

For Sunday School Workers

Send today for "Victory" Catalog-Handbook of over 5000 items to make your Sunday School more effective. Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Gifts, Greeting Cards and Games. Also attendance building devices and scholarship incentive plans. New and abundant suggestions for every Department of your Sunday School.

Rich in Plans and Ideas

Opens a vision to greater growth, better teaching, richer results in winning children. Many thousands would not miss its amazing aid. Send for your copy TODAY. Write name and address below, clip and mail.

DAVID C. COOK PUBLISHING CO.
812 No. Grove Avenue, Elgin, Illinois

Name _____

Address _____

I am teacher of Begin., Pri., Jr., Intermed.-Sr.

Y. P., Adult Class in _____ Church

MAKE CHRIST KNOWN

★ Knowledge of His saving grace brought to thousands through our Tracts each year. Have your share in this soul-winning ministry. Here are Gospel Messages, keyed to the times, attractive and forceful, appealing and convincing. Also Tract Racks, Post Cards, Collophane Sheets, etc. Big assortment. Send only 25c. Dept. PH

FAITH, PRAYER & TRACT LEAGUE, Muskegon Hts., Mich.

A DREAM OF HEAVEN

A THRILL ON EVERY PAGE!
● TWENTY EXCITING CHAPTERS!

Almost too sacred to be revealed! The reunion of loved ones with earth-ties unchanged, our home life in heaven, meeting those whom we may not expect to find, etc. Describes the crystal sea, celestial gardens, wondrous palaces, etc., as the author actually saw them in her vision.

● OVER 500,000 COPIES SOLD!

Intra Muros is of vital importance to you, if you've lost a loved one. You'll treasure this blessed book! An ideal gift for those who mourn. Share the joy and happiness that came to the author. See why thousands have praised this book. Illustrated. Postpaid only \$1.00. The edition is limited . . . so order at once.

GOSPEL ART SHOPPE
Dept. B, ROWAN, IOWA.

Songs For Special Singers.

Title.

Favorite Radio Songs and Poems	\$.60
Inspiring Gospel Solos and Duets .....	.60
Lillenas' Ladies Voices .....	.60
Lillenas' Sacred Trios .....	.60
Lillenas' Solos and Duets—No. 1 .....	.60
Lillenas' Solos and Duets—No. 2 .....	.60
Lillenas' Songs for Low Voices .....	.60
New Sacred Solos and Duets .....	.60
Sacred Trios for Women .....	.60
Songs That Are Different—Combined .....	.60
Special Sacred Songs—No. 2 .....	.60
Special Sacred Songs—No. 3 .....	.60
Special Songs for Special Occasions .....	.60
Lillenas' Songs for Men .....	.75
Sacred Transcriptions for the Piano .....	.75

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

SELL NOW!

Our Christmas Cards are now ready. Drop us a card if you want description and prices. They are beautiful and they are being sold now. Pentecostal Publishing Co., Louisville 2 Kentucky.

(Continued from page 13)

for continued success.—Rev. E. C. Chastain.

The Pierce County Holiness Association Camp Meeting in Washington was held August 5th to 15th, on our Emmanuel Camp Grounds located in a residential district in the city of Tacoma. This is one of the great military centers of the Pacific Northwest and a strategic point for a great camp meeting. Rev. Myron F. Boyd, pastor of the First Free Methodist Church of Seattle, was our evangelist. Brother Boyd is an outstanding young man and truly called of God to a great work in these trying days. His messages were clear and strong for the great doctrines of the Bible that we hold and stand for in the National Holiness Association. Without exception, his pungent messages were appreciated by all who heard him. He spoke in the afternoon and evening each day of the camp. The morning services were ably cared for by ministers from the city of Tacoma and surrounding towns. Without exception we never had better preaching than this year. One of the outstanding events of the Camp was raising sufficient funds to clear the grounds of an old debt. All financial obligations were easily cared for and we are planning greater things for the future.


A "Prayer Room" was erected adjoining the tabernacle during the summer and a few devoted friends paid the bill. Rev. and Mrs. Harry Bundy, of the Friends Church of Northeast Tacoma, had charge of the music and their services were very much appreciated. They know how to sing the gospel. Mrs. Brock, of the Christian Alliance Church, had charge of the children and with about fifty boys and girls, she brought new life and enthusiasm to that department of our Camp. Rev. Raymond Otto, of Calvary Methodist Church, had charge of the young people's work. Rev. Calvin Choate, pastor of the Friends Church, has served faithfully and well as President of the Association. Mrs. Choate was a strong and helpful assistant in their sacrificing work. They have moved away and Rev. A. A. Quall, of Vashon Island, is our new President.—Reported by A. J. Armstrong.

The Southern California Holiness Association held its September meeting at the German Methodist Church in Los Angeles. Mr. R. L. Wall presided at the morning service. Rev. E. O. Rice introduced the speaker, Rev. H. J. Olson, who has recently come from New York but who is now pastor of the Pasadena Pilgrim Holiness Church and also editor of *The Advocate*. Rev. Olson gave a very inspiring message based on the 10th chapter of Hebrews. He mentioned four things that God provided for us in reference to being filled with the Holy Ghost

1. We receive boldness of confidence.
2. We have a new and living way.
3. We can enter the Holy of Holies.

YOUNG PEOPLE'S RED LETTER BIBLE

CONVENIENT IN SIZE. ATTRACTIVE IN APPEARANCE. SUPERIOR IN QUALITY



BINDING AND TYPE—Genuine solid leather binding with overlapping edges, and very flexible. Large, clear, easy to read black face minion, self-pronouncing type. Chapter numbers in figures. All of Christ's words printed in red. King James Version.

PAPER AND ILLUSTRATIONS—A very thin, white opaque Bible paper, durable. Gold edges, silk headbands and marker. Many beautiful full-page illustrations. Frontispiece, presentation page and family record.

HELPS—5,000 revised Questions and Answers. A new Concordance including a list of proper names under one alphabetical arrangement. Sixty-six pages of Bible Reader's Aids. It has Harmony of the Gospels with explanation of same. 12 pages of maps in colors.

THE SIZE—5x7½, weight 29 ounces. Stamped in gold on back and backbone. (Our most popular young people's Bible).

THE PRICE—This Bible is a good value at \$4.50

Our special price, postpaid **\$4.00**
 Index: 50c extra. Name in gold, 35c extra.

Same as above with Zipper **\$4.25**

PENTECOSTAL PUBLISHING CO., Louisville 2 Ky.

4. We have a High Priest.
 Brig. Guy Case presided at the afternoon meeting. Rev. B. C. Johnson, of the Free Methodist Church, spoke on the need of being baptized with the Holy Spirit. He said that the need of today is to get the churches on fire.

The young people were guests at the Convocation of the Pacific Bible College of Huntington Park. Rev. H. J. Olson was the speaker. He delighted his audience with telling of the greatness of God in creating the heavenly bodies and insisted if our God could so control these bodies surely he could save, sanctify and keep us.

The next young people's meeting will be held in October, at the Evangelistic Tabernacle, 6th and Hooper Sts., Los Angeles. Rev. Cornelius Haggard is in charge of this meeting.—Lena Taylor, Reporter.

Small Khaki Bible

Size 3½x5½, less than 1 inch thick, weight 11 ounces, bound in beautiful smooth Khaki, brown edges, silk headbands and marker, readable type, pronouncing, presentation page. No. AA.

Price \$1.75.
 Same Bible as above bound in white, stamped in gold for girls. No. AW \$1.75
 Only a limited supply. Order now if you want them.

PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

THE MAPLE LEAF.

I plucked a maple leaf today,
 So fair and new in April's sun.
 Its emerald bronze in bright array
 Proclaimed a life time just begun.

This leaf with myriads of its kind
 Fluttered and swayed in myriad trees,
 And it revealed Creative mind,
 The Mind that orders and decrees.

When Nature made this maple leaf
 She broke the mold wherein 'twas cast.
 Unique it waved in bold relief,
 The first of its design, and last.

Distinct like billows, one like the sea,

Red Letter Concordance Bible

The Size of page 5x1¼. Thickness 1¼ inch. Weight 24 ounces.

The Type is clear, black and well spaced. All words of Christ are printed in red.



The Binding is of a fine quality of kraft leather with overlapping covers. The Bible is stamped in gold on back and backbone. The silk headbands help the general appearance of the Bible.

Other Features include Presentation Page, Family Register, Synopsis at head of each chapter, and all chapter numbers in figures.

BIBLE READER'S HELPS
 These helps include:
 A splendid Concordance.
 A Harmony of the Gospels.
 An Index of Scriptural Proper Names.
 Maps printed in colors.

There are also numerous articles and tables including "How to Study the Bible," by Moody. "The Sunday School Teacher's Use of the Bible," by Bishop Vincent. "The Christian Worker and His Bible," etc., etc. **\$1.25**

We have a Bible with illustrations and references, No. 1500, without red letters and concordance, price.. **\$1.50**

Pentecostal Pub. Co., Louisville 2 Ky.

Such is the maple leaf's story.
 In nature's own language it speaks to me
 Of the Great Artificer's glory.

Pliny A. Wiley.

Thoughts and Prayers for Anxious Hours

Just the little book to send to Mothers, Fathers, Wives and Sweethearts of boys and girls in the service of our country. It will be a great blessing to them. Price 15c each, or \$1.50 a dozen. Churches, schools and classes are sending to the boys in their church.

PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

PENTECOSTAL HERALD

and WAY OF FAITH

Rev. H. C. Morrison, Founder
Rev. J. C. McPheeters, Editor
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, October 27, 1943.
Entered at Louisville, Ky., Post Office as Second Class Matter.
523 SOUTH FIRST STREET

Vol. 55, No. 42.
\$1.00 Per Year.

BY-PASSING THE HOLY SPIRIT

By The Editor.

JESUS gave the promise to his disciples concerning the coming of the Holy Spirit. He gave the promise in these words: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

It was the supreme purpose of Jesus, when he left the world, to send the Comforter to his disciples. He said: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

The purpose of the Holy Spirit is to exalt Jesus, and to guide his disciples in the way of truth. Jesus said: "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

If the disciples had by-passed Pentecost, the church would never have survived. The few disciples which Jesus left in the world would have succumbed to persecution and opposition. They would have gone the way of a multitude of religious cults and sects, which survive for a time, then vanish from the earth. The coming of the Holy Spirit gave a rebirth to the Christian movement. The small struggling church that had been slow in getting underway, took

on new life, vitality, and power in the experience that was obtained in the Upper Room. The growth of the church suddenly became dynamic and phenomenal.

The growth of the church may be numerical without being dynamic. We may boast of increasing numbers while by-passing the Holy Spirit. Perhaps the greatest sin of the modern church is the little attention and recognition which is given to the Holy Spirit. Our numerical growth is frequently out of proportion to our spiritual power. It is much easier to be concerned about our reputation, standing, and influence in the community, than to assume the reproach that may come from being true to the Holy Spirit. We will always make more enduring and abiding progress by sacrificing in numbers and reputation, rather than sacrificing in spiritual power.

The great sin of modern criticism in its mutilation of the Word of God has been in by-passing the Holy Spirit. The modernists do not recognize an infallible inspiration under the guidance of the Holy Spirit. There are certain modernists who ignore the words of the Apostle Peter concerning the inspiration of the Scriptures, who said: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Those who deny the deity of Jesus by-pass the Holy Spirit. One of the subtle and cunning temptations of this age is to destroy faith in the

deity of Jesus. There are those who teach that there is no supreme importance as to what we may believe about the deity of Jesus, so long as we follow him as the supreme example. It was a matter of supreme importance to Jesus as to what men believed about his deity. In the 12th chapter of Mark, Jesus raises the question concerning his deity in these words: "How say the scribes that Christ is the son of David?" As the son of David, Christ would be a mere man. In answer to this heresy of the scribes in believing that Jesus was only the son of David, Jesus said: "For David himself said by the Holy Ghost, the Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?"

Jesus states very plainly the Holy Ghost revealed to David, that Jesus was more than man, more than an example, and was the Lord and Saviour of mankind. The difficulties which have been encountered concerning believing in the deity of Jesus and in the inspiration of the Holy Scriptures, come through by-passing the Holy Spirit. The miracle which the Holy Spirit performs in the believer's heart in regeneration, and in sanctification, is of such magnitude, and of such overwhelming proportions, that the difficulties in believing in the deity of Jesus, and in the infallible inspiration of the Holy Scriptures, are completely swept away in the floodtide of the personal miracle coming through the Holy Spirit. Men and women who have been mightily saved, and have witnessed the sanctifying grace of God in their hearts, have no difficulties in accepting the deity of Jesus, and the Holy Scriptures as the inspired word of the living God. "When he, the Spirit of truth, is come, he will guide you into all truth."

ARE WE LOSING OUR BIBLE?

Rev. G. W. Ridout, Corresponding Editor

I.



There is a great sale of Bibles these days; fact is, the Bible Society and publishers can hardly keep up with the demands. This is good news. Soldier boys also are given Testaments and Bibles in abundance. Thank God

for that.

My question is not concerning the Bible, as literature, merely a good book on morals. I am concerned most about our losing the Bible as an Inspired Book; as to what we shall do with our doctrine of the Inspiration of the Scriptures founded on such scriptures as 2 Peter 1:20:

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

II.

As I write this article two books are before me beside my Bible. Dr. Fosdick's book, "A Guide to Understanding the Bible," in the Course of Study for Methodist preachers, and a smaller work issued by the Methodist Sunday School Publishing House, Nashville, Tenn., called "Junior Quarterly," October, November, December issues, Dr. L. H. Bugbee, Editor, and assistants, C. A. Bowen, Mary P. Ferguson, Ada Wilcox Smith. This quarterly going into the hands of hundreds of thousands of young people through the Methodist Sunday schools is one of the most dangerous exhibits of German destructive teachings about the Bible I have seen in a Methodist publication. I was astounded when I read it. It was hard to believe that such false teachings about the Bible would appear in these enlightened days in Methodist Sunday School publications.

Here is a sample of how Genesis was written, according to these Sunday School Editors. We quote:

Some person in Judah gathered stories, songs, and laws from all parts of the land. He searched among the few scrolls which could be found for all the important ideas which would help the people know and worship God. He asked old men to repeat stories they had heard. Then he wrote the first story of mankind about 810 B. C. The

name of this writer is not known but because he always spoke of God as "Jaweh" or Jehovah he is called "J."

So according to this Sunday School Editor Moses did not write Genesis but some writer, nobody knows who.

III.

Here is another sample showing how the Book of Deuteronomy was compiled:

About 100 years later a writer in the North also started a history of the Hebrews. He too gathered up all he could find of the old songs and stories. He read the works of "J." He changed some of the "J" stories because he thought the Hebrews did not really know God until Moses became their teacher. So he did not use the name "Jehovah" until the time of Moses. This man spoke of God as Elohim and now he is known as "E."

Moses did not write Deuteronomy. This man "E" did it, but nobody knows his name.

Unfortunately for this writer's account of Genesis and Deuteronomy the testimony of Jesus smashes it into miserable fiction because Jesus frequently quoted these books and attributed them to Moses. He quotes Deut. 24:1-4, as the words of Moses and says: "Have ye not read in the book of Moses?" "And beginning from Moses and the prophets." Christ's witness to the Old Testament, particularly the Pentateuch, the five books of Moses, furnishes the most positive proof of their inspiration and veracity.

IV.

"How did Christ look upon the Old Testament?" asks Professor Keyser, one of the learned theologians of the Lutheran Church. "It is evident that He regarded it as the veritable Word of God; else why should He say to Satan, 'It is written,' and then quote from Deuteronomy as if that were the end of the controversy? Why did He so often refer to incidents in the Old Testament as being paralleled by incidents in his own career? Why did He say 'Today is the Scripture fulfilled in your ears?' Why did He say that 'not a jot nor tittle would pass from the law till all be fulfilled?' Again and again He spoke about the prophecies of the Old Testament being fulfilled in Him."

The modernists in answer to such questions as these proposed by this learned Professor, say, that, Christ accommodated himself to the views of the Jewish people and to their ignorance; he did not wish to disillusion them touching their Scriptures. If we should give credence to this kind of reasoning we are placing the Christ in the light of playing a part instead of telling the truth: it is little short of crediting Christ with falsehood and hypocrisy. Would Christ be guilty of trimming the truth and pretending the Old Testament was the Word of God when he

really knew it was not? How do the modernists meet that dilemma?

V.

Let me further quote from these "J." "E." S.S. editors writing to thousands of Methodist children and telling them the Bible was made up of fairy tales, legends, stories and songs strung together, and written out by unknown writers and then published in the Bible as the books of Moses, etc., etc. We quote:

Some of the very oldest songs, poems and stories were heard over and over again. There were storytellers who went among the people too. Sometimes mothers would repeat the stories or songs until the children knew them from memory. Many of these stories are found in Genesis.

Perhaps these writers had others to help them in their work, but no record of the names of the authors was made.

According to this, the Bible is just a make-up like any other book; divine inspiration of the Holy Scriptures has no place in a set-up of this kind. Peter wrote: "Holy men of God spake as they were moved by the Holy Ghost." Deuteronomy opens with the words: "These be the words which Moses spake unto all Israel." Our Sunday School editors say Moses did not write these books; certain scribes, unknown to us, wrote out these stories and attributed them to Moses.

VI.

In the light of these things, and as we think consistently of Christ's attitude toward the Old Testament, Moses and the prophets, we must apply to the modernists the words Jesus applied to the Sadducees: "Ye do err, not knowing the Scriptures, nor the power of God." Matt. 22:29.

In my student days German rationalism and biblical criticism issuing from Graf, Wellhausen, Kueneen school were met and fought by eminent Bible scholars in the Methodist, Presbyterian and Lutheran churches. The Methodist Bishops demanded the dismissal of Professor Mitchell, of Boston School of Theology. Bishop Hurst wrote his "History of Rationalism" against it. Bishop Cooke, Bishop Mallalieu, Bishop Candler and a host of Methodist preachers and scholars came into the fight and it looked for a while as though orthodoxy had won the fight, but here we have the whole German mess of destructive criticism of the Bible dished up to us through our Sunday School editors and their publications of Nashville, Tennessee.

(More on page 7, col. 3)

THE MOTIVE FOR TITHING

Bert Wilson.



MOST churches are looking for some panacea to cure their financial ills. Almost any feasible plan will be eagerly seized upon by despairing church Boards.

Now we are having an agitation of the tithing system. Many will plan to inaugurate it in their churches. The testimonies are so overwhelmingly conclusive that the *tithing system will produce the money*, that short-sighted preachers and churches may hastily try it out. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely.

WHAT THE PURPOSE IS NOT.

1. *It is not to get money to pay off church debts*, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary. If any such selfish low motive is presented as a reason for starting the tithing system many members will resent it from the start.

2. *It is not merely a substitute* for other worn-out methods of attempting to raise money. To start out with the attitude, "We've tried everything else, let's try this for a while," half defeats the thing before it starts.

3. *It is not a cure-all* to cure the many ills of the church. Someone reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past. Hence the main point or purpose is missed.

4. *Primarily and fundamentally* the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic and continuous campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by

religiously paying the tithe to the work of the Lord.

WHAT THE MAIN PURPOSE OR MOTIVE IS.

1. *It is to teach men to put God and the Kingdom first.* With most professing Christians self, home, business, pleasure come first. After time, attention, energy, money have been given to other things, if there be any left the Kingdom may get it. God takes last place instead of first. The main object, therefore, must be to *reverse the order*. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and his Kingdom where they rightfully belong—*first*.

2. *To teach men to recognize and acknowledge God's ownership.* God owns the property, land, money and income which we call our own. It is God's world. The gold and the silver belong to him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all.

3. *To teach men that God's ratio of giving is the tenth.* On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent; some less than five per cent. But God's ratio through the ages has always been the one tenth.

4. *To teach that tithing is an act of worship.* Someone has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It

is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

The *main drive*, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor. "To press the principle of the tithe to secure ready money is to do violence against God's purpose as well as against the tither. Preaching high truth for revenue only awakens suspicion. We must not cheapen a great message."



"By Their Fruits Ye Shall Know Them."



LURA ABELL.

It was an off hour and most of the tables in a popular lunch room were marked "Not for Use," because of a shortage of waitresses. As I sat with two strangers at one of the few tables available, we fell into talk. One of the women said her son was in the Army and kept writing letters to cheer her up. "He writes me, Don't worry, mother, it will all come out right in the end," she said.

"Is he of a religious turn of mind?" I asked.

"Oh, yes," she replied. "He was active in the Everyman's Bible class here and always attends chapel, now he is in service. But I cannot believe in war as a means of settling problems."

No people, as a whole, of any nation has ever wanted war. It has always been thrust upon them. How? Is it because the line of least resistance is following an age-old habit? That is certainly what war is, a habit from which we reform for a few years, as a drunkard sometimes reforms, only to slip back into worse and worse debauches.

But we have an older habit than war, that may account for it. That is the habit of relying more upon our hands than our heads. When we rely utterly on the work of our hands, we become idol worshippers. Just making images—machines for every conceivable use; making images of ourselves by too great concentration on exterior effects of dress—all this

(More on page 7, col. 2)

THE HERALD PULPIT

FACING THE SUNRISE

Rev. Paul S. Rees, D. D.

II.



CONSIDER, in the second place, the Life that Is To Come Under The Figure of a Sunrise.

"We are journeying . . . in the wilderness . . . toward the sunrise." I know there are many people who would make a different use of this lovely figure of the daybreak. They would make it point to the day when the war is over and peace is re-established between the nations, or the day when, as they hope, science and religion have combined to produce a permanent order of peace and justice on the earth. Now I am interested in peace. With all my heart I should rather see peace than war. I am interested in justice for all men and all groups of men. My soul rebels at the amount of injustice that we have in human society. But some of us are not very optimistic about the progress of man toward the goal of a just and warless world. Nor is that all. Some of us are inexpressibly thankful that the Christian faith, the Good News of Christ, has a message of cheer for those of us who would not in any case live to see the march of civilization to the gates of the golden age. Some of us will have laid down the body of this mortality before today's sun has set. Is there to be no daybreak for us? Must we think of the whole of life in terms of the few fleeting years lived out on this tear-bathed planet?

The answer to these questions leaps out from the resurrection of Jesus Christ our Lord. It calls to us in the kindling phrases of St. Paul, and John and Peter. And what it says goes like this:

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Is there not the glory of the morning in those confident words?

Or the answer comes like this: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Does that not mean the sure transi-

tion from the desert to the dawn, from the wilderness to the sunrise?

Or the answer comes in accents such as these: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." Doesn't that gleam with the fiery splendors of a cloudless sunburst?

One of the most untiring and successful of personal workers for Christ in his day was the late John Harper, who went down on the ill-fated Titanic in 1912. A friend says that he and Harper were standing on the deck of the Titanic the evening of that night when the fatal iceberg was struck. The proud mistress of the Atlantic was plowing full speed toward New York. As the two men gazed toward the western horizon over which the sun had lately slipped, Harper said, "It will be beautiful in the morning." He spoke both worse and better than he realized: worse, because the sun that rose the next morning on that wide expanse of water glared down on the spot where more than 1200 men and women had met their doom, better, because for him, and all others who were ready to meet their Maker, it was the dawn of that eternal day whose radiance is the unveiled face of Jesus Christ our Lord.

Now there are many things about that morning that are yet hidden from us. None the less, we long for its coming as watchers for the first streaks of light after a sleepless night. Let us say three things about it.

First, it will be a morning of *light*. A moment ago we spoke of the wilderness-features of the present life as suggestive of Paul's word, "Now we see through a glass darkly." We must now have the rest of that great word: "Now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as I am known." We see only part of the circle at the moment, and the tiny segment we behold seems not to make sense, but on the other side of death's river God will show us the complete round of life, and we shall

be satisfied. The pain we could not explain, the loss we felt was so baffling, the sorrow that drained our eyes of their uncomprehending tears—all will fall into their respective places to form the meaningful mosaic of our life below.

Second, it will be a morning of *love*. I am thinking of love as it will express itself in the perfected society of the redeemed ones. Even here, in serving life's apprenticeship, we learn that man was not made to live alone, to stand alone, to fight and suffer and pray and sing alone. He was made for fellowship. He craves the feeling of *belonging*, of belonging to others and having others belong to him. It is this God-given instinct that expresses itself in man's collective life—home, city, church, country.

Take now the best society that love can fashion out of our poor, infirm, redeemed humanity. It is the church, is it not? There is nothing finer this side the gates of pearl. Yet our fellowship, even among the most saintly souls, is often marred by misunderstanding, or strained by thoughtlessness, or broken by death. It is not so much the fault of love, as if it were deficient, as it is the clumsiness and ignorance of the poor instrument through which it must express itself. But in the "morning," when the wilderness is past, we shall understand each other better. The little frictions that always threaten to become separating chasms will be no more. We shall find our highest joy, next to the delight of seeing our Savior's face, in the comradeship of each other.

Third, it will be a morning of *liberation*. It was that towering Christian of the first century, St. Paul, who wrote, "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life." Who among us, in the grace of God, has not felt it—this being weighed down and limited by our handicaps. It may be sickness; it may be blindness or deafness; it may be a lost hand or foot or eye; it may be the sheer weakness of the aging body. The burden is there.

Yet the morning of immortality, if it means anything at all, means that we shall be divinely released from these cramping limitations and annoying fetters. At the close of a lift-

ing sermon on Easter Sunday, a woman of quiet, steady faith came down the aisle to greet her pastor. Her face carried more than the usual kindly light: it was radiant this morning, as she said to the minister, "You have given me new hope today. I have been lame all my life. I shall carry this lameness to the grave, but not beyond that!" "Not beyond that!" She was basking, you see, in some of the foregleams of that morning of re-

lease.

What a dawn it will be! Jacob released from his limp. Moses released from his stammering. Paul released from his "thorn in the flesh." John Milton released from his blindness. William Wilberforce released from his hunched and twisted back. And all other noble souls who contended with lack and loss set forever free from their burdens!

They prayed and we pray:

"O Father! grant Thy love divine,
To make these mystic temples Thine!
When wasting age and wearying
strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust Thy mercy
warms,
And mould it into heavenly forms."

HERE I COME

Mrs. H. C. Morrison.



To remind you of our Annual Thank-offering. As is our custom, we give our faithful readers an opportunity to pour from the cornucopia of their unstinted blessings their offerings unto the Lord for his mercies through another eventful year. What a year it has been, and yet we are spared to make rich the lives of others by our contributions of love and good will.

Through the year, our loyal friends have been remembering us with their "love offerings" to be applied on the Morrison Memorial Building in memory of one who literally gave his life for others. The Asbury Theological Seminary was the "Child of Providence" born in the soul and passionate longings of Dr. Morrison's heart, and he longed to live to see it established so the good work of preparing young men to preach a Saviour who could save from the uttermost to the uttermost could grow into a mighty plant that would shine as a lighthouse in the darkness of unbelief and modernism that are already engulfing our nation.

I wish to assure our friends that, so soon as conditions are such that we can procure the material, the building shall be erected as a monument that shall be as a beacon light to the memory of our faithful old Warrior and Leader who counted no sacrifice too great for the erection of a Seminary that would teach the whole Gospel as taught by the Apostles and Founders of our holy Christianity.

"The Lord is doing great things for us, whereof, we are glad," and our faith lays hold of God's promise that, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Asbury Sem-

inary was given birth in an agony of tears; it has been sustained and supported by those who have wept at their altars of prayer for its perpetuation, and proven their devotion to its mission by their sacrificial contributions. Remember friends, as you "go forth weeping," you will "come again rejoicing," and that with precious sheaves for the Master in the lives of our splendid young men who are Spirit-filled and carry a burden for souls.

The Lord has blessed many of us with unusual incomes this year, and I am praying that each member of THE HERALD Family will set apart some of the Lord's money to help swell this stream of living water that shall bless its thousands in spiritual refreshing in the years to come. How about that War Bond you have laid away? We can use it to great advantage.

Knowing you as I do, I am expecting a shower of "love gifts" that will give expression of your gratitude for God's countless mercies, and at the same time, honor your old Editor and Seminary President who let go the plow in the middle of the row and expected us to finish it to the end. I am doing my best, and am sure you will do your best to make possible the Morrison Memorial Building. We *must not* and *will not* fail him, nor the young men who are looking to us for a safe place in which to prepare for their holy calling of preaching a Saviour who can save from the uttermost to the uttermost.

Wishing for each of you a very happy Thanksgiving in showers of blessing from above, and assuring you that I shall be praying, and waiting, and *expecting your love-offering* that will result in the *greatest Thank-offering* we have ever made. God gave his best! Shall we do less?

TAKING ADVANTAGE OF DISTRESS.

(Continued from page 9)

democracy and freedom, for which

men have fought and struggled through the centuries, are being trampled out of the nations. The wheels of progress seem to have turned backward and that for which men have longed and toiled for hundreds of years, which they believed they had found and made secure, has been taken from them in these times of the distress of nations, when men's hearts are full of fear, because of the things that are coming on the earth. Politicians, everywhere, have manifested that selfishness which takes advantage of those in distress.

Strange things have happened in our own land. The beautiful Stars and Stripes had become the insignia of the purest democracy in human history, where the individual had the largest freedom ever known among

(More on page 16)

THESE TIMES, AND THE RETURN OF JESUS.

(Continued from page 8)

in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

If we discount the apocalyptic elements in connection with the return of Jesus, we must likewise deny those apocalyptic elements that have been fully substantiated in relation to those historical events that have already transpired in the life of our Lord. Yet we cannot consistently deny the one and accept the other.

(Continued)



Asbury Alumni Page



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

News and Views.

BY JOHN PAUL.



India's army now numbers a million and a half, all volunteers. A third of them are active beyond their borders, in the world-wide battle fields. They think things are never so bad but that they might be worse; hence they

fight to prevent Germany and Japan from ruling the world.

The Balkans will be invaded next spring, thinks one newscast strategist, and Turkey will join in the invasion. We shall probably be treated, much sooner, to some larger surprises than this.

A new Burma road, coming to China from India, was under construction for twenty months before the news got out. There will be the formality of taking over some Burma territory now held by Japanese before the road is completed.

A hunger for God is what Eddie Doherty, reporting in *Harlem Friendship House News*, says he found as a result of many interviews among the actors in Hollywood. His view is worth noting; let us hope he's right. He says the devotees of riches there are deserted by their god. The more money they make, the more they must give up; and they have to be their own servants.

A corn husking, joined in by four hundred teachers and students at Asbury College in a special holiday, harvested over five thousand bushels of corn in the College field. And women did it; for this year they are 71 per cent women.

A *co-belligerent*, is a brand new term, classifying Italy's position with the Allies in the war. The Italians must "work their passage back home," says Churchill, if they would share at last in the councils of the powers that make the new pattern of a world at peace.

Mr. Harriman, 52, takes the place of Admiral Standley, 71, as our ambassador to Russia. People who know, think Hr. H. a fortunate choice. He's as rich as Job; yet, believe it or not, Comrade Stalin likes

ASBURY RADIO PROGRAM.

Sunday Morning—7:00—7:30—Old Fashioned Gospel Hour.
 Saturday Morning—6:00—6:30—Special Gospel Hour.
 Monday through Friday—6:15—6:30—Variety religious programs.
 These programs are heard over WHAS, 840 on your dial.

LISTEN—PRAY—WRITE US.
 J. Byron Crouse, Radio Director, Wilmore, Kentucky.

him.

Moral rehabilitation of post-war America is a task the Episcopalians resolved to help do in their fifty-fourth triennial Convention, at Cleveland. They will even lay aside the cloth and go to the rural areas. One old mountaineer, visiting the Episcopal Church in town said, "I know now I'm an Episcopalian;" when they read from the ritual, What I would not, that I do; and what I do, I would not.

Total war was not known by the Italians at home till they broke with Hitler. It is like the preacher tells us about the devil; you never really discover him till you try to break loose from your alliance with him. "Come on in, the water's fine," is what we wish Italy could say to Finland, Norway and others—but the water has not yet become "fine."

Uncle Sam's special appeal for loans, in September, got him three billions above what he asked. Since he bores with such a big augur, he is now the most debt-ridden person on earth. Henry Watterson wrote of a certain Owen Moore who was addicted to going in debt: "Owen Moore went away from town, owin' more than he could pay; Owen Moore came back again, owin' more."

Bud Robinson's Last Article.



HIS week my Bible study has been in the sixth chapter of Isaiah's prophecy. He starts by saying, 'In the year that King Uzziah died I saw

the Lord sitting upon a throne, high and lifted up, and his train filled the temple.' I would hardly have space to quote all the chapter, but I want you to notice some beautiful things in it. The leading paragraphs are very interesting.

When Isaiah saw the Lord, he said, "Woe is me!" and the angel came with fire and said "Lo, this hath touched thy lips;" and then the next part says, "And he (God) said, "Go." Now let the reader get these three facts fixed in his mind! Isaiah said, "Woe is me," the angel said, "Lo, this hath touched thy lips," and God said "Go, and tell this people." To lift up three words out of this wonderful chapter, we have: Isaiah said, "Woe," the angel said, "Lo," and God said, "Go." The reader will see that this is inspired, because God put so much in so little, "Woe," "Lo," and "Go." This covers enough territory to write a book.

In the third verse we have another remarkable statement. I want you to notice it, "Holy, holy, holy." Here is another trinity in these remarkable statements. There is nothing as interesting as to study the Book, when you put down, "Woe," "Lo," "Go," and then add "Holy, holy, holy," and then Isaiah adds to it "the Lord of hosts."

Now notice another interesting statement. Before Isaiah got through with his wonderful appointment, he seemed to look up at the Lord and say, "What kind of a people are you going to send me to?" The Lord answered that the people had fat hearts, and were blind and deaf. Think of a young man being sent off on a circuit where the people had fat hearts, blind eyes, and deaf ears. The poor fellow said, "Lord, how long?" And the Lord seemed to say, "You are to be the last man to leave the town."

In the eleventh chapter of Hebrews where St. Paul describes the persecution of the saints, he said that they wandered about in sheepskins, goat-skins, being destitute and afflicted, and that they lived in caves and dens of the earth. Paul said that some of them were sawn asunder, and Bible scholars tell us that Isaiah—the man who went to preach to the crowd with fat hearts, blind eyes and deaf ears—was finally taken and sawed in two like a beast. But in the closing of this sixth chapter of Isaiah, God said that he would preserve a holy seed, and thank the Lord for that holy seed. For, from the days of Christ, there have been some people scattered over the world who actually were holy people. God has reserved himself a holy seed.

PENTECOSTAL HERALD

and WAY OF FAITH

PUBLISHED WEEKLY

Six Months In Advance\$0.50
One Year In Advance 1.00
Foreign Countries 1.50

Subscription Discontinued When Time Is Out.

In ordering address changed give both Old and New address. Write all names plainly with pen and ink or typewriter.

Notify us promptly of any irregularities in receiving your paper.

For distribution to secure new subscribers sample copies will be sent free on application.

Remit by Cash, Check, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

These Times and the Return Of Jesus.

I.



HE greatest of all questions pertaining to this life, and the life which is to come, relates to the person of Jesus Christ. Gladstone, the great

English statesman, was correct in his reply, when asked the question, "What is the greatest question of the age?" "There is but one question of this age, it is the question of Jesus Christ."

When Peter, James and John were with the Lord on the Mount of Transfiguration they heard Moses and Elijah engaged in a conversation with Jesus. These disciples had the greatest privilege any of the followers of the Lord ever had, that of listening in on a conversation of the Transfigured Christ with two glorified saints. The subject of that conversation on the Mount was pertaining to the death of Jesus. All of the events in the life of Jesus are of great significance, but there are certain events in his life that are epochal and climatic in relation to this world. There is first that of the incarnation when the Word was made flesh. In that event, we have his birth which marks the dividing line of history.

There were apocalyptic and even cataclysmic events manifest in connection with the birth of Jesus. A new star appeared in the heavens announcing his birth. Angels swung low in the skies, and heralded his coming in an angelic song to the shepherds. Little children were put to death by the wicked king Herod—there was great lamentation in the land. The Transfiguration of Jesus was apocalyptic. His countenance was transfigured, and his glory exceeded the splendor of the noonday sun.

These apocalyptic and cataclysmic elements were manifested in connection with the death of Jesus upon the cross. The sun was veiled in darkness, the earth did quake, and the graves were rent asunder and gave up their dead. So mighty was the manifestation of these elements that the soldiers that crucified Jesus said: "Truly, this was the Son of God."

These same elements were again manifested in connection with the Resurrection of Jesus. There was a great earthquake on the morning of the Resurrection. An angel of the Lord descended from heaven, rolled back the stone from the door and sat upon it. The countenance of that angel was like lightning, and his raiment as white as snow. At the appearance of the angel the keepers did shake and became as dead men. The tomb where the body of Jesus lay was left empty.

The same apocalyptic and cataclysmic elements were manifested in connection with the Ascension of Jesus. He ascended in glory and splendor and an angel descended to earth to speak a farewell message to the disciples as they saw their Lord going from them. The message which those angels spoke in connection with the ascension of our Lord was concerning his return.

There remains yet another great epochal event in the life of our Lord in relation to this world. That event is his return. This event is to be ranked in significance along with the other great events in the life of Jesus. The other events all commanded the attention of angels, and there were apocalyptic and cataclysmic manifestations. These elements were all manifested in connection with his birth, his death, his Resurrection, and his Ascension. These same elements will again be manifested in connection with his return. Those who deny the return of Jesus, discount the Scriptures describing his return on the basis that they are apocalyptic and are not to be taken literally. Such an interpretation is undoubtedly unwarranted in the light of the apocalyptic events which transpired in connection with the other great epochal events in the life of Jesus.

Since the return of Jesus will be the crowning of all previous events in the life of Jesus in relation to this world, it is not unreasonable to assume that these apocalyptic manifestations may even exceed anything related to the former epochal events. Thus in the light of the historical events that have already transpired in the life of our Lord, it is not unreasonable to accept and believe the Scriptures describing his return as

found in the 19th chapter of Revelation, 11th to the 16th verses: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp word, that with it, he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he has on his vesture and on his thigh a name written, King of kings, and Lord of lords."

Still another Scripture describing the apocalyptic manifestation in connection with the return of Jesus is found in the 20th chapter of Revelation, first to the sixth verse: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Another apocalyptic description of the return of our Lord is found in the 4th chapter of First Thessalonians, 13th to 18th verses: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep

(More on page 5, col. 3)

"He Being Dead, Yet Speaketh."

TAKING ADVANTAGE OF DISTRESS.



Throughout the history of the human race selfishness, which is so common to man, has ever had a bent to take advantage of those in distress. The Bible speaks very plainly in warning to the lender with refer-

ence to his attitude toward the borrower. The fact is, much of Holy Writ is an earnest warning to those who are rich, and a plea for sympathy and helpfulness to those who are poor.

We have a bit of interesting instruction in Leviticus on this subject: "And if thy brother be waxed poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

This scripture, we understand, applies, not to legitimate business in a general way, but to the poor who are in need of assistance and are unable to render remuneration or financial interest to those who assist them. The trend has been to take advantage of those who, by force of circumstances, are compelled to borrow, and to exact of them usury, interest beyond that which is legal. The foreclosing of mortgages by some avaricious money-lover who sees an advantage to himself by crushing his fellowman, the depriving of the widow and orphan of their humble inheritance, has been very common. Many have become rich by the oppression of those in distress, and who were compelled to borrow at heavy cost, and frequently at the sacrifice of their all.

We can think of nothing more detestable than this taking advantage of those in distress, to enrich one's self at the impoverishing of their fellows whose circumstances are such that they are compelled to have assistance, although it may mean their financial ruin and poverty through life. Men, generally, have had a hatred for their fellows who, like hungry hawks, have searched their community and made victims of those who were in such distress that they

would surrender their all for the bit of assistance that was really such expensive aid that it eventually sunk them in hopeless financial wreckage.

Let us suppose a man is in a deep river, alone, some distance from shore; he cannot swim; he is struggling for life; he cries for help; a fellowman stands on the shore looking on his distress, holding a large plank. He calls to the drowning man to know what he will give him for the use of said plank. In a lumber yard the piece of timber would be worth 25 or 50 cents, but reverting to the law of supply and demand, that plank would be very valuable to the drowning man; the demand is so great and the supply so very small. He offers an exorbitant price to the selfish fellow on the bank, but the man on dry land with the plank sneers at the price as entirely too small. He says, "You have considerable property; in a few moments you will be drowned and it will be worth nothing to you. Why not give me a house or a farm?" Under such circumstances you can see how the drowning man will make an unreasonable sacrifice of his property in order to save his life, but you can hardly conceive of a more contemptible wretch than the man on shore to exact so much of his drowning fellow for rendering service in his critical condition.

Joseph, of the Old Testament Scriptures, offers for our consideration one of the most admirable and interesting characters of the times in which he lived. He was the subject of the pitiless envy and mistreatment of his brothers. As a slave, he won the unlimited confidence of his master; in the preservation of his moral integrity and personal purity he went to prison; in prison, he was the wise, helpful counsellor and aid of his fellow prisoners. When he came out his intelligence and the wisdom with which he guided the affairs of Egypt soon placed him in the second chariot

next to the king.

During the seven years' depression in Egypt he certainly took advantage of the distressed people. He sold them corn for their possessions, taking their cattle, land and finally, the people themselves, rather than starve, surrendered their liberties and became the property of the king. We do not read in this record that Joseph killed the hogs and cattle in order to make food so scarce that the starving people would pay almost any price in order to enrich one class of people at the sacrifice and impoverishing of another class.

Mussolini and his supporters took advantage of unfortunate conditions in Italy after the destructive influences of the World War to mount the throne of a despot, and woe be any one who offers a word of opposition. It is obedience or death or exile to protest against the powerful will of this man who saw his nation struggling in a flood of poverty and distress, and offered to bring them a bit of plank if they would become subject to his tyrannical will.

The crisis of the history of Germany brought about by the destructive effects of the World War, brought them to a condition that made them ready to submit to dictation and tyranny by Hitler, rather than to kneel at the block and offer their submissive necks to the headman's axe. Thus we see the aftermath of a horrible war, with its destruction of life, its waste of property, its world depression and idle multitudes, a spirit quite the same as that of the selfish man standing on the bank of the river with a large plank demanding an exorbitant price from his fellowbeing drowning in the stream; only it was on the larger scale of a nation struggling for existence, rather than one man drowning in the river.

It will be generally agreed that the
(More on page 5, col. 2)

THANKOFFERING FOR MORRISON MEMORIAL BUILDING

As I recount the unfailing mercies of my heavenly Father, and remembering that, "Every good and perfect gift cometh from him," I desire to express my gratitude by contributing to the work of His Kingdom in the enlargement of Asbury Theological Seminary, in the erection of the Morrison Memorial Building to abide through the years, as a testimony to his faith and devotion to the cause of Scriptural Holiness, which he loved and preached for half a century, and by founding Asbury Theological Seminary, made it possible for others to prepare to preach the fulness of the blessing of the gospel of Christ.

Please to accept the enclosed gift as my tribute to my Lord, and also to the heroic ministry of our beloved Dr. Morrison, whose memory we desire to honor in the erection of a Morrison Memorial that shall abide through the years, and that shall be a silent witness to the power of Christ to save from all sin.

Name.....

Address.....

OUR BOYS AND GIRLS

WHEN I USED THE PASTEBOARD TUBING.

Rev. E. Wayne Stahl.

"Look at that picture through this little tube of pasteboard, with one eye closed." Such was the suggestion a member of our household made to me about what hung on the wall of a room of our home. I had seen the picture many times before, as it was at the top of a Scripture calendar in the kitchen.

Obeing instructions I studied the three figures of the illustration in colors above the references, dates and Bible verses below it. Those three figures were Christ, seated on a bench, Mary sitting near him on stool with a thoughtful expression on her lovely face, and Martha standing facing the Master. As a sign of her housewifely activities she carried a large platter on which were loaves of bread. Her face and attitude of body expressed impatience. A compassionate look is in our Lord's eyes as he addresses her with words of loving rebuke.

It was a beautiful picture with the colors so skillfully harmonized that an effect, almost, of rich music was produced. Yet I had not realized its beauty to the extent that I did when I viewed it through the little elongated roll of thick, stiffened paper. What caused the increase of loveliness? I had closed one eye, and looking through the tube with the other I saw nothing but that picture. Excluded from the range of vision were all other objects; the window and its shade and curtains near the calendar, the rectangle of leather hanging on the wall about three feet away, with a lovely rose painted on that leather and a stanza of poetry stamped on it, the pile of newspapers reposing a little below, these and everything else, were no more to be seen.

The picture's enhanced loveliness was the result of no other thing having power to distract my attention. My joy in what I saw came from concentration.

Realizing this fact, there came to me a twofold significance in the title of the illustration. For at its base I read these words, "But one thing is needful." Martha was distracted by many things that day Jesus was guest in their home; but Mary had chosen the supremely important thing, the message of life from her Lord.

Yes, it seemed a parable of the actions of those two sisters, my looking at the picture in which they were seen, with or without the tube of pasteboard. On this tube, which I shall preserve as a reminder of the spiritual lesson it has helped to emphasize, I have written in ink the words of Paul, that glorious concentrator, "This one thing I do." Why this centralizing of his energies? That Christ might be all in all in his life.

And this brings me to an experience which immediately followed that which was mine with the aforesaid picture. On another wall of the same room hangs a picture of Christ in a gilded frame, entitled, "Immanuel, God with us." What power, what authority, what tenderness, what affection, are seen in that noble face! There is a strange thing about the eyes. No matter at what angle one stands, they are looking directly at his beautiful eyes, penetrating eyes, eyes of an Emperor, eyes of a Lover. I looked at that wonderful face through the little tube. Do you know that those sweet, majestic features took on added sweetness and majesty? Everything else was shut out. I "saw no man save Jesus only."

If we want to know Jesus as "the fairest among ten thousand, the one altogether lovely," we must remember the great words of the Psalmist, "One thing have I desired

of the Lord, that will I seek after . . . to behold the beauty of the Lord." The consecrated concentrators get that vision. "Since mine eyes were fixed on Jesus I have seen naught else beside."

Dear Aunt Bettie: Enclosed is a letter of my nephew Elmer J. Ross, who is overseas, with the United forces. I would like to see it in print.

I take The Herald and enjoy every page, and the letters of our soldiers. I feel they are a help to many who read them, because we can see Almighty God in their lives and it should make us feel very unworthy in his sight.

Mrs. Alfred Austin.

Dear Aunt: While thinking of you, I thought I would write as I have time now. This leaves me getting along as usual. I've been getting all the mail, I guess; takes about a month or longer to get it; sure glad to get it, even though it is a long time getting here. It is all I have to look for, as the days go by. No one can realize how much it is appreciated; news from there is enough to make us feel more confident and satisfied.

I look to God for protection and guidance, to carry me on. My only desire is to help finish this, so we can all go home and live happy again. Went to church today, the first time in a long time. We have a new chaplain and I think the world of him. I believe we all feel the same way about him. Just continue to do the works there, because none better can you do for that country. Never do we want it like these over here, because I'm willing to give my life that it may never happen.

We see some pitiful sights, the marks of death, of boys that have already done what they could that we might carry on. Let's continue to pray that it may never happen again, and that we can all meet again in a free and Christian world. My mind is set to help do good wherever I may go.

Tell the boys to have a good time in the right way, because all little girls and boys are very fortunate, considering these poor children, even though they live in a land of beauty. My prayers go out that it may become better in the future.

Tell all the friends to write when they can. Don't worry, because I will continue to do as best I can under these conditions, and if we never meet on this earth again, I'll see you all where God has promised everyone that will believe and do as he asks.

Your nephew,
Elmer J. Ross.

Dear Aunt Bettie: May I come in for a little chat? I've been taking The Herald for two years. I enjoy it very much. I like to read page ten. It encourages me to know there are so many young people that are Christians. I was born March 13, 1922. Do I have a twin? I'm so thankful for the blood of Jesus, which covers my sins. My greatest desire in life is to do what Christ would have me do. I've been a Christian for nearly six years, and Jesus grows dearer to me each day. I belong to the Woodlawn Methodist Church. I have several hobbies: music, collecting religious stories and poems for a scrapbook. I have a pen-pal from page ten. I certainly enjoy her letters. May God bless the dear old Herald and each one that helps in any way to keep it going; for its messages mean so much, especially in these dark days.

Naomi Montgomery,
Woodlawn, Ky.

"Songs of Redeemed Love"

47 new Gospel Songs for Special Singers and Church Choirs. Selections for Thanksgiving, Christmas, Easter and other occasions. Songs of Courage and Comfort for Young and Old.

Price 60c each, or 2 for \$1.00, postpaid.

MRS. MARY V. HARRIS

Box 525, Hinton, W. Va.

Paramount Christmas Book No. 11.

This newest Paramount gathering of Christmas features will be heartily welcomed by all who are chosen to prepare and present the program for the Christmas Services in Church and School, for with this book this work will be a joy.

It contains recitations, exercises, dialogs, drills, pantomimes, tableaux, monologs, acrostics, playlets, pageant and songs. From Beginners to Adults—all can have a part, and they with all who come to see and hear will be glad. It is a Paramount production and must be good. Price twenty-five cents per copy.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

BUD ROBINSON A Beloved Brother

By J. B. Chapman.

This volume presents a full biographical story of the life and labors of Bud Robinson, who has recently been called to his reward.

The book is illustrated with several likenesses of Bud Robinson at various stages in his life. The binding is of attractive cloth-board with a striking jacket.

220 pages. One Dollar.

PENTECOSTAL PUBLISHING CO.
Louisville, Ky.

BOOKS BY

Rev. John R. Church, D. D.

- CHOSEN VESSELS
or The Human Element in Holiness25c
- SECURITY IN CHRIST,
or Kept by the Indwelling Christ.....25c
- WHY DO THE RIGHTEOUS SUFFER?25c
- A SECOND GRACE25c
- WHY BAPTIZE BY SPRINKLING25c
- A BIRD'S EYE VIEW OF GOD'S PLAN25c

Five Copies for \$1.00

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

Dear Aunt Bettie: Since my mother takes The Herald, I am also interested in page ten. Would you accept me in your happy band? I am a Christian girl fourteen years of age, five feet, one inch tall, with brown hair and blue eyes. I am the pianist at the Methodist Church at Harned, Ky, where I attend Sunday school and church regularly. I am a Sophomore in Breckinridge County High School. I have three brothers, Samuel, Jr., 18, Elihu, 17, Earl W. 16. I hope to see this in print. I am anxious to receive many letters which I promise to answer promptly.

Amelia Meador,
Kingswood, Ky.

Dear Aunt Bettie: Would you let a Kentucky girl join your happy band of boys and girls? I was twelve July 23. Have I a twin? If so, please write to me. This is my first letter to The Herald, so hope to see it in print. I enjoy reading page ten. I promise to answer all letters received, so let the letters fly to

Anna D. Foster,
Rt. 3, Hartford, Ky.

Renew your subscription for THE HERALD today.

Young People's Column

DAVID A. SEAMANDS
Stillwater, New Jersey.

"NOT IN VAIN—THIS TIME!"
(Armistice Day Program)



Songs: God of Our Fathers, In Christ There is no East or West, O God Our Help in Ages Past, My Country 'Tis of Thee.
Prayer: While the piano plays it softly, read "Dear Lord and Father of Mankind," as the prayer.
Special Song: Lead

Kindly Light.

Responsive Reading: You will find one on "Peace" in most of your hymn books. Basis of the Talk:

The last World War was called "the war to end wars," and the war which was to "make the world safe for democracy." We fought it gallantly, making many sacrifices, but now, in 25 years, we see that another World War is upon us. This time it is much more brutal and bloody. And the men who died for us in the last war died in vain, for we failed them in our part of writing the peace. Truly it was just an "Armistice,"—just a cessation of fighting, and not a real peace. Let us look back, and by seeing our past mistakes determine that this time, they will not have died in vain!

(1) We failed last time, because we did not take Christ to the peace table. Woodrow Wilson went to the peace table with a Christian outline of peace. When he requested prayer to begin the conference one of the statesmen said that if they had prayer he would not stay there. Later on, when Wilson began to present his plans, Clemenceau, the French atheist, said, "Oh, Wilson, you talk like Jesus Christ!" I wonder what the story would be today if they had all "talked like Jesus Christ?" If they had opened with prayer? Twice in one generation we have seen that any other way than Christ's leads to bloodshed; that any other way destroys itself and civilization. Does Christ's way work? After the Boxer Rebellion China offered the U. S. 24 million dollars in indemnities. John Hay, then Secretary of State, refused the offer and sent it back to China, offering a complete forgiveness of the destruction to American property, etc. In return China used the money to educate their own youth in American universities and besides, became our faithful friend and ally. The spirit of Christ pays national dividends, when really tried.

(2) We failed because we became selfish: 3000 miles of ocean, complete independence because of our natural resources—so

why participate in the effort to help Europe settle her difficulties? So we did what the speechmakers told us to do—"Let the world go to the devil," but we did not discover we went the same direction! We would not participate in the League of Nations, it became a League of Notions instead. Selfishness is self-destructive, we learned in the school of experience—by paying very high tuition!

This time, let us determine to take Christ as the silent partner of every Peace Conference, to take an active part in helping our suffering brothers, and in seeing that forgiveness and restoration are given.

Close by quoting the poem, "We Are The Maimed," by W. B. France, which can be secured very easily from your school or public library.

NOTICE!

Sam Morris, "The Voice of Temperance," who has been broadcasting temperance talks over the Radio from Del Rio, Tex., for the past few years, is now broadcasting every morning at 6:30 Central War Time, over WHAS of Louisville, Ky. The station operates on 840 kilocycles, with 50,000 watts of power. Be sure to hear him.

BOOK REVIEWS

"How To Put Your Church School Across." Basil Miller. Zondervan. 106 pages. Cloth \$1.00; paper, 65c.

The author of the volume is the editor of "The Sunday School Digest" and writes with a vigorous pen. He knows his theme and "puts it over" in terms of modern salesmanship. The book is most readable and filled with many workable and helpful suggestions as to how to get your School going and keep it going,—the Grasp and the Grip,—to use his language. An excellent volume to review, chapter after chapter, in your Board of Christian Education meeting or Sunday School Council. "There are three pictures which every growing school portrays: The school on its feet, the school on its knees, the school sitting down. On its feet: the grasping, active, bustling program of scholar-getting. On its knees: the worship element, lofty-sentiment building through religious art as expressed in sacred hymns, Bible-reading, the quiet hush of silent worship. Sitting down: the teaching element." pp. 33-34. This excellent work will stimulate your Sunday school superintendent and teachers.—C. W. Grant.

"My Father's World." Merton S. Rice. Abingdon. 123 pages. \$1.75.

I picked up Dr. Rice's "My Father's World," one evening and I found this unusual volume so brilliantly written that I could not lay it down until I had read every word. He writes briefly about "His Father's World" concerning Rocks, Trees, Skies, Seas, Beauty, Law, Birds of the air, Fish of the water, Snakes in the Grass, Wind in the trees, Seeds in the soil, Bugs, and Clouds in the sky. Concerning Birds Dr. Rice writes: "The way of a bird in the air is a signature written across the sky, as sure as the signature of your own handwriting before an expert's eye. There are no counterfeits in their signatures either . . . We have a phrase which has been so long used as to be accepted in its implied meaning as descriptive of one of our commonest birds. Whoever first said, "as the crow flies" I do not know. Nor do I know whether he was trying to accuse or accredit the crow. The world, however, for long has made of the phrase the very pattern of directness and has thus attributed an undeserved compliment to one of the most wandering and meandering of all the birds. A crow will stop anywhere and turn in any direction in that evenly beating motion of his black wings. The trained eye can detect him as far as he can be seen. . . . The real straight line is drawn from horizon to horizon by the duck. He always impresses you with the idea that he is going somewhere." p. 43-44. Lovers of nature and lovers of God will feast on this book.—C. W. Grant.

BOOKS FOR BOYS AND GIRLS

DELIGHTFUL INTEREST-FILLED STORIES WITH A WHOLESOME CHRISTIAN ATMOSPHERE

BEAUTIFULLY PRINTED AND BOUND

- 1. THE SUGAR CREEK GANG Paul Hutchens
" . . . a rollicking boy story that any real, wide-awake boy will like, full of action and excitement, and all about the adventures and experiences of real, live boys." 60c
—Religious Telescope.
- 2. WE KILLED A BEAR. . . . Paul Hutchens
Here is a book that will keep any boy curled up in his chair. 60c
- 3. FURTHER ADVENTURES OF THE SUGAR CREEK GANG. . . . Paul Hutchens
Find out what happens when the "gang" gets caught in an unheated cabin during a blizzard. 60c
- 4. THE SUGAR CREEK GANG GOES CAMPING. . . . Paul Hutchens
The big blue lake and the spacious green forest provide ideal background for more thrilling adventures of this merry bunch of boys. 60c
- 5. THE SUGAR CREEK GANG IN CHICAGO Paul Hutchens
The boys find the sights in the big city exciting and full of interest. 60c
- 6. THE SUGAR CREEK GANG IN SCHOOL. Paul Hutchens
In adventure and play, and now in school these six boys still have plenty of fun. 60c
- 7. MYSTERY AT SUGAR CREEK Paul Hutchens
A coon hunt, a party at Old Man Paddler's cabin and a fugitive from justice all add to the mystery and adventure of this story. 60c
- 1. THE THREE BAERS. . . . Bertha B. Moore
"Children of 8 to 12 years will eagerly devour the story, while Christian parents will enjoy reading it to the small tots."—Sunday School Times. 60c
- 2. THE BAERS' CHRISTMAS Bertha B. Moore
The Christmas-time adventure of these lively triplets in the atmosphere of a Christian home. 60c
- 3. THE TRIPLETS IN BUSINESS. Bertha B. Moore
A candy stand, new friends and someone who needs help really give the youngsters something to do in this story. 60c
- 4. THE TRIPLETS GO SOUTH Bertha B. Moore
The Baer triplets are going to Florida to visit their Aunt Mary. Want to go along? 60c
- 5. THE TRIPLETS OVER J. O. Y. Bertha B. Moore
Read how they broadcast over station J O Y, got their pictures in the paper and entertained their summer visitors. 60c
- 6. THE TRIPLETS GO PLACES Bertha B. Moore.
Go with the Baer children on a boat ride with "Dad" and an airplane trip with a famous visitor. 60c
- 7. THE TRIPLETS SIGN UP Bertha B. Moore
With everyone else signing up for something, the triplets write up an agreement of their own and sign it when their parents make a day nursery of their home. 60c
- RUSTY Frank Vandenberg
Young people of early 'teen age will like this boy with the rusty hair who just didn't seem to fit into life. Then he found the Christian way. (Age 12-16). 60c
- AT THE LITTLE WHITE CABIN Marian Schoolland
Little Jack and his two pals, Bessie and Bonnie, have a lot of fun seeing God's handiwork in nature, using Grandpa Cook's garden as a hunting ground. 60c
- GEORGE OF THE PARSONAGE Susie McKinnon Millar
The red-haired minister's son brings a real Sunday School to the toughest gang of boys in the town. 60c
- THE HARRISON ROAD MYSTERY John Bechtel
Doreen Matthews, 12, of Hong Kong handled a mystery so well her daddy called her the "Ace Detective." (Age 12-16). 60c
- LITTLE FOLKS' LIFE OF JESUS Alice Spencer
A refreshing new life of Christ with the atmosphere of the Four Gospels well preserved in language suitable for children 6 to 10 years of age. Beautifully illustrated with 28 full-page pictures. 60c

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

SUNDAY SCHOOL LESSON

REV. O. C. MINGLEDORFF.

Lesson VI.—November 7, 1943.

Subject.—The Sacredness of Human Life.
—Exodus 20:13; Matt. 5:21-26, 38-45.

Topic.—Modern Sins Against Human Life.

Golden Text.—Whosoever hateth his brother is a murderer.—1 John 3:15.

Practical Truth.—God condemns murder and malice and carnal anger and requires instead good will toward all.

Time.—About 1491 B. C., and about 28 or 29 A. D.

Place.—Mt. Sinai, and a mountain in Galilee.

Introduction.—This is a time when the world, once more, needs to catch a vision of the sacredness of human life. Present day world conditions have made life so cheap it is scarcely worth the living in many parts of the world. As man drifts away from God he becomes so bestial that he seems to get a rare satisfaction out of the shedding of blood and the abuse of the human body. There could be no better examples than the atrocities of the first world war and the one through which we are now passing. The whole thing is direct opposition to the first verse of the lesson, "Thou shalt not kill."

The above paragraph is looking at the issue from the world standpoint. However, it must be remembered that the world is made up of individuals. It is the blood-thirsty individual wielding his blood-thirsty influence that has produced the present state of affairs. If the individual could be kept from such an attitude, the collective whole would likewise be kept.

It is this at which the law of Moses is aiming. The sixth commandment says, "Thou shalt not kill." This commandment is an attempt, on the part of God, through Moses, to impress upon the minds of the children of Israel, and through them upon the minds of the whole world, the sacredness of human life. The natural result of such an impression would be respect for life.

As time went on, after the commandments were given, the scribes and Pharisees grossly altered or misconstrued the law. With them it became "an eye for an eye, and a tooth for a tooth," not as the scriptures intended, but to their own liking. "An eye for an eye, and a tooth for a tooth," was the exacting law, as ministered by the magistrates, and was not to be used by every Tom, Dick and Harry who became offended. The sins against life were to be punished, but by the proper authorities.

When Christ saw the trend things had taken, he proceeded to put the proper interpretation, which was the fulfilling of the law, on the law. Life was to be held in high esteem. Death was not to be tolerated, unless it were a matter of necessity. Further than this, that in man which produced murder, whether the act were ever committed or not, was tantamount to murder, and

the same punishment would be meted out in the end.

Jesus did not stop here. He began at once to expound the real attitude that should be held by members of the kingdom toward their fellowmen. They were not even to speak disparagingly of one another, for such action was not without its penalty and danger. Still further, instead of hating an enemy they were to love him and pray for him. This still holds good today.

Such action on the part of the followers of Christ is not to be without its reward. It is on this principle that we become and remain the children of the heavenly Father.

Comments on the Lesson Text.

Exodus 20:13. Thou shalt not kill.—Man was, under no circumstances, to commit murder. He was not to seek revenge. Life was to be held as sacred.

Matt. 5:21. Ye have heard.—The law has been read in your hearing. The teachers have told you about it, though, you may not have read it yourself, as the common people did not read it. By them of old time.—"To them of old time." RV. They had been spoken to by God, even prior to the giving of the law, but specifically at that time, and also by the teachers thereafter. In danger of.—This expression is the same as "making oneself liable." The judgment.—This refers to the tribunal of seven men in the smaller areas, or the twenty-three in the larger.

22. Whosoever is angry.—Christ is speaking in contrast to what had been given to Moses. He is setting up a new standard. The words "without a cause" should not be translated here. At best they are but a faint marginal reading in some of the old manuscripts. The anger referred to is that which causes a man to do violence to his neighbor. For this, there is judgment. God looks at the motive of the heart and not at the act of the body. Raca.—This is a word of great contempt. It really means a shallow brain. Council.—The great Sanhedrin. They had no higher court. That is, the Jews. Thou fool.—This expression is similar to the former, but more strong. It carried the idea of being void of all good, even to the extent of rebellion against God. Hell fire.—The hell of fire.

23. Therefore.—Looking back on the consequences or evils of an angry spirit. Hath ought against thee.—Any of those things of which Christ had spoken in the previous verses. The sacrifice must not be made under offense.

24. Leave there thy gift.—Although the sacrifice has been made, let it remain on the altar as stayed or withheld until the wrongs can be righted.

25. Agree with thine adversary quickly.—See to it that those who hold debts against you are paid and satisfied before the matter has to be taken to court. Settle

REMEMBER ASBURY THEOLOGICAL SEMINARY IN YOUR WILL General.

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

Extra Large Type Old Folks Bible

It has the overlapping edges and the type is large and black, flexible binding, 6 x 9, No. 702

Price \$2.75
Pentecostal Publishing Company
Louisville 2 Kentucky.

Pinebrook Melodies

YOU WILL LIKE THEM

No. 1. Young People's Church of the Air Hymn Book	35c
No. 2. Pinebrook Choruses	35c
No. 3. New Pinebrook Songs	35c
No. 4. The King's Songs	35c
No. 5. Pinebrook Melodies	35c

Order of
PENTECOSTAL PUBLISHING CO.,
Box 774, Louisville 1 Kentucky.

out of court.

26. Till thou has paid the uttermost farthing.—Man must be reconciled to the law, as interpreted and enlarged by Christ, before his sacrifice can be accepted, and he escape judgment.

38. An eye for an eye.—This was the old legalistic law.

39. Resist not evil.—Do not retaliate for injuries done. Turn to him the other.—This is to be the inward attitude toward the offender. It was not necessarily to be a literal act.

40. Coat.—The coat was the lesser garment, and worn underneath. The cloak was the more expensive of the two, and was worn on the outside. The lesson was against contention, and in favor of peace.

41. Go with him twain.—This carried the same thought as the above.

42. Give to him that asketh.—Be benevolent in your dealings and relationships in life.

43. Love thy neighbor.—Since this was the commandment the inference was, "hate thine enemy."

44. Love your enemies.—Truly this is the climax in human relationships, and, yet, it is the least that a true child of God can afford to do. It is the spirit of the kingdom of God.

45. Children of your Father.—Likeness unto God, in Christ Jesus, is the goal set for all true followers of the Christ. That is what being children of the Father really

means. It is acting toward others as God himself would act. It is the spirit of love.

A CALL FOR DISCARDED METHODIST HYMNALS.

We would be pleased to receive discarded Methodist Hymnals for use in the Lord's work here at Intercession City Biblical College. If you have, or know of any, please write, or send them, to A. J. Smith, President, Intercession City, Fla.

Service Testament and Psalms

Khaki colored, leather binding, overlapping covers, gold edges, vest pocket size, presentation page, our President's commendation, with frontispiece, Jesus knocking at the door. Splendid new pronouncing type. No. 52\$1.00
 Same as above in blue leather, for the boy in Navy. No. 53\$1.00
 Same as above in white. No. 63\$1.00
 Khaki colored cloth Testament. No. ST1 ...25c
 Real Khaki Cloth Testament and Psalms, S T P.50c

PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

A WORD OF GREETING.

When Mark Twain was in England the rumor got out here in America that he was dead. When Mark Twain heard of it he wrote to a friend and said, "The account of my death has been greatly exaggerated." I wish to say the same thing about myself. While I was at Hollow Rock Camp this summer I took a severe case of flu, the worst I have had since 1918. I should have given up and gone home until I had time to recuperate; however I had made promises to other camps and I wanted to fill my engagements, if I could. I went to Sychar but was so weak that I could not continue with the meeting and had to go home. I had to cancel my engagement with the good people at the Portage Camp in Ohio. I regretted to do this, but it was the only thing I could do under the circumstances. I went home and stayed in bed for about two weeks and then resumed my work and have been going strong ever since. I helped with the meeting at High Point, N. C., then the First Methodist Church at Weaverville, N. C., and had one of the best meetings I have had in some time. Many of the people said it was the best in that church for twenty-five years. Truly God was with us.

For the past two weeks I have been with Dr. Warner P. Davis in Epworth Methodist Church, Lexington, and God has given us a gracious revival. Souls have been praying through and people have been getting saved, reclaimed, and sanctified in their homes. Dr. Davis says it is the best meeting they have had in the five years he has been here.

Since coming out to Kentucky I have been informed that it has been rumored that I have had a nervous break and that I am unable to do any work and have had to cancel all of my engagements for many months; in fact, some have thought I may never be able to preach again. I would like to set the minds of people at rest and let them know that I am well in body and happy in my soul. I have never felt better in my life

and am trying to push the battle for souls. I do appreciate the prayers of God's saints for my speedy recovery and want to assure them that God has answered prayer on my behalf. I covet an interest in the prayers of God's people that I may continue to keep well and be used of him.

Your brother in Christ,
John R. Church.

Rev. Wm. F. Beirnes, Shoals, Ind., will be the evangelist in the Primitive Holiness Church, corner S. Brown and Charles Sts., Lewistown, Pa., November 7th to 21st. Singing by local talent.—Francis H. Lishman, Pastor.

KENTUCKY BOY MAKES GOOD.

When Rev. G. P. Comer became pastor of First Methodist Church, Waco, Texas, almost seven years ago, the Old Mother Church had a debt of over \$40,000.00 and a debt on the parsonage home, 505 N. 23rd St. The congregation was discouraged and they felt that the debt could not be paid and people were leaving the church, going to other churches in the city. Bro. Comer, being evangelistic in his ministry, felt that what the church needed was a real spiritual revival, and he announced a revival to begin immediately after becoming pastor. A gracious revival was held with about seventy-five people being added to the church. This furnished new life for the congregation and a new day was born in the heart of the membership. Crowds began to flock to the church under the evangelistic ministry of Bro. Comer, and as the spiritual life was deepened in the members the material resources became available and the church began working on this heavy indebtedness, and on September 1, 1943, the debt was paid in full and there is not a cent of debt against any of the property of this historical old church. During Bro. Comer's seven years of ministry there have been 1375 new members added to the church and 529 dismissed, making a net gain of 846 in the membership.

First Methodist Church has taken her place in the city of Waco as one of the leading churches. They pay the second largest amount to World Service of any Methodist Church in the city and next to the largest salary, \$4500.00. The offering this past year to the Methodist Home was \$1025.00. They have a prayer meeting each week with an average attendance of 125. All finances have been paid in full for the year. The World Service was increased from \$750.00 to \$1200.000. There have been 158 new members added to the church this year. They raised \$354.00 for the Week of Dedication, the largest amount of any church in the Waco District. Bro. Comer started broadcasting his services about four years ago and has perhaps one of the largest radio audiences of any pastor in Texas. They are on the air one hour and forty-five minutes on Sunday and fifteen minutes each week day over Station WACO.

SOME BEST BOOKS

GOD RUNS MY BUSINESS

The story of R. G. LeTourneau, a great business man who has faith to move mountains. He give nine-tenths to the Lord. You will be greatly inspired by reading this wonderful book. **Price \$1.00.**

STREAMS IN THE DESERT,

By Mrs. Cowman.
 An inspiring, deeply spiritual compilation of daily readings and meditations. You will find the deep things of God. To tell you that more than 250,000 have been sold is sufficient recommendation. Beautifully printed and bound. 378 pages. **Price \$1.50**

BUD ROBINSON, A BROTHER BELOVED. By J. B. Chapman.

Story of the life and labors of this great man of God. The book is well illustrated with numerous pictures at various stages of his life. Cloth, 220 pages. **Price \$1.00**

ABUNDANT LIVING, by E. Stanley Jones.

A daily devotional reading. A comment and a prayer for each day in the year, handy pocket size. More than 100,000 sold in a short time. **Price \$1.00**

THE CHRISTIAN'S SECRET OF A HAPPY LIFE, by Hanna Whitall Smith.

More than a half million copies of this book have blessed the world and if you haven't read it you should get it and pass it along. It was while reading this book that Stanley Jones came into the fullness of the blessing of Christ. **Price \$1.25**

BONE OF HIS BONE, by F. J. Huegel.

This author shares with you some of the deep teachings that have come to him through the constant tutelage of the Holy Spirit. It deals with the Crucifixion of Self, Spirit Baptism, Satanic Power and Majesty, Spirit Discernment and Complete Victory of it by perfect freedom in Christ. It is one of the most moving books in its field. **Price \$1.00**

PILGRIM'S PROGRESS, by John Bunyan.

The famous Barnard edition. New large type edition. Next to the Bible, The Pilgrim's Progress has probably been more widely read than any other book in the English language. It has been translated into more than 70 languages. For over 250 years it has maintained its popularity with young and old alike, and with all shades of Christian belief. Over fifty illustrations in black and white and four in full colors—the famous drawings of Frederick Barnard. Bound in fine, durable cloth, with color inlay on cover and stamped in gold on back. **Price \$1.00**

IN HIS STEPS. By Charles M. Sheldon.

Over 20,000,000 copies sold. Complete, authorized edition. An unassuming volume, yet the book has in it that quality which stirs the souls of men and women, kindles their hearts with a new and purely spiritual flame. Just as timely as when it first came from the press. Bound in durable cloth, with an attractive design stamped in gold. **Price 60c**

PENTECOSTAL PUBLISHING COMPANY
 Louisville 2 Kentucky.

Bro. Comer has not only done a great work in the First Methodist Church in the city of Waco but in Texas during his ministry, as he holds six or seven revivals each year where he has seen great numbers converted and hundreds joined both the Methodist and Baptist churches.

First Church is at the top of the list from both spiritual and material standpoint, and is one of the greatest forces for righteousness in the entire city, and being located in a strategic place and with its present indebtedness wiped out, has wonderful possibilities for the future.

Earn \$1.00 Easily.

At the same time do good. Send us Two Dollars for 12 copies "My Travels in The Holy Land," by Bud Robinson, and sell for 25c each. If they fail to sell return to us in three weeks and get your money back. Pentecostal Publishing Co., Louisville, Ky.

EVANGELISTS' SLATES

- BALSMEIER, A. F. and LEONORA**
(Preacher and Singer, 309 W. 2nd St., Hutchinson, Kansas)
Allentown, Pa., October 26-November 7.
Warren, Pa., November 9-21.
- BERTOLET, R. G.**
(1349 Perkiomen Ave., Reading, Pa.)
Mardela Springs, Md., October 25-Nov. 7.
- BLACK, HARRY**
(5701 Monterey Rd., Los Angeles, Calif.)
Arcola, Ill., November 1-10.
East Peoria, Ill., November 11-21.
- BRASHER, J. L.**
(Attalla, Alabama)
Granite City, Ill., November 1-14.
- BRECHERSEN, MR. and MRS. LOREN**
(Song Evangelist, 35 Frederick St., Binghamton, New York)
Elkhart, Ind., October 31-November 14.
Allentown, Pa., November 2-Dec. 5.
- BRYANT, EARL BENTON**
(Song Evangelist, Carterville, Ill.)
Stewardson, Ill., October 11-31.
Brighton, Ill., November 1-14.
Makanda, Ill., November 25-28.
Hindsboro, Ill., November 29-Dec. 19.
- BURK, E. E.**
(Box 185, East Jordan, Mich.)
Harper, Kan., November 1-14.
Greenville, Ohio, November 21-Dec. 5.
- BURNEM, REV. and MRS. EDDIE**
(Gallipolis, Ohio)
Chillicothe, Ohio, November 1-14.
Belle, W. Va., November 16-28.
- BUSH, RAYMOND L.**
(P. O. Box 26, Sebring, Ohio)
Lake Ann, Mich., November 11-21.
- CALLIS, O. H.**
(605 Lexington Ave., Wilmore, Ky.)
Carbondale, Ill., November 7-21.
East St. Louis, Ill., November 22-Dec. 4.
- CARNES, B. G.**
(Wilmore, Ky.)
Summerfield, N. C., October 25-November 8.
Russell Springs, Ky., November 9-22.
Ft. Wayne, Ind., November 22-Dec. 5.
- CHASTAIN, E. C. and WIFE.**
(Evangelist, Musicians, Singers, Clay City, Ind.)
East Liverpool, O., October 24-Nov. 7.
Richwood, Ohio, November 8-21.
- CHURCH, JOHN R.**
(Rt. 4, Winston-Salem, N. C.)
Fostoria, Ohio, November 7-21.
Martinsville, Va., November 23-Dec. 5.
- COBB, DEE W.**
(Preacher, Song Evangelist, Y. P. Worker,
Box 36, Wilmore, Kentucky)
Kokomo, Ind., November 1-14.
Indianapolis, Ind., November 15-28.
- CROUSE, JOSEPH**
(Wilmore, Kentucky)
Milton, Ohio, November 7-21.
Elkhart, Ind., November 22-Dec. 5.
- DARNELL, LEO**
(Harrisburg, Illinois)
Stewardson, Ill., October 18-November 28.
Pinkstaff, Ill., November 29-Dec. 12.
- DAVIS, Wm. ELLIS.**
(Singer, preacher, accordionist, Sims, Ill.)
Carterville, Ill., October 31-November 14.
- DENTON, JOE**
(1109 Lexington Ave., Akron, Ohio)
Monroe, Mich., October 31-November 14.
Orangeville, Ill., November 17-28.
- DOERNER, FRANK, JR.,**
(Gospel Singer, Norris City, Ill.)
Crossville, Ill., November 1-14.
Norris City, Ill., November 15-28.
- DUNKUM, W. B.**
(1353 Hemlock St., Louisville, Ky.)
Clover, S. C., November 7-21.
- EDWARDS, L. T.**
(Scott City, Kan.)
Colorado Springs, Colo., October 17-31.
- FERGUSON, DWIGHT H.**
(Cardington, Ohio)
Detroit, Mich., October 31-November 14.
Philadelphia, Pa., November 21-Dec. 5.
- GADDIS-MOSER EVANGELISTIC PARTY**
(Winona Lake, Indiana)
Chillicothe, Ohio, October 26-November 7.
Columbus, Ohio, November 8-21.
Fairmount, W. Va., November 23-Dec. 15.
- GROCE, J. W.**
(Box 1888, High Point, N. C.)
Raymond, Ohio, October 24-November 7.
- HAMES, J. M.**
(Greer, S. C.)
Meadville, Pa., October 18-November 7.
Morgantown, W. Va., November 8-28.
- HICKS, LAWRENCE B.**
(Pelham, Tenn.)
Nashville, Tenn., October 10-31.
- HOBBS, E. O.**
(Westfield, Illinois)
Belgrade, Mo., October 17-November 7.
- HODGIN, G. ARNOLD**
(Wilmore, Ky.)
- HOWARD, FIELDING T.**
(321 Commonwealth Ave., Erlanger, Ky.)
Carthage, Tenn., October 31-November 14.
Port Royal, Ky., November 15-28.
- HUGHES, GUTHRIE**
(Shirley, Ind.)
Indianapolis, Ind., October 31-November 14.
Morristown, Ind., November 15-28.
Andersonville, Ind., November 29-Dec. 12.
- JONES, CARROLL**
(Rushville, Indiana)
Marion, Va., October 24-November 7.
Open date—November 7.
- JOHNSON, ANDREW**
(Wilmore, Kentucky)
- KELLER, J. ORVAN AND WIFE.**
(Evangelists, Singers With Electric Hawaiian
Guitar, Logan, Kansas)
Dublin, Ind., October 24-November 7.
- KENDALL, J. B.**
(116 Forest Ave., Lexington, Ky.)
Page, N. D., October 24-November 7.
- KENNEDY, ROBERT J.**
(Preacher and Singer, P.O. Box 171, Dallas, Tex.)
Smithton, Mo., October 31-November 14.
- LINCICOME, F.**
(412 Jefferson St., Gary, Ind.)
Detroit, Mich., October 24-November 7.
Owosso, Mich., November 8-21.
Rockford, Ill., November 22-Dec. 5.
- MCDONALD, H. W.**
(4315 Hardwick St., Cleveland, Tenn.)
Lewiston, Ill., October 24-November 7.
- McGHIE, ANNA E.**
(215 S. Rock St., Centralia, Wash.)
Kingman, Ariz., November 17-25.
- MILBY, E. CLAY**
(310 "A" St., N. W., Bentonville, Ark.)
Carbondale, Ill., November 2-21.
East St. Louis, Ill., November 22-Dec. 5.
- MILLER, JAMES**
(Rt. 17, Box 630, Indianapolis, Ind.)
Wilmingon, N. Y., November 7-21.
Punxsutawney, Pa., November 22-Dec. 5.
- MULLET, W. L.**
(Walhonding, Ohio)
Saginaw, Mich., October 25-November 7.
- OVERLEY, E. R.**
(848 Angliana Ave., Lexington, Ky.)
Wichita, Kan., October 31-November 14.
Wichita, Kan., November 15-Dec. 12.
- PAPPAS, PAUL JOHN**
(R. R. Tarpon Springs, Fla.)
Columbia, S. C., October 26-November 7.
Covington, Ky., November 7-21.
Columbus, Ohio, November 28-Dec. 4.
- PARKER, J. B.**
(415 No. Lexington Ave., Wilmore, Ky.)
Madison, Ill., October 31-November 14.
Bluffton, Ind., November 15-28.
Cynthiana, Ky., November 29-Dec. 12.
- PAUL, JOHN**
(P. O. Box 1136, Muncie, Ind.)
Intervals, Asbury Seminary, Wilmore, Ky.
- PHILPOT, J. H.**
(411 Jefferson St., Fredonia, Kan.)
Oshkosh, Neb., November 1-14.
Fowler, Kan., November 22-Dec. 5.
- PHILLIPS, GARNET H.**
(Box 215, Mt. Erie, Ill.)
Fairfield, Ill., November 1-14.

Red Letter Zipper Bible

Large black pronouncing type, references, chapter numbers in figures, words of Christ in red in New Testament and all the prophecies referring to Christ in the Old Testament marked with a star, beautiful morocotal binding with zipper. Size 6 x 8 1/4 inch thick. No. 205Z.
Our special price postpaid \$2.50

Pentecostal Publishing Company
Louisville 2 Kentucky.

Indexed Bible \$1.25

Neat in size, good print, flexible, overlapping edges, morocotal binding. A very unusual value. No. 210
Special Price \$1.25

Pentecostal Publishing Company
Louisville 2 Kentucky.

QUINN, IMOGENE
(909 No. Tuxedo St., Indianapolis, Ind.)
Howell, Mich., October 18-31.
Decker, Mich., November 2-14.
Decker, Mich., November 15-28.

RICHARDSON, M. H.
(800 N. Lexington Ave., Wilmore, Ky.)
Washington, Ky., October 25-November 14.
Duncansville, Ohio, November 15-28.

RIDOUT, G. W.
(152 E. Pine St., Andover, N. J.)
Pueblo, Colo., October 17-November 7.
Indianapolis, Ind., November 10-12.
Paducah, Ky., November 25-Dec. 5.

SHANK, R. A. AND MRS.
(Box 377, Vicksburg, Mich.)
Battle Creek, Mich., October 24-November 7.
Arcanum, Ohio, November 21-Dec. 5.

SPENCER, H. H. and MARGARET
(1718 Ripley, Dallas, Texas)
Poteau, Okla., October 27-November 7.

TALBERT, GEORGE H.
(1005 East 4th Ave., Mitchell, S. D.)
Hominy, Okla., November 7-21.
Carthage, S. D., November 23-Dec. 5.

TERRY, T. L.
(Roachdale, Indiana)
Modoc, Ind., November 7-21.
Royal Center, Ind., November 26-Dec. 12.

THOMAS, REV. and MRS. ERNEST
(Artist, Evangelist, Singers and Musicians,
Utica, Michigan)
Williamson, W. Va., November 7-21.
Milford, Dela., November 23-Dec. 5.

WATERS, JAMES
(Song Evangelist, Tucker, Ga.)
Wichita, Kan., October 31-November 12.
Atlanta, Ga., November 14-21.
Martinsville, Va., November 22-Dec. 5.

WEST, ELVIN AND EDNA
(202 Pennsylvania Ave., Athens, Pa.)
Open dates.
Binghamton, N. Y., October 17-31.

WILLIAMS, H. GILBERT.
(112 Homestead Ave., Collingswood, N. J.)
Corinth, N. Y., October 12-24.
Westmont, N. J., October 31-November 14.
Norfolk, N. Y., November 16-28.
Cattaraugus, N. Y., November 29-Dec. 12.

WILLIAMS, L. E.
(Wilmore, Kentucky)
Reese, Mich., October 31-November 15.
Open dates.

WILSON, D. E.
(General Evangelist, 38 Frederick St., Binghamton, New York)
Grand Rapids, Mich., October 31-Nov. 14.
Allentown, Pa., November 21-December 4.

SELL NOW!

Our Christmas Cards are now ready. Drop us a card if you want description and prices. They are beautiful and they are being sold now. Pentecostal Publishing Co., Louisville 2 Kentucky.

CALLED HOME

QUIGGINS.

Mr. Herbie Ernest Quiggins, better known as "Uncle Buddie," was born February 22, 1887, and departed this life on August 12, 1943. He was born and reared near Hudson, Ky. For thirteen years prior to coming to Elizabethtown, he operated a general store at Hardin Springs, Ky. He had lived in Elizabethtown for ten years and was a member of the police force for seven years. He was fearless and honest in dealing with wrong and ever ready to do his duty.

He gave his heart to God under the ministry of Rev. J. E. Hughes in 1920. He lived what he professed. He was a man of quiet manner, steadfast and dependable. All who knew him loved and respected him. He was a member of the Methodist Church.

On July 6, 1908, he was married to Miss Hattie Tuttle, who survives him. He is also survived by five brothers and two sisters.

His funeral was conducted by Rev. C. L. Oden and Rev. E. W. Weldon. Burial was in Elizabethtown Cemetery.

Farewell "Uncle Buddie,"

We will see you no more
In this world of sin and sorrow,
As we labor here below.

For you have gone to Heaven,
To meet your Savior there;
And await your loved ones
In that land so bright and fair.

The parting here is painful,
Our hearts are sad and lone,
But we are trusting Jesus
Who for our sins did atone.

Farewell for just a little while,
For soon life will be o'er;
Then we'll meet you once again
On that bright Eternal shore.

Mrs. C. F. Long.

LARKIN.

Mrs. Ester Larkin was born September 23, 1874, at Berkley Springs, W. Va., and died September 9, 1943, in Lexington, Ky. She was saved at the age of twenty-three and united with the M. E. Church, South. In the year 1898, while visiting her brother, Rev. H. T. Heironimus, Methodist preacher in West Virginia Conference, she was gloriously sanctified. From that time she lived a consistent Christian life.

In November, 1920, she was united in holy wedlock to Mr. J. C. Larkin, Lexington, Ky., where they lived happily together till her translation. Soon after their marriage she united with the First Church of the Nazarene, Lexington, Ky., with her husband. She was a consistent member, occupying a place on the official board most of the time. She taught the adult Bible Class for about twenty years. She is survived by her husband, two sisters and two brothers. Funeral services were held in First Nazarene Church, D. S. Somerville officiating at the interment in Lexington cemetery.

D. S. Somerville.

PRAYER REQUESTS

A mother requests prayer for her children who have been ill some time.

E. G. H.: "Please to pray that I might receive the baptism of the Holy Spirit, that

my body might be healed, and an unspoken request granted."

Please to pray for a brother in the armed forces, that the Lord may keep him and save his soul.

Pray for a brother who has been in the ministry for forty years, who has an incurable disease that the Lord may undertake for him.

E. J. M.: "I am a soldier in the army and ask prayer that I may withstand the temptations that surround me on every hand."

F. G. L.: "Pray the Lord to lead me in the way he would have me go. I am perplexed as to what I should do."

Please to pray for a niece that she may be healed of heart trouble.

C. F.: "Pray that I may get back to God and have a satisfactory religious experience."

FOOD FOR THOUGHT.

E. O. Allen, Evangelist.

Truth Slightly Mixed:

Bishop Darst tells of an old Negro just after the Civil War who mixed up his Bible in this unusual way:

"And lo, the Queen of Sheba, she went down into Jerusalem from Jericho a-settin' on a mule; an' behole de mule flung her, an' she fell among thieves, but dey passed by on the other side. By an' by she come to herself an' got again on the mule's back, an' she seed dem a-comin' frum afur off, an' five of dem wuz wise an' five wuz foolish, an' dey come forth ter meet her wid palm-leaf fans, cryin' 'Great is Sussanneh uf de Ephesians!;' An' dey waved dem palm-leaf fans in dat mule's face. An' as she rode down de street, she looks up into de second-story window an' cried out, 'Fling down Jezebel!' An' de answer come back, 'We ain't gwine ter fling her down!' An' she said unto dem the secon' time, 'Fling down Jezebel!' An' de answer come back, 'We ain't gwine ter fling down no Jezebel;' 'Fling down Jezebel!' And dey changed dere minds, an' flung her down seventy times seven, an' she busted into pieces, which could not be numbered for de multitude thereof; an' dere was a great weepin' an' wailin' an' snatchin' out uv teeth; an' dey picked up of her fragments twelve basketfuls, five loaves an' two small fishes. An' I say unto you, brederen, in de day of judgment whose wife am Jezebel gwine ter be?—Exchange.

IF WE LOSE THIS STRUGGLE

We shall not lose it because—

Of the strength of our foes,—for we are stronger than they, in man power and force of arms.

Of the resources of our foes,—for we have more upon which to draw than they, in wealth, food, raw materials, etc.

Of the wisdom and military strategy of our foes,—for they do not surpass us in these qualities.

Of a lack of leaders,—for we have them.

Of the time element, which for awhile was on the side of the foe, but now is a waning factor because of our rapidity of production, and our actual prosecution of the war, with our allies, after a strategic military plan.

Of espionage and sabotage from within,—for our own secret service could combat that.

Of a mistaken political idealism,—for we believe that democracy is bigger and better than Naziism.

But we shall lose it because—

Of weakness and disease within the heart of the nation, and within the hearts of its citizens.

Of moral and spiritual rottenness at life's significant center, the soul.

Of the grave possibility that we are not good enough to win it and to merit peace.

We have forgotten God, failing to give him proper place in our thinking, plans and lives.

We fail to have genuine revivals of religion, to heal the sin-hurt of our people, allowing religion to sink into cold formality and meaningless ceremony, or go up into fever heat and destroy itself.

We shall have hated, instead of loved, our "theoretical" enemies.

America, awake! Or thy doom is sealed.

Henry F. Pollock.

Small Red Letter Bible.

Size 5x7 $\frac{1}{4}$ x1 in. thick, beautiful flexible cover, overlapping edges, stamped in gold, good type, words of Christ in red, helps: Great Periods of Bible History, Prophecies and Prophecies Fulfilled, Answered Prayers, Aid for Social and Private Prayer, Warnings and Promises of our Lord. Selected chapters for special occasions. Harmony of the Gospels, and maps.

Price \$1.25.

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

Write a Card Today

Saying, "Send me your descriptive price list of your 74 different styles of Bibles and Testaments." Also your description of New Everyday Greeting Cards.

Address Herald Office, Box 774, Louisville 1 Ky.

White Bible Gift For Girls.

This beautiful White Bible bound in imitation leather, white washable binding, overlapping edges, stamped in gold, gold edges, silk headband, colored frontispiece for presentation. Seven pages illustrations, neat in size. Price \$1.00. Address Herald Office, Box 774, Louisville 1 Ky.

Songs For Special Singers.

Title.	
Favorite Radio Songs and Poems	\$.60
Inspiring Gospel Solos and Duets	.60
Lillenas' Ladies Voices	.60
Lillenas' Sacred Trios	.60
Lillenas' Solos and Duets—No. 1.	.60
Lillenas' Solos and Duets—No. 2.	.60
Lillenas' Songs for Low Voices	.60
New Sacred Solos and Duets	.60
Sacred Trios for Women	.60
Songs That Are Different—Combined	.60
Special Sacred Songs—No. 2.	.60
Special Sacred Songs—No. 3.	.60
Special Songs for Special Occasions	.60
Lillenas' Songs for Men	.75
Sacred Transcriptions for the Piano	.75

PENTECOSTAL PUBLISHING COMPANY
Louisville 2 Kentucky.

TAKING ADVANTAGE OF DISTRESS.

(Continued from page 5)

men, and yet, were bound together with a strong bond of patriotic love and a Constitution which, in their minds, had a sacredness next to that of the Bible; and so, as individuals, every man was a monarch in his own little realm, every man was a link in the vast chain that bound the States and people together in a splendid union that was a challenge to the whole world, the admiration of all people, and brought to our shores, not only hundreds of thousands, but millions of people who sought the freedom and opportunities offered to men in this great Republic.


We are now in a period of crisis. The danger is that designing politicians, in this time of distress, will take advantage of the people, encroach upon their liberties, and rob them of their freedom they have enjoyed since our resolute forefathers gave their blood to purchase that which has been dearer to our people than life itself.

There are times of emergency, national crisis, depression and distress, when every one must be willing to make sacrifices, surrender advantages and do their utmost to meet economic conditions that threaten the prosperity and welfare of the people. At the same time, as we struggle in a flood of difficulties, we shall do well to watch with care, the individual or combinations of individuals or groups, who would take advantage of a time of distress, rob the people of their liberties and bind them in subserviency or political slavery, so that our heritage received from our patriotic ancestors be taken from us for a mess of pottage, which is directly devoured and we are left, like Esau, to weep over our folly, finding no place for repentance, or the rescue of those precious liberties which we have surrendered without adequate recompense.

ALCOHOL CREATES MANPOWER SHORTAGE.

"Stop the manufacture and sale of alcoholic beverages for the duration and it will not be necessary to recruit married women for work in munitions and armament factories," declared Dr. J. Raymond Schmidt, General Superintendent of the National Civic League, located at 1311 G. Street, Northwest, Washington, D. C., when shown the release of the War Manpower Commission setting forth the need of 1,300,000 new workers on war jobs by July 1, 1944, half of whom are expected to be women not now employed outside of their homes. In amplifying his views on the manpower situation, Dr. Schmidt went on to say:

Concordance Bible WITH ZIPPER FASTENER



THIS handy-size, light-weight, Concordance Bible is only 1 1/4" thick, yet it contains many useful aids to study. Students and teachers alike will appreciate its quality, appearance, completeness, and convenient slide fastener which closes the covers readily, retains notes, and makes its own carrying case. Among the many useful features of this Bible are the following:

- Page size 4 1/2" x 6 1/2"
- Weight only 29 ounces
- Printed on strong Bible Paper
- Genuine Leather Binding
- Self-pronouncing Text
- Readable black-face type
- Hand-burnished gold page edges
- 60,000 center column references
- Complete up-to-date Concordance
- 13 color maps

SPECIAL OFFER \$5.00
A Remarkable Value

523 SOUTH FIRST STREET
LOUISVILLE, KENTUCKY

"There is even some talk of drafting women for war work. This suggestion appears rather far-fetched in view of the statement in the Christian Herald of May, 1943, that 'more than a million men and women are employed by the liquor business,' who should be immediately transferred to other lines of work essential to the war effort.

"Too many mothers already have been taken from their homes and families for employment in factories. Many children thus deprived of parental supervision are in danger of slipping into lives of crime and vice—a real danger if we are to believe recent statements by J. Edgar Hoover, chief F.B.I. agent.

"These mothers would not be needed in industry today, but for the way the brewers and distillers have been unfitting their patrons for useful labor during the past ten years since repeal of the Eighteenth Amendment. What I have in mind has been far more clearly stated by Dr. Thomas J. Meyers, President of the American College of Neuropsychiatrists, in these challenging words:

"At a time when everyone is expected to work or fight, chronic alcoholism is sending at least one million Americans to the scrap-heap with 50,000 new alcoholics being added each year."

"A few of the million or more derelicts who have been a burden upon society for

White Bible

Small, neat in size, good readable type, the binding is washable, has overlapping edges. No. 606
Price **\$1.00**

White Testament

Vest Pocket size, washable and a beautiful little book **75c**

Same with the Psalms at 90c.

Pentecostal Publishing Company
Louisville 2 Kentucky.

the past ten years have been reclaimed from their body and soul destroying drunkenness. They are banded together in a new temperance crusade 'called 'Alcoholics Anonymous.' Their unselfish labors in striving to save others for a more useful life have won the praise of all lovers of humanity. Although we rejoice over the reclamation of 10,000 alcoholics, we see no hope of reducing the loss of manpower resulting from the drink habit while America remains in partnership with the liquor traffic."

Blessed are they who live neighborly, for they shall have good neighbors.