

THE ORDER OF EVENTS IN THE CLOSE OF THIS AGE

HARRY SHEPHERD

In order to comprehend and understand better the order of events in the close of this age, it is well to ascertain as a starting point where we are now religiously. We are now in the last of the seven periods of the church's journey across the Gospel age—that is, the Laodicean. In this period we have progressed far into the final great Apostasy or falling away which was to come according to 2 Thessalonians, chapter 2, verse 3 just prior to our blessed Lord's personal return to earth. We have been ensnared and led into this Apostasy by the same Nation, which, under Martin Luther led the way out of the darkness and corruption of Roman Catholicism in the beginning of the modern age—namely, Germany. After having rekindled the lamp of Evangelical Christianity, she, as it were, put her light under the bushel of "materialistic philosophies and theologes" and plunged down the toboggan slide of Apostasy to spiritual decadence and death, dragging those with her who imbibed and accepted her university teachings. Let us get our bearings politically and dispensationally.

In a political and dispensational sense we are in the time Jesus spoke of in Matthew 24:8 as "the beginning of sorrows," or, as Dr. Godbey puts it, "the beginning of travails," that is, birth pangs of the next dispensation—the Millennium—and possibly nearer its birth than we may think. We may be in the transition period between this and the next age; we are politically approaching, at least, a fuller understanding of the meaning of the ten toes of Daniel's 2nd chapter, obedient heart and an up-looking faith, ready to be translated in the last time. With these bearings ascertained, let us turn to the composition of the church and the first event which will lead to a religious change—probably much overlooked. In the beginning of this age the church was almost entirely Jewish. Now, in the end of the dispensation the church is mainly Gentile. In other words, we Gentiles the wild olive branches, have long ago been grafted into and taken the place in the main of the natural olive branches in God's good olive tree. According to Romans, chapter 11, verses 24-25 and other scriptures, the wild olive branches will finally be removed, and the natural branches, Israel, grafted in again. The event which accompanies this removal of the old olive, Gentile branches, and the re-grafting of the natural Israelitic branches is the catching away of the true church, called the fullness of the Gentiles, Rom. 11:25. This is the next event in the order of events in the close of this age. This first event will lead to a religious change mentioned in the 9th chapter of Daniel and pictured in the 12th chapter of Revelation.

This religious change will be the inauguration of the seven years of Jewish history yet to be enacted before Jesus returns to earth and commonly called the 70th week of Daniel. This change will also naturally include the regrafting of Israel. In order for the natural branches to be grafted back into the good olive tree, the wild Gentile branches, the church, must be removed by the Rapture. Then the old Mosaic worship in a rebuilt temple in Jerusalem will be resumed, and the sun-clad woman of Revelation will appear. The scriptures use women to represent the cause of God in the earth. We suggest a woman as the New Testament term for the church. In the light of this typology, the sun-clad woman with a crown of twelve stars is not the church, but re-grafted Israel in the Tribulation—the Raptured church seen in Revelation, chapter four, already being with her Lord.

The man-child whom this woman brings forth and who are translated in the midst of the seven years of unfulfilled Jewish history are partly Jews and partly Gentiles believing in the grace in the Tribulation and saved by

grace like Abraham's salvation before the Law. The woman of the sun-clad woman's seed mentioned in the 17th verse of chapter 12 are Jews under the old Jewish ritualism in connection with the rebuilt temple in these last seven years of their history, looking for Jesus to come in their Messiah. Hence, this woman is Israel the church does not go into the Tribulation. This inauguration of the last seven years of Jewish history is then the second event in the order of events in the close of this age. This will be followed by those events recorded mainly in the Book of Revelation which will constitute the Great Tribulation.

In order to evict the devil and his crowd from the earth and restore the saints their lost inheritance so that Jesus and the church will rule the earth in the Millennium, Christ as the glorious King of the Universe through will inaugurate the events of the seven Seal Judgments. These are the seven Trumpet Judgments will divide out into the events of seven seals of the 7th Age. We shall now try to give some discussion of those coming events beginning at the 6th chapter of Revelation.

The event of the first Seal Judgment will open the way for the church to pass the open manifestation of the man of sin, the Antichrist. (Study of different scriptures (Daniel, chapters 7 and 8 and Revelation, chapter 13) it seems that he will come forth in the end in a time of the heaval and commotion such as we are in now and bring forth a political brief period of peace and prosperity by which he will fool the people. Before they have not received the truth of the Gospel God will make the seal set them strong delusion through this false-Christ and give them over to be led a lie by this patched-up truce and other things in order that they might be damned. This event occupies the earlier part of the Tribulation.

The second Seal Judgment will bring universal war and probable blood internal commotions within the nations at war with each other. At the judgment from God to believe it will exceed anything which we have seen as yet.

The Third Seal is somewhat a natural outgrowth of the second. In the Third Seal will come the earth's greatest famine. In it the daily laboring will be able to earn barely enough for his own subsistence with little or nothing left for his other needs or those of his family. Someone has figured the price of barley and wheat under these famine conditions and recorded it. The price of barley at \$16.75 per bushel and wheat at \$50.25. In April of 1918 wheat was about \$1.30 (\$1.29) per bushel. A cheaper grade of flour was \$1.00 for a 24-lb. sack, high grade flour was about \$1.00 or more per sack. This bag of flour figured at these famine prices would cost about \$32.69 and the higher quality would be higher still. A 24-lb. sack will make 28 or 30 loaves of bread. At this price a 1 1/4 lb. loaf would cost about \$1.09. As oil and wine are not apparently affected under this famine and with the rich probably having both, this may be the time for another event in the close of this age, i. e., the final struggle between capital and labor as recorded in the 11th chapter of the book of James. With such undemourishment the next seal judgment could be expected to follow—namely, pestilence.

Under this Fourth Seal Judgment destroying pestilence will stalk through the world abetted and increased by death through war, hunger and the wild beasts of the earth. The Bible gives us the tremendous toll of one-fourth the population. This would be death for every fourth person. If we are understand by the fourth part of the earth its whole population then this would mean about 400 million or more of people would meet death under this awful judgment.

The fifth Seal Judgment with its terrible persecution and martyrdom under the Antichrist, whom no known Christians life will be safe except given special protection of God will be followed by the event of the sixth Seal Judgment with its terrifying lightning and convulsion of earth and sky

blood for washing, with blood for cooking and with blood for every use to which water is put. The fourth Vial poured upon the sun to intensify its rays will devastate the earth with sore and dead bodies, with ruined crops, burned homes, and prostrations unprecedented in mankind's history. The fifth Vial will fill the Antichrist's kingdom with a supernatural darkness and blackout which man can not lift neither by night nor by day and men will taste, likely in despair, of a darkness like unto that outer darkness for which they are headed and doomed in the world to come. Before proceeding further we would like to pause long enough to call your attention somewhat to the effect of these judgments in the earth.

In Isaiah, chapter 26, verse 9, are recorded these words: "When His (God's) judgments are in the earth, the inhabitants of the world will learn righteousness." The seventh chapter and the 14th of Revelation verify this quotation from Isaiah. In each are seen the events and finished product of a gracious revival in my judgment the greatest revival since Pentecost and occurring in the Tribulation is seen in chapter seven. Oh God, send us one out of this war before it's over. Amen! Now let us resume the consideration of events where we left off above.

The sixth Vial of wrath of God will dry up the formidable barrier, the Euphrates river, to help pave the way for, and to, earth's last mighty battle-field in the close of this age. Not only will this event of drying up this mighty river occur but God will send probably the strongest delusion to the nations which they have ever had. Revelation, chapter 16, verses 13 and 14, says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the False Prophet. For they are the spirits of devils (demons R. V.) working miracles, which go forth unto the kings of the earth and of the whole world. (Greek inhabited earth) to gather them to the battle of that great day of God Almighty." Here we have God letting demons, fallen angels from the world of outer darkness and hell, whisper to and prevail upon the minds of the rulers of the inhabited earth to combine their forces and resources with the Antichrist in the last siege of Jerusalem and in the last opposition against God's Son this side of the Millennium, both of which will end in the battle of Armageddon, verse 16. Let us now turn to the present world situation and Ezekiel, chapter 39, to get a better understanding of the events of this final battle.

According to generally accepted interpretations Gomer and Gog and Magog of these two chapters are Germany (Gomer) and Russia. If I read these chapters correctly Russia is the leading power of the two with Germany as a subordinate ally! Then it seems to me that Germany or Gomer must be beaten down to a lesser position than at present because during the past year she has been too strong for Russia to be the leading nation of the two. Consequently I believe Germany will eventually be defeated and probably be divided into two major parts to pave the way for her position at Armageddon. Another reason for Germany's and Russia's presence at Armageddon may grow out of this present struggle.

In Bible lands and especially in the Dead Sea are the necessities of modern mechanized warfare, almost priceless to nations using such. We refer to oil and chemicals. Each day of the present conflict will tend to deplete these necessary supplies. Who knows but by the time the decisive stage in this present struggle shall have been reached that there will be great need for these chemicals of the Dead Sea? May not these chemicals and oil be the spoil or part of it at least, that Germany and Russia as allies are after in Ezekiel 38-13 and be one of the reasons the demons mentioned above will offer as a bait to these two nations to help lure them to Armageddon? We shall now return to the final events with which this age will close.

The final events at the close of this age take place in the main, at the battle of Armageddon. The Antichrist, as Generalissimo, has planned his headquarters between the Mediterranean and Dead Seas, possibly on the Mount

of Olives east of Jerusalem (Ezekiel 12:36-45). His vast army is positioned along a 200-mile buffer line from Armageddon (Revelation 16:16) in Southwestern Galilee and Jerusalem on the east by the valley of Jehoshaphat, Bozrah in Edom, through Mt. Zion, Jerusalem, is under siege according to Zechariah 14:2. In the names of all the nations including Germany and Russia it falls! It surrounds to the shores of the nations; "The horses are rifled, the daughters of Abraham are ravished and half of the inhabitants are captive. This is the suffering. This is the winepress of Revelation 14:20 and the armies of the nations use this grapes in the wine vats. Then come the event of the seventh Vial of wrath, God's mightiest and most awful blow against Satan-possessed world.

This Vial is poured out from the air, our most universal opponent, possibly affecting in some measure every human being upon earth. Then the power out of this Vial again enters in the office of the Lion of the tribe of Judah mounts His spotted white horse as seen in Revelation, chapter 19, verses 11-14. His newly wedded bride to meet him (Zechariah 14:5, Jude 14 and Revelation 19:14) and invest them with the Mantle of Olives on the east of Jerusalem. His thousand halcyon, following feet touch the mount. It then ascends from east to west. Part of the mountain moves north and half of south, making a very great valley wider such an earthquake as was never known before. The great Jerusalem is divided into three parts. Rome, Berlin, London, New York, Chicago and other cities of the nations fall with their statues and monuments. Great Babylon, whether it is a rebuilt, commercial city of Babylon or whether it is a ruin materialistic, infidel idolatrous civilization of the end of time is shattered to pieces and finally destroyed. The configuration of the world of time is changed, for every island, Iceland, Ireland, the Azores, etc. are away. The Alps, the Andes, the Alleghenies, the Rockies, the Himalayas, mountains, etc., toppled down, and were not four Multitudes of lives are but no longer. Then the Bridal party proceeds from Olivet to Bozrah in Judah.

At this point, my eye and imagination according to Isaiah 63:1-4 that the Bridegroom halts the bridal procession, darts north and enters on foot the winepress mentioned above and tramples it all alone for 200 miles along the battle line from Bozrah to Antioch in the vicinity of Mount Carmel, drying His garments with the blood of His enemies. He adds to the awful destruction of toppling buildings and disappearing islands and mountains. The stone of Daniel 2:45 "cast out of the mountain without hands" smites. The heavens let go their combat and lightning of a ton's weight were hurt upon the united armies of the Antichrist in the winepress. The Altic tale weighed 56 pounds and a seven talent about 102 pounds. Blocks of brick from probably 56 to 102 pounds from the Philo's heavenly artillery beat down and batter down along with the terrific earthquake, the multitudes in those armies and demonic hordes and armies of men along that 200 mile till blood came out of their whorls (with the Bible says, the horse-bridle from Armageddon to Bozrah (Revelation 19:20). Those that escape the winepress scene will be slain by the Lord Jesus Christ Himself and their bodies along with the bodies of those slain by the earthquake and hail will be given to the fowls of the heavens for a great supper. The Antichrist and the False Prophet were cast alive, probably in their resurrection bodies, into the fire hell—the lake of fire and brimstone on the first inhabitants, by the power of our wonderful Christ. The devil was then chained for the Millennium.

With these events, including the destruction of apostate religions, will this age close. I want to be adding one of these Bridal party horses with these last events come. Don't you? Amen!

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Pilgrim Frankfort College and Its Value

Dear mothers and fathers of our district, let the Lord Jesus reveal to you the value of Frankfort Pilgrim College which was opened by faith in 1939. He, the Omniscient and the Omnipotent One, knoweth the attitude of your heart and also the interest you are showing toward His work. Will you let Him work in and through you that His will may have complete right-of-way?

To do this, we must first fully realize the responsibility of giving our youth of today a guarded Christian education. The great question is "Where will our church of tomorrow be, if you and I fail?" Stop! Consider the place and the privilege that we have where a Christian education is offered. Where heights and depths in spirituality can be obtained. No doubt somewhere out there in the future there will be sceptics and higher critics that they shall meet. It will take a stable experience in the Lord for them to come out victorious. That is what Frankfort College offers them.

Would you not lend a helping hand if it were your boy or girl who had nearly been led astray by

the teachings of modernism and evolution? Would you not then see the need of Christian training? Your untiring struggle then would be to turn them back to the faith of our fathers. By the grace of God let us in every possible way do our part to save them from misleadings and downfall, by placing them in a sheltered place undergirded by the prayers of a godly president and faculty.

The School's values are numberless. Being a former student I can say this. One of the greatest and most important is the learning of how to serve God better. Becoming settled, unmoveable, steadfast, and deepened in Him. Thus the evil forces of this world, that come so rapidly shall not lead us to compromise. Thanks be unto God!

You may ask the question, Are you free from trials in Bible School? No. There are many testings and temptings, but we courageously press on through the battles, and with never failing Grace. Frankfort Pilgrim College, through the grace of God, helps us to do this.

By a student, now an evangelist

THE TEST

Tired of the job and ready to quit,
Not quite sick, and not quite fit,
Not a chance to make a hit.
And yet you stick—that is the best .

Harassed you are with petty details;
Helpers scarce and slow as snails,
All too light in God's great scales.
And yet you stick—that is the best.

Teachers are few and not easy to find;
Pupils are late and do not mind;
School's equipment lags behind.
And yet you stick—that is the best.

Edward Tralle

To think kindly of each other is well; to speak kindly of each other is better; but to act kindly toward each other is the best of all. Whether we think, speak, or act, let us do it kindly.—Unknown.

Jesus says: "I am in My Father;" "Ye are in Me"; "I am in you"—this is dynamic power. This sort of power produces results; it shows effects. Real power is known by its effects and not by noise.—R.

You know, since this time yesterday morning I have had to say in my heart, "Get thee behind me, Satan." We have to face him; we have to meet him. We have to suffer trial to try our faith. If the Devil can get our faith defeated he has us.—Miss Dillon, North Carolina.

Are you a mere space filler or are you filling your place?

I am glad for Jesus and I am glad for all He means to me.—Louise Hower, Ohio.

I am glad for that saving and sanctifying power. That's not all, I am glad for the old-fashioned truth. I have something down in my heart that's just bubbling over. I know by the grace of God I don't have to fall. For if God is for us who can be against us? That's what God says. I just feel so good this morning, I, well, there's just something in me that makes me feel so little. I am glad this morning, Brother Taylor, you do get up and preach right at me. I am so glad this morning that it's real within my soul. There's something on up the road for me.—James Davison, Indiana.

EXPENSES - Per Semester

<p>FEEES</p> <p>Registration Fee\$ 1.00</p> <p>Library 1.00</p> <p>TUITION</p> <p>Grades 20.00</p> <p>High School 26.00</p> <p>Bible, Christian Workers 26.00</p> <p>Ministerial 28.00</p> <p>College 28.00</p> <p>Theological 28.00</p> <p>MUSIC</p> <p>Piano - per lesson 60c - Semester..... 9.00</p> <p>Guitar - per lesson 40c - Semester..... 7.00</p> <p>Horn - per lesson 40c - Semester..... 7.00</p> <p>Voice - per lesson 60c - Semester..... 9.00</p> <p>Chorus 1.00</p> <p>Orchestra 1.00</p>	<p>Piano Rent 3.00</p> <p>Typewriter Rent 2.00</p> <p>Board, Room (double) with light and heat and Laundry* 80.00</p> <p>Students remaining for vacations will be charged at the regular rate. No deductions of board expenses will be made on absences of less than a week.</p> <p>Each boarding student will be required to give one hour a day labor gratis. This will be placed in his statement at the opening of each semester and any portion not worked out will be charged to his regular account at the close of said semester.</p> <p>Any student wishing to reserve a room must send in a reservation fee of three dollars (\$3.00) when sending in his application.</p> <p>* Laundry includes sheets, pillow cases, towels, napkins, and a limited amount of personal clothing.</p>
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SOCIAL AND RELIGIOUS LIFE

The school purposes to maintain a friendly, and dignified Christian spirit, as homelike as possible, but carefully guarded from indelicacies, by a deference of behavior and reserve of manner that will shield and elevate and make school associations particularly valuable and delightful. To this end the school expects the cooperation of each student in a careful recognition and purposeful practice of politeness to every individual on every occasion and of control and restraint from in any way attracting attention to self. The young men are not to converse with the young women in their rooms, nor to habitually accompany them on the campus, or to services or classes, or elsewhere. Young men will

not attend young ladies to and from religious services. Both town and boarding students are expected to carefully and gladly live up to the spirit of these regulations and to encourage one another in so doing.

Since the college has a particularly religious motive and an interpretation of holiness that is outstanding, it expects the support of student and parent in the purpose to make her influence strong for the glory of God. While students of any denomination are welcomed, they and their parents or guardian are expected to understand to some extent the religious calling of the school and to be open to its spirit and purpose.

ATTENDANCE

When students have entered the school they are under its direction and control. Punctual and regular class attendance will be required. If a student is absent from any class more than ten per cent of its recitations that course is marked a failure. Three tardy marks shall be counted as one absence.

Regular and punctual attendance is required at Chapel Services which are held at 8:15 a. m. each

recitation day. Absence of ten per cent will cause a reduction from grades. This service takes on a spirit of worship when president, teachers, and students receive spiritual strength for the day.

Attendance at Sunday school and Sunday church services are required of all. Students who are members of other churches may attend their own denominational church by arrangement.

STUDENT ACTIVITIES

There has been a great demand for our students to hold revivals and to assist the churches in week-end meetings in singing and preaching.

Our boys' quartette and our girls' quartette, trios and duets have had many calls that they cannot fill. Our large number of young preachers and workers also have been called again and again for week-end services and numbers of places were opened to them for revival meeting work as well. Scores of souls have been saved or sanctified under their ministry during the year.

The school stresses spirituality, obedience to the Holy Spirit, and urge immediate decisions for Christ through our students as they go out in the service of the Master.

Each Wednesday evening a student prayer meeting is held to pray for the school, missionaries, and their work, churches and revivals and those that need help. Many seek experiences in regeneration and sanctification in these meetings. Teachers and students lead in these services.

Frankfort Pilgrim College

STUDY HOURS

The study hour is one of the most important parts of the daily schedule. It is at this time that the student makes his preparation for recitation and should co-ordinate his work that every subject will have a proper portion of his time for his lesson.

Study hours for all students, for the resident or otherwise, are from 7 p. m. to 9:30 p. m. Study and recitation day periods are from 9 a. m. to 5 p. m.

During these hours all students are required to be in their rooms or in the study hall and preserve quiet. Study hours are to be observed by all students. Students off the campus as well as boarding students are subject to these regulations except as parents or guardians may ask to alter some minor detail and receive permission to do so.

Violations of the spirit of the requirement is sufficient to exclude the student from the school.

GENERAL REGULATIONS

The regulations of our school are given for the purpose of helping our young men and young women to create higher standards of living and more forceful character, which the Gospel demands.

The rule of good common sense to which is added much prayer is one of the best and would naturally lead to carefulness in all conduct and submission to the discipline of the school. Students do not always at once recognize that many things, of themselves lawful, would hinder the carrying out of their purposes while attending school and in learning to be and do all the Holy Spirit would have us; hence, some regulations become necessary.

In all cases and at all times avoid the very appearance of evil. Be on time at devotions, meals and classes. Always keep your rooms neat and orderly and ready for inspection daily. There should be no unnecessary conversation in students' rooms or halls during study periods. Young men should

not call at the young women's rooms. Refrain from loud talking and laughing either in the class room, at meals or on the street. Carefully avoid engaging in foolish conversation.

All students should retire and lights be out by 10 p. m. Permission must be had for any exception to this rule. If attending meetings at a distance, proper authorities should be notified in advance. Students coming in late from meetings, should go quietly to their room and retire.

Students should make no arrangements about engaging in religious services without consulting with the president. While enrolled as a student, people receive you as representing the teachings of the school. The president reserves the right to judge your fitness to properly represent the teaching.

Avoid going in debt to students or anyone in town. If you find yourself in financial straits, confide in the president.

REGULATIONS

Students who do not reside with parents or guardian must room in the dormitories unless special arrangements are made. Only exceptional cases are granted permission to board or room off the campus.

Such cases will do so only by permission of and under the direction of the president, no changes should be made without first arrangement being made. Violation of such regulations cancels the student's registration. Young men and women are not permitted to room or board at the same place.

Any absence from the city without permission, from the president, disregard of study hours, absence from room after seven o'clock P. M.; disrespect to teachers, or insubordination to authority will not be permitted.

All students will be expected to dress in harmony with the school's standards of holiness, meekness and modesty. The scriptural injunctions and the standards of the church manual along this line will be urged upon all. Dressing shall be sufficient to hide the person and shall not be loud and attrac-

tive to call special attention either to the person or the dress. It is our purpose that everything extreme in dress such as short skirts, short sleeves, low necks and sheer dresses be avoided. Skirts should extend well below the knee. Each girl is expected to make necessary adjustment of clothing to comply with this rule.

The use of rouge and other facial make-ups are forbidden.

The students in cottages on the campus are under the same ruling as the students in the dormitories.

When students are ill they are expected to pay for medicine and doctor fee, when used; also for trays of food brought to their room.

Bobbed hair, lipstick, fingernail polish and similar cosmetics are not in harmony with Christian appearance and are not permitted.

Special permission must be obtained before students will be permitted to keep or use motorcycles, automobiles and bicycles on the campus.

Teachers and Students in Action

1943-44

September

- 13 Registration Day. Lots of excitement. What? Why? and How?
- 14 Bro. Taylor preached in Chapel.
- 15 Bro. Taylor assigning work. Classes! Work, o' Work! Student prayer meeting in the evening.
- 17 No study hour tonight—and are we happy! Getting acquainted.
- 18 Work! Work! Cleaning! Washing! and more work!
- 19 Sunday school and church at the First Pilgrim Holiness Church. A hearty welcome from the church.
- 20 Blue Monday? No! God is blessing in the school.
- 21 One week of school gone by—Busy? Busy?
- 23 Bro. Shepherd preached in chapel. Prov. 28:28.

October

- 6 God is working. He strangely moved in the chapel service today.
- 10 May and June Risinger sang at the West End Mission.
- 12 Miss Dillon preached in chapel.
- 13 Confessing-out-time in student prayer meeting.
- 22 Bro. Taylor preached straight and close in chapel today.
- 29 Velma Sarles had charge of student prayer meeting.

November

- 10 Brother Shepherd preached in chapel. Different texts but same sermon.
- 14 Free, spontaneous chapel service. Students running, shouting, for the joy in their hearts.
- 19 Bro. Fay Locke led student prayer meeting.
- 24 Virginia Roberts sang in the chapel. Mrs. Ola Oatley came to the school to teach.
- 25 Thanksgiving Day.

December

- 3 Tests! Tests! Why do they come?
- 22 Christmas program. Vacation begins and weren't we happy?

January

- 5 Vacation ended. Classes resumed. And we are happy.
- 12 Betty Conrad and Betty Southwood had charge of student prayer meeting.
- 20 The morning of the bonfire!
- 21 Examinations and end of first semester.
- 23 The school trio sang and Miss Barber played at the West End Mission. Miss Nichols preached.
- 24 Registration Day. Several new students came. Beginning of second semester.
- 26 Emma Mitchell sang in chapel, "The Old Man is Crucified," which she composed.
- 30 The school trio sang at West End.
- 31 Miss Dillon preached in chapel. Matt. 5:13-17.

February

- 2 Cleo Nicoson had charge of student prayer meeting. Betty Beard sang.
- 5 Faye Linton came back to school.
- 6 Bro. Taylor told at the West End Mission how God had multiplied the rice and filled the flour barrel.
- 9 Emma Mitchel had charge of student prayer

meeting. God came in a wonderful way and it lasted for hours.

- 13 Paul Sebree preached at West End.
- 16 The Boys' Quartette sang in chapel.
- 17 A day of confession.
- 24 Cram! Cram! Exam! Exam!

March

- 3 Jean and Eloise had a good run around the chapel.
- 10 God gave an unusual service at West End. The two Bettys sang, "Have I Not Chose You?"
- 19 A former teacher, Ada Miller, talked at West End Mission.
- 21 The two Bettys sang for chapel.
- 22 Sister Dillon preached in chapel. Katherine Leadingham led student prayer meeting.
- 23 We had an unusual chapel service. A revival spirit broke out. Students were saved and sanctified and in the dining hall the waves of glory swept over and over again. The service lasted well into the night. We were tired but happy.
- 25 Girls' prayer meeting in the reception room to-night.
- 29 Missionary Convention started. Miss Florabelle Slater was the speaker.
- 30 Jean and Stella Stewart sang. Miss Slater spoke from Rom. 1:16.
- 31 Missionary offering was given amounting to \$56.10.

April

- 6 Examinations. Second six weeks.
- 7 Students gave Bro. Taylor a flower for Easter. James Davison and Walter Goins sang.
- 8 Girls met in the reception room and gave Sis. Dillon a gift in appreciation for her beautiful spirit in her duties as matron.
- 12 Betty Beard led student prayer meeting. Trio sang.
- 14 Bro. Crider's second-year English class and the chorus sang in chapel.
- 16 Betty Conrad, Juanita Enlow, and Mary Cunningham sang at West End.
- 17 Elizabeth Coleman visited chapel.
- 18 Ministerial Convention started and many visitors in the school.
- 19 Second-day of convention. Plenty of work. Serving several hundred at each meal.
- 20 Last day of convention. More work!

May

- 12 Outing at Bro. Taylor's farm. Oh, what fun!
- 14 School meeting at Arcada and how God used the students to encourage the people to go deeper in God.
- 17 Dedication of flags for platform.
- 21 Baccalaureate sermon by Bro. Taylor.
- 22 Music and Expression recital at 7:30 p. m.
- 23 Continuation of music recital.
- 24 Final examinations. High school commencement exercise and God blessed.
- 25 Grade program at 2:30 p. m. and the Theological Commencement at 7:30 p. m.
- 26 School is over and students leaving at all hours of the day. Good-bye! Good-bye!

Courses of Study for All

The work of our school is arranged so as to meet the need of the various classes of students who come to take regular or special work.

Our four-year high school course is based upon those outlined by the state department of public instruction with Bible studies added for all classes.

Our Bible and Theological Department includes an English or Christian Workers' course of two years; a three-year course for ministers who want to qualify for ordination; a four-year Theological

course. Also, we have two years college work which qualifies our Theological students for a diploma.

Our Public Speaking Department has been just as successful as the other departments and includes two years work.

Our Music Department has met with great success in Chorus, Piano, Guitar, Orchestra, Voice, etc.

When our people learn that these courses of study are taught by experienced teachers, they will understand why the school has been so successful in its training of young people.

Courses You Need

Is it the regular courses of study that you desire? Then notice our grades work, full courses of high school work, and Junior College work.

Is it Bible work that you are needing? Then notice our English Bible Course for Christian Workers, our Ministerial course leading to the work sufficient for ordination. If it is advanced Bible and Theological work, then you will find it in our Advanced Theological Degree course which leads to the Th.B. degree.

If it is Music that you need, you will notice full courses in Piano, Guitar, Accordion, Voice, etc.

If it is ensemble playing or singing, you will find it in our chorus and orchestra.

If you have need of more business practice courses, notice our business course in shorthand and typing.

Truly the school is organized to give you the help you feel you need.

Courses of Study

English Bible - 2 years

Grades - 7th and 8th

High School - 4 years

Ministerial - 3 years

College - 2 years

Theological Degree - 4 years

Expression - 2 years

Music, Piano - 3 years

Shorthand and Typewriting

Chorus and Orchestra

Our school was planned and it is carrying out that plan, not only to meet the common needs of popular education but to meet the very highest and best needs of those who attend and the best demands of our churches and young people.

Spirituality is always kept in the foreground and our other standards must be continually kept up to the place where it meets this, the greatest of all needs.

"Ye must be born again" and "I sanctify myself that they also might be sanctified" was uttered by the teacher of all teachers and we must meet this

demand in, not simply theory and formal teaching, but in actual knowledge of experience and practice.

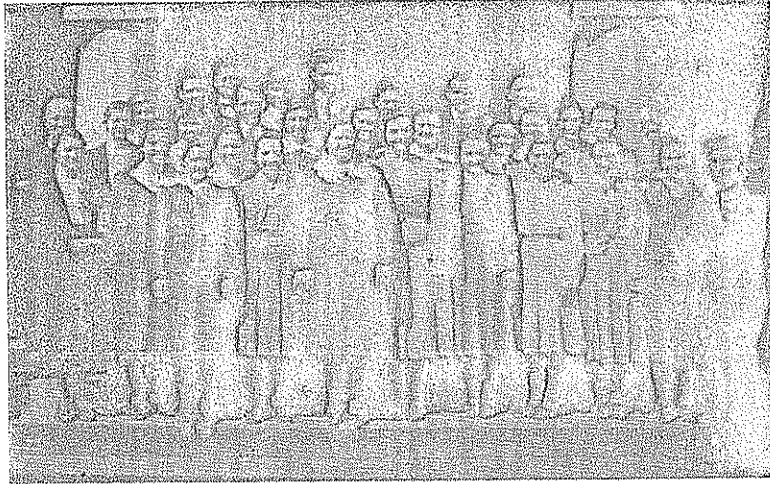
The school continually impresses upon the young people that they must experience such teaching of the Master and not simply tread the road of formality and dead doctrine.

So that while we covet the highest type of secular training we emphasize the spiritual life that reveals the highest wisdom of man.

If you desire further information, please write to our president, Rev. C. G. Taylor, who will be glad to correspond with you.

Frankfort Pilgrim College — A School of the Bible

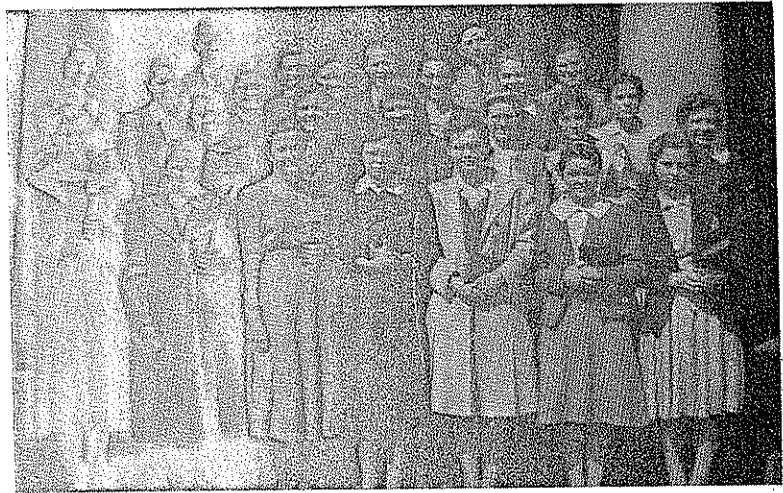
A Spiritual School of Great Values . . . Especially Planned For
Christian Workers and Our Young People



GROUP OF THEOLOGICAL STUDENTS

Yes, truly a school of the Bible. Our school is not merely a school of religions, that might apply to any or all religions, but is that of the Bible with full salvation of men through the gospel of the Lord Jesus Christ and is not a mere formal historic statement of beliefs. It is a life that must be experienced, certified by a revelation of the heavenly Father. Form it must have, but it must not be formal.

Our school must emphasize the teaching of Christ as experienced in the heart life of the individual. It must further emphasize and exalt in the love of the heart of Christ the Savior, the Holy Ghost, the sanctifier and the enduer of power and the Father revealing to the heart.



NEW TESTAMENT CLASS



PROPHECY AND OLD TESTAMENT CLASS

Our study must, therefore, include a curriculum where the Bible stands first—and clustered around it and co-ordinate with it are the subjects of the Old and New Testament Bible Theology and exposition, Christian philosophy and education, Missions, personal experience and personal work. Our school of Theology is truly to prepare those called to His work.

Some of Our Teachers

C. G. TAYLOR, A.B., M.A., D.D., President
Administration as President of College and Seminary twenty-eight years.
Teaching experiences thirty-four years.
Theology and Philosophy

ARTHUR VESS, A.B., Vice President
Formerly College President
Years of teaching experiences
Theology-Education

LILLIE TAYLOR TENNELL, A.B.
Fourteen years' experience in High School and College teaching.
Graduate work in Potomac University. Student in advanced Greek
under the Greek scholar, Dr. Osborne.
Greek-Latin-History

VIOLA DILLON, Dean of Women
Student of North Carolina Teachers' Normal College with eleven years
experience in Grade, High School, and Theological teaching.
English-Bible-Homiletics

ARTHUR CRIDER, A.B., Principal of High School
Years of teaching experience in High Schools
History-Science-Shop

R. D. PERRY, A.B., Dean of Men
Years of high school teaching experience
Bible

H. A. SHEPHERD, A.B.
Years of teaching experience in Elementary and High School
Social Science-Mathematics

NELL CRIDER, A.B.
Years of teaching experience in High School
Shorthand-Typing-Algebra-Home Economics

MARY GOOD, A.B.
Years of teaching experience in High School
Biology-English-History

OLA OATLEY, A.B.
Years of teaching experience
Voice-Piano

LOUISE NICHOLS, A.B.
Six years teaching experience
Expression-Public Speaking-Grades

Psalm 19:14 - "Let the words of my mouth, and the meditation of my heart,
be acceptable in thy sight, O Lord, my strength, and my redeemer."

The Teachers' Task

The true standard of education is not that held by the average young man and young woman of today. It is a sad comment to state that what is considered an education by the majority of the youth is almost always the maintenance of the existing order, with a view to worldly success—making money or achieving a good position.

But the far-sighted teacher sees beyond this; sees the need for the student, of more ideas, more critical intelligence, and more constructive initiative; sees, too, that almost all education has a political motive and aims at strengthening some group nationally or religiously in competition with other groups, and may direct to personal salvation.

There is a new world coming into being all around us; we are in the midst of noteworthy changes. Old educations are failing and new ones becoming imperative. Much of the education and training today is promoted for the purpose of establishing traditions of the past rather than for the bringing out of chaos the truth and establishing

the hearts in the principles of eternal righteousness.

It is an undeniable fact that the mind of our age is not now equal to the problems of our age. Our statesmen cannot solve our problems of state; our industries cannot solve our economic problems; our religionists even grow more bitter about our religious problems; our educators confess that the meanings of education grow increasingly elusive. The important task then will have to deal with the awakening and training of the mind to act in harmony with a soul saved from its follies and its inertia and to organize forces for the promulgation of things eternal in the spirit of authority and power heavenly in its nature. Education must save civilization from its own stagnation, dogmatisms and decay. Its task is that of realizing the inner forces of life by means of the truth of Christ and by the energies of a life, saved and sanctified by the work of the Holy Spirit.

The task of thus educating, not children, but the race of mankind is the real task of the future, if there is to be a future of our civilization.

Ode to Our Teachers

As a compass is to a mariner,
Who sails on an unknown sea;
As a shepherd is to a trustful flock,
Whom he guides to a pleasant lea;
As Christ to His own disciples was
An example of love sublime—
So the faithful teachers are to the youth
To lead them in paths divine.

Though by fame and wealth not a few are called,
And some do the laws foresee,
Yet the one that teaches the youth of the land
Surely holds to them all the key.
Yes, the teacher holds within his own hand
A gem of the rarest worth;
From the plastic clay of the youth to shape
Choice vessels for needs of the earth.

To the ones who've chosen this noble place,
To fill with their very lives;
To those who have labored from love alone,
God sees your great sacrifice,
And may He reward as He always does
Your labors in His dear name,
May a crown of Life unto you be given,
To be your eternal fame.

Why is Christianity Necessary to True Education?

Like most everything else, this is an unsettled state, educators are troubled with doubts and wonderings, and disagreements. Fundamentally something seems to be wrong. Objectives vary so much as well as methods of reaching them that we have so little that is basic.

We do not know what changes may come in and continue us in somewhat of a chaotic state. To careful observers, especially to the religious thinking people, our general system of instruction is based upon the materialistic viewpoint.

We are glad to note, however, that in the present state of the world and condition of society, education is beginning to be a demand for moral and spiritual values above anything that we have. In the awful state of the world and condition of society, education has made itself powerless, because it has attempted to attain its goal apart from vital Christianity and shown itself powerless to reach the moral and spiritual lives of our youth, and our people.

The very fact that our educational leaders are trying to reach something beyond shows that our education is inadequate and incomplete, and that it fails to meet present-day needs.

Dean Butler, of Chicago University, who sees the weakness of present-day education, states, "We once thought that if we were in condition to found good schools and to put the boys and girls under the influence of good education, we could finally put a stop to all unrighteousness and sin." But the fact of it is that education with reference to this way is a total failure.

There are hundreds of the greatest of American educators today who see that our educational system is far from being what it should be. But only a few see that the greatest problem with education today is the question of religious philosophy and historic faith as that of vital godliness and vital Christian living. They have broken with biblical ideas and have aligned themselves with modern rationalism that denies all that is in the Christian message. These leaders deny what the Bible teaches as to the fundamental nature of man and his need of a Savior.

The first and most serious mistake that modern education made was to break with what the Bible teaches as to the fundamental nature of man and thus take the heart out of the Christian message.

Nearly everybody knows that one of the fundamentals of present-day education philosophy is faith in human nature. The work of the schools today is based on the theory that human nature is essentially good, is inclined towards good and that all a child needs to eradicate all the evil that may be left in him is the right kind of training. The Bible teaches very plainly, however, that human nature is not essentially good but that it is fundamentally evil, which causes its evil impulse naturally to express itself and the good to remain in the background. This is the direct teaching of the Bible in hundreds of passages. The Bible plainly states that the works of men are adultery, fornication, unclean-

ness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. Look about you and you can readily see the truthfulness of this statement. Everyone knows that left to himself man always manifests evil.

Modern education hence would reject the idea of the new birth which the Bible emphasizes and Jesus says must be. The Christian message must declare that man needs a new life and nowhere outside of a false modern teaching can you find any statement to the contrary.

Except a man be born again, he cannot enter the kingdom of Heaven, is the second great fundamental fact of the redemption of men and our educational science must accept it as basic if our leaders would give us a true educational program.

Please give attention to this fact, that during the ages education has risen and fallen with the true teaching of Christianity. When we speak of a Christian education most people think of the Bible as a text book in our schools, but the question goes deeper than that. The message of the Bible becomes effective only when it is taken into the heart. Teach by the letter of the law and it will bring into bondage, teach by the doctrines and we immediately find facing us a creed or system of belief, teach of the progress of Christianity and get a mere history of the teaching and growth, but to have a real Christian education means to not only get the true Bible understanding of its teaching but must get them in the heart and let them work out through the life.

The attitude of the teachers may be such as to give conscious teaching regarding the Bible, but if the attitude of the teacher is wrong towards this teaching it will direct the student away from the spiritual value. If the teacher will even silently let his pupils know in the many opportunities that are constantly presenting themselves in literature, in history, in botany, zoology, in physics, in social science, and in fact in all other studies that he accepts the Bible as the very word of God, that he accepts what it teaches as to the fundamental nature of man and his need of a Savior and Jesus Christ the divine Son of God as such a Savior, he will have no trouble leading his pupils in the right direction.

Our Bible schools especially, must go further than teaching the formal letter of the word or its historical background, or scientific relations, and quit putting the emphasis on mental attainment in the Word and on the material relationships, but must emphasize and continue to emphasize the facts stated and the vital spiritual nature in purity and vital communion and fellowship with the Lord. We must expect to have a spiritual school, a school of high moral standards and a life-saving school as well as secular instruction, which must be of splendid order but secondary, otherwise we shall go to seed on doctrine, creed, form, and ceremony and the life and death and suffering of Christ will be lost forever.

C. G. Taylor

Frankfort Pilgrim College Calendar

Calendar, 1944-1945

First Semester

September 11, Monday.....	Special Examinations
September 11-12, Monday-Tuesday.....	Registration Days
September 12, Tuesday, 8:15 a. m., First Chapel.....	Class Work Begins
October 19-20, Thursday-Friday.....	First Six-Weeks Tests
November 30, Thursday.....	Thanksgiving Day
November 30 - December 1, Thursday-Friday.....	Second Six-Weeks Tests
December 22 - January 2, 1945.....	Christmas Vacation
January 19-20, Thursday-Friday.....	First Semester Examinations
January 20, Friday.....	First Semester Ends

Second Semester

January 23, Monday.....	Second Semester Begins
January 23, Monday.....	Registration
March 1-2, Thursday-Friday, second Semester.....	First Six-Weeks Tests
April 12-13, Thursday-Friday.....	Second Six-Weeks Tests
May 21, Sunday, 10:30 a. m.....	Baccalaureate Sermon
May 22, Monday.....	Semester and Final Examinations
7:30 p. m.....	Music and Expression Recital
May 23, Tuesday.....	Final Examinations
7:30 p. m.....	High School Commencement
May 24, Wednesday, 2:30 p. m.....	Grade Commencement
7:30 p. m.....	College and Theological Commencement

Doctrinal Standards

The school stands firmly for the whole Bible; for the verbal inspiration of the whole Bible as originally written, the unity and authority of the scriptures, the value as the true and supreme rule of faith and practice.

The school, therefore, teaches the verbal and plenary inspiration of the Holy Scriptures, the trinity of the God-head; Father, Son, and Holy Spirit, and the personality of each, the Deity of Jesus Christ our Lord including His virgin birth, His atonement on the cross, and His bodily resurrection,

the fall of man and his consequent moral depravity, the judgment of God upon the willful sinner and the eternal punishment of the final impenitent, the justification of sinners through faith in Jesus Christ, by His death and shedding of His blood upon the cross, the sanctification of the believer as a second definite work of grace, procured by the baptism of the Holy Spirit, the eminent pre-millennial second-coming of Jesus Christ our Lord, the speedy bringing of the Gospel of Christ by the people of God to the world.

Truly Grateful

Words can never express my gratitude for Frankfort Bible School or can I ever tell what a blessing it has been to me as a parent. I cannot say too much for it. I thank God for the faculty and their spiritual lives, also, for the students.

I would not exchange my associations with the school and the strength it has been to me for any

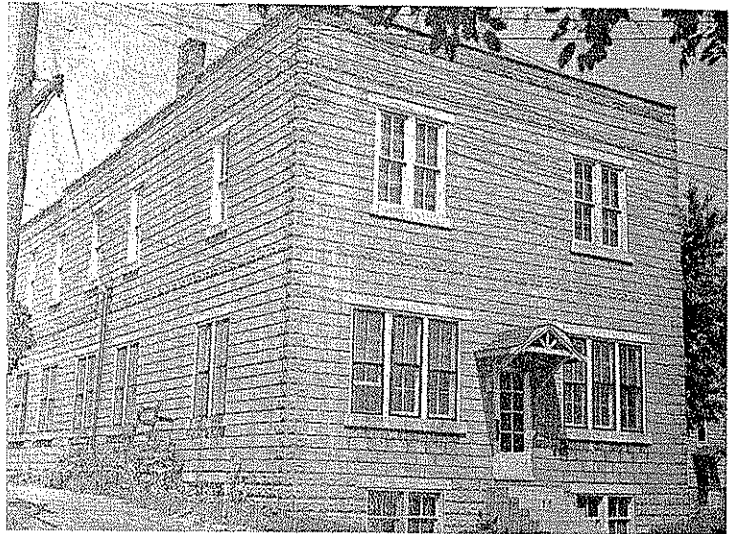
other pleasure.

I truly praise God for such a school, where our children can go and have their faith built up and become better established in the Lord and prepare for their life's work. Praise the Lord.

—This is from one of the many mothers who had children in Frankfort Pilgrim College

Frankfort Pilgrim College

THE SCHOOL THAT HAS BEEN ESTABLISHED
TO MEET THE GREAT NEEDS IN THE BEST WAY
OF A CHRISTIAN EDUCATION FOR OUR YOUNG
PEOPLE



Administration Building - President's Office, Eleven Class Rooms
Laboratory, etc.

Our Objective

These are some of the objects of the school: To inculcate those principles and teachings of Christ that will lead the student to a definite knowledge of the saving and sanctifying grace wrought in the heart by the Holy Ghost; to lead the student to a deeper knowledge of the Word, that the life within and the life without may harmonize with the truth; that the instruction in the sciences, literature, theology, and art harmonize with this view; and that a high grade of instruction be given equal to that in the best schools; that the instruction be of the most practical nature possible so that the student may be able to use his knowledge in order to make a success in any vocation he may enter and glorify God to the greatest degree.



A BEAUTIFUL CAMPUS
OF FLOWERS, TREES,
AND A WELL-KEPT
LAWN

On the Campus—In Front of the Library

No. 1

The Frankfort Tuberculosis Sanatorium Company

Articles of Association
Dated: June 18, 1909
Recorded: June 11, 1910
Miscellaneous Record 20 page 280

N. P. WILTON COUNTY, INDIANA

No. 2

41A

David A. Coulter and wife
Mary D. Coulter

Warranty Deed. \$2500.00
Dated: December 24, 1910
Recorded: January 30, 1911
Deed Record 142 page 169

To

The Frankfort Tuberculosis Sanatorium Company

Capital stock of \$100,000.00 divided into 2000 shares of par value of \$50.00 each full paid and nonassessable.

ARTICLE III

Object and purpose is to establish, own, maintain and conduct Tuberculosis Sanatoriums for the treatment and cure of persons afflicted by the disease of Tuberculosis or consumption. The place of doing business by which the association expects to accomplish its object and purpose and for which it shall have full power and authority is to purchase, real estate and personal property, receive donations of money, devisees and bequests of real estate and personal property, to own, hold, control, sell and convey said real estate and personal property and to erect suitable buildings and tents, equip the same for the treatment of patients and to beautify and improve such grounds and cultivate the same when not otherwise occupied, make contracts not to exceed one year at a time for the treatment of persons afflicted by said disease and charge compensation therefor and to have the power and authority of do such other things whatsoever conducive to the full accomplishment of the object and purpose of the association.

E.P.

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The Frankfort Tuberculosis Sanatorium Company
TO
The Trustees of The Holiness Christian Church of The Indiana Conference, to-wit: Albert M. Ewing, Dr. Clyde Shearer and Melvin D. Pratt, and their successors in office

(2)
Warranty Deed. \$2700.00
Dated January 20, 1915
Recorded January 27, 1915
Deed Record 154 page 31

THE PILGRIM HOLINESS COLLEGE AND CAMPGROUND

The Indiana camp grounds of the Pilgrim Holiness Church are located on South Fifth Street on a 13-acre tract which was dedicated in August of 1913. Six acres forming the original camp were purchased from the Frankfort Tuberculosis Association. Cottages on the north end of the grounds were included in the purchase. In August of 1924 it was recorded that 7,000 people attended on the closing Sunday with an average daily attendance of 2,000.

People could come to Frankfort by way of four railroad lines and two interurbans. While here they could stay in rented tents of various sizes ranging in price from three dollars to five dollars for 10 days. There were also rooms available for 25 cents per night or five dollars for 10 days. Board was seven dollars for the total or single meals for 25 cents.

A busy day on the campus of the Frankfort Pilgrim College shows the students leaving the administration building heading toward the chapel. This college was established in 1927 and provided courses from seventh grade through college plus a three-year



The Tabernacle was the main auditorium for the camp meetings. This building was first erected on South Harrison Street at the location of Howard Hall for an inter-church revival meeting. It was later moved to the campgrounds. In 1924 two wings were added to increase its seating capacity to 4,000.



The Shoemaker Memorial Old People's Home was supported by the Pilgrim Holiness Church. The home was located on the campgrounds. It usually housed about 25 people. Workers set out an orchard, kept chickens, and farmed 25 acres of oats and corn plus a small truck patch.



History of the Holiness Churches

The First Pilgrim Holiness Church, located at the corner of Second Street and Indiana, was organized in the autumn of 1893. Rev. C. C. Brown of Kingswood, Kentucky, conducted the first Holiness meeting in Frankfort, in a gospel tent which was pitched on Alhambra Avenue. Having no place of entertainment at that time he slept in the tent for several nights. Uncle Hezekiah Cohee, an old-fashioned Methodist now deceased, attended the revival became very interested and invited Rev. Brown to his home where he was royally entertained during the remainder of the meeting. Many were awakened and converted in this tent campaign, and during the closing services this church was organized with 15 charter members. The first three to unite are Mrs. Milton James, residing at 5 White Street; Mrs. Robert Fanning, 1250 South Columbia Street, and Mrs. Bertha Davis of Forest. All other charter members are deceased.

The Second Pilgrim Holiness Church, located in the Hoke Addition in Frankfort, was organized in 1923. The building was purchased from the United Brethren in Christ and was moved from about four miles east of the city. This church has been generally known as a mission and although it has never attracted the attention it should in the neighborhood where it is located, yet it has accomplished much good. Rev. P. D. Guyer and wife are the present pastors.

The Pilgrim Holiness Church at Michigantown was organized Sept. 11, 1904. Rev. John W. Clark, residing at 1258 First Street, Frankfort, conducted a five weeks' tent meeting which resulted in the organization of the church. Rev. Clark was assisted in this tent campaign by Rev. W. S. May, now of San Diego, California, and the Rev. Lewis Burger, also of California. Mrs. Arthur Plunkett also assisted in the meeting which resulted in many conversions. This church was organized with 57 charter members, many of whom are now deceased. The old M. E. Church property was purchased and remodeled and they have a commodious little house of worship at the present time. Rev. Arthur Plunkett, residing on Meredith Street, is the present pastor.

The Pilgrim Holiness Church at Forest was organized about 1905 or 1906. Rev. John W. Clark and Rev. W. S. May held the first meeting in Forest in the Baptist Church in 1904. Rev. A. D. Buck and Lewis Burger held a tent meeting later which resulted in several conversions which made it necessary to organize a church. Forest at present has a nice little church, and while the membership is small, they are pushing the work for God and a lost world. They have no pastor at present.

The Camp Meeting

In the year 1912 a five-acre tract known as the Tuberculosis Hospital located on Fifth Street in

(69)

1930

the city of Frankfort, was purchased by Rev. A. M. Ewing and Rev. G. C. Middleton for a camp ground. The first camp meeting was held in 1913 in a large tent. Later a large wooden tabernacle with a seating capacity of 1800 was erected, and cottages, lunch and book stands were erected, and as the camp grew in attendance the tabernacle was enlarged to a seating capacity of 3500 which is inadequate to care for the large crowds that attend the camp annually. It is generally conceded now that the Frankfort camp meeting at the present time is the largest Holiness camp in the United States. People from all parts of the country attend this camp. At present everything on the camp ground is modern and strictly sanitary which has only been possible by the spending of large sums of money, and no pains have been spared to make it one of the finest camp grounds in the country.

The College

The Frankfort Pilgrim College was opened in September, 1927, and from the opening day it has grown in interest and attendance. Rev. C. G. Taylor is the president and under his leadership the college is moving forward in a way that is gratifying to all concerned. The enrollment the past year was 131, representing 14 different states, and from present indications the enrollment for the coming year will be much larger than last year. If plans now being formulated are successful, this college will be taken into the General Assembly which convenes here in Frankfort in September, 1930. That will make it a national instead of state, which will greatly increase its enrollment. If these plans are successful it will mean a large building program, as the present buildings on the campus will be inadequate to take care of the college.

Shoemaker Memorial Home

The Shoemaker Memorial Home, located at 1058 South Fifth Street, Frankfort, is an institution to care for the aged members of the Pilgrim Holiness Church. This home was organized in 1923. Jacob Shoemaker, a retired farmer in Forest Township, purchased this property of Wes Skeen, and later purchased a five-acre tract of James Lucas at a cost of \$7,250. Later a 20-acre tract was purchased of the late D. A. Coulter which makes 35 acres for camp and all.

There is at present 29 in the home, including four workers. Mr. Shoemaker is now a member of the home which was made possible by his liberal gift. He, with his wife, came to the home Nov. 19, 1924. Persons from five different states are members of the home.

(70)

