

PENTECOSTAL HERALD

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NEW YEAR'S GREETING.

BY THE EDITOR.

WE come at the beginning of the New Year to THE HERALD family with kindly greeting and hopefulness. To one and all, we wish a year of usefulness and happiness; of victory and success; of triumph over temptation; of deliverance from sin, accident, and sickness.

We are living in perilous times, nevertheless, God reigns, and we may assure ourselves that the universe is secure. We must gird up the loins of our faith for one of the most aggressive and earnest years in these short lives of ours. Never did the world offer such a vast field for service, so many opportunities for doing good. Let us do with our might what our hands find to do.

There has never been a time in the history of these United States when sin was more insolent and aggressive; but in many places the Church is becoming aroused with a profound sense of the dangers which threaten her spiritual life and usefulness, and the importance of bestirring herself with renewed energy and purpose for war upon evil and the preaching of a saving gospel to the lost multitudes. We must throw ourselves into the conflict without reservation. Believing in the sufficiency of the gospel, and the personal presence and power of the Holy Spirit, we must undertake great things for God and expect great things from God.

It is our full purpose to make THE PENTECOSTAL HERALD more aggressive than ever before in its history in the proclamation of the saving truths of the Bible and in unrelenting war upon the evils which threaten the life of the Church and destroy the souls of men. We have implicit faith in the gospel which is the power of God unto salvation. Where it is preached in all of its phases and all of its fulness in the spirit of faith and consecration, it cannot fail to accomplish that for which God appointed it. We are unalterably opposed to adulterating it with the human philosophies which abound, the unbeliefs and notions of men who would set it aside for the promulgation of their own ideas. We condemn, without hesitation, the whole propaganda and the propagandists who would turn the Church of God into a place of entertainment, plays, shows, romp, and carnal pleasure instead of a sacred place for prayer and holy worship.

There has never come to this nation a more diabolical and dangerous proposition than that the House of God shall be made the place of mirth and amusement. Let innocent amusement and harmless mirth, plays and pastime have their halls and places of gathering; that which might be innocent elsewhere would be improper and sacrilegious in the holy sanctuary. We must make unre-

lenting war upon this spreading mania for substituting the gospel with all sorts of human amusement and pastimes. We cannot afford to be passive on this subject. We must protest. It were cowardice and disloyalty to Jesus and His Church to remain silent while this sacrilegious spirit insists on debauching the holy sanctuary with every sort of worldliness. The multitudes about us do not need that the Church should seek to entertain them; that is not the mission of the Church, to amuse and entertain the worldly masses on their way to death and the judgment; it is the business of the Church and ministry to call these giddy, pleasure-seeking multitudes to repentance, to insist that they prepare to meet God, to warn them to flee the wrath to come, to assure them that they are hastening to an awful hell, to offer them salvation through repentance and faith in Jesus Christ. By God's help through the coming year THE PENTECOSTAL HERALD will devote itself with increasing zeal to the great task to which God has appointed it. We shall need the sympathy and prayers of THE HERALD family.

The Catholics Have no Right to Complain.

THE Roman Catholics in these United States have no right to complain against the present administration in Washington City, unless they should object to having forced upon them so many high and responsible offices, and being made to do more than their share in the administration of the government, and drawing more than their share of fat salaries from the treasury of the nation. Perhaps, there has never been an administration in the history of this republic when members of the Catholic Church were called upon to perform so much important and arduous service. But we cannot believe that this state of things is brought about by any prejudice against Romanism on the part of our President, or those associated with him in the administration of the government.

It will be interesting to note that the private secretary of the President of the United States, Joseph P. Tumulty, is a Roman Catholic. Tom Sharkey, the President's assistant secretary, is a Roman Catholic. Mr. Branney, his appointed clerk, is a Roman Catholic. Chief Justice White, of the Supreme Court, is a Roman Catholic. Assistant Chief Justice, J. McKenna, is a Roman Catholic. James G. Maher, clerk of this high court, is a Roman Catholic. Mr. Frank Green, marshal of the court, is a Roman Catholic. Admiral Benson, head of the United States

Navy, is a Roman Catholic. John Burke, in charge of the U. S. Treasury, is a Roman Catholic. General Thomas H. Barry, head of department of lakes, is a Roman Catholic. W. H. Moran, in charge of the U. S. Secret Service, is a Roman Catholic. E. F. Farrell, in charge of the Interstate Commerce Commission, is a Roman Catholic. Rev. Philip Gordon, in charge of chief of Indian Missions, is a Roman Catholic priest. E. N. Hurley, head of the U. S. Ship Commission, is a Roman Catholic. Daniel McCarty, at the head of the Employment of cooks, bakers, etc., of the U. S. Army, is a Roman Catholic. Edward Stetinus, appointed surveyor of all army purchases, and Assistant Secretary of War, is a Roman Catholic. W. J. Connors, Commander of the Stevedore Army of U. S. Transportation in France, is a Roman Catholic. James D. Ryan, called from France to take charge of aircraft production, is a Roman Catholic. Charles M. Schwab, Director General of ship building, is a Roman Catholic. Francis Patrick Walsh, member of the War Labor Board, is a Roman Catholic. Frank L. Carey, Food Director for the Northwest, is a Roman Catholic. William H. Ketchum, member of the Board of Indian Commission, is a Roman Catholic.

When the great drive was set on foot to raise many millions by the Y. M. C. A., for army work, the President of the United States insisted that all religious denominations and organizations should unite to raise these millions, but when it was raised the Roman Catholics should have their part cut out and handed over to them for use by the Knights of Columbus. Of this vast sum they are supposed to have received some thirty or thirty-five millions; a large percent donated by Protestants to be used for the promotion of the interests of the Roman Church.

Reading over this list it will not be difficult to understand why it is that a good many Protestants object to their children standing up every Sunday morning and saying, "I believe in the Holy Catholic Church," but would prefer to have them say, "I believe in the Holy Church of Christ." It would be interesting to know how many postmasters and other officers appointed by the present administration are Roman Catholics.

We do not believe it is quite the thing to ride a willing horse to death. Our Catholic friends are being worked too hard.

Special Notice.

Owing to what seems an unavoidable delay in editorial matter reaching the office on time, we shall have to omit the chapter on "From Unbelief to Assurance" this issue. But we shall have it on hands for next issue, and our readers will have Hal Jones continuously each week till the story is completed.

The Columbus Pageant was Post-Millennialistic.

BY REV. ANDREW JOHNSON.



HE Pageant which was pulled off at the big Centenary Celebration at Columbus, O., when reduced to its last analysis was a dramatic presentation of the doctrine and principles of Post-millennialism. Its tent was pitched toward the Post-view of the Second Advent. The scenic climax of the whole drama was post-millennialism to perfection—all tribes, peoples and nations safely gathered under the banner of the cross. If the post-millennial theory is true, the Pageant hit the nail on the head. But if the pre-millennial theory is the correct view of the *Parousia*, or second coming of Christ, the Pageant pointed in the wrong direction.

It was certainly some show. Those who did not see it missed something. Those who "took it in" saw a grand spectacular display superior to anything put up by the famous World's Fair at St. Louis a few years ago. For once the Church beat the World at its own game. But it had to have the help of the world to do so. With all due credit to the author, Rev. Crowthers, yet the glory of the Pageant was not in the literary merit of the drama, but in the artistic and classical manner in which the play was staged by the New York theatrical man, whose mother, it is said, was a Methodist. The big Coliseum building on the State Fair Grounds at Columbus, O., will always be noted as the spot where Methodism first officially met and mingled with the operatic world. We are beginning to see the effects of this fellowship and affiliation. The movies think they are either moving toward Methodism or Methodism is moving toward the movies. Let us remember the colored brother's text—"The world do move." Any ordinary man can see that we are going some in these days. The dancers are preparing to dance to the tune of Methodism after the General Conference in Des Moines next May. We of course, hope they will be disappointed. But with "watchful waiting" we shall see what we shall see.

We were at the gates when the Celebration was formally and officially opened. A button in Washington, D. C., was touched by a Secretary, who was the acting President of the U. S. A man rigged out, all spic and span in Spanish colors represented Christopher Columbus, and a young Methodist maiden from the city impersonated the celebration under the title of Miss Centenary. The Mayor of the city made the speech of welcome, which was responded to by Dr. S. Earl Taylor. Then the affair was in full blast. Broncho-busting pony breakers from the wild and woolly west did all sorts of stunts before the grandstand. Oriental weddings and Indian war whoops, foreign funerals and home fire works all mingled together on "ye old fair grounds." It was one grand, glorious melee and merry-go-round from early morn till late at night.

We will not attempt to discuss or describe the missionary exhibitions. They have been written up time and again. We all know that this feature of the Celebration was educational, inspirational and commendational. But we are touching on some phases of the big event which have not been prominently put before the public, though it has been several months since the Celebration.

What about the pool-table of which there was so much talk? Was there one on the grounds? This has been affirmed and denied. A writer in the *Western Christian Advocate* declared that it was a false alarm. That there was no pool table there at all. Well, he was mistaken. Let me give the facts in the case. I was in Columbus in a revival meet-

ing a week before the Celebration began. Hence, I was, as the Irishman said, about the first man on the grounds. There was a pool table in an up-stairs room in the Administration Building. Two men confessed to me that they played pool there the first or second night of the Celebration. I went with one of the guards who had been attending my meeting and "got by" the police and climbed a ladder and saw the pool table. I then raised the alarm. I was probably the first preacher who circulated the news and raised the protest. Someone said: "It is not under the auspices of the Centenary." "Well, then it is *over* the auspices," I replied. The authorities claimed it was left there by the State Fair Association. It was thereupon ex-communicated. I am not trying to stir up an old question that has already been answered and settled, but am giving my testimony as an eye-witness. As I am the preacher that started the alarm and raised the protest it is nothing but fair that I should speak this personal word on the subject.

While on the grounds, I ran across Prof. J. M. Harris, the noted singer. He said: "Bud, if you want to see something, come follow me. I will show you the hole in the wall where the moving pictures are going day and night." By the way, it was Motion Picture Day. So I happened in just at the proper time to see the conclusion (?) of the whole matter. The noted Dr. Reisner, the high priest who would fain perform the ceremony of the marriage of Miss Methodism to the Motion Picture World, was there in all his glory. He introduced the representatives of the Motion Picture Association who in turn told the Methodist people how to handle the movies in the Church.

Never in all my life did I see such hobnobbing between the world and the Church.

Worse and more of it! A gaily-attired actress was then introduced to the audience. She made a fantastic bow and proceeded to lecture the Methodists for not mounting the band-wagon for movie-land. Twisting her merry-widow like hat high in the air as she tossed her head and pulled off her silk-gloves, an operatic twinkle in her eye, she said: "You Methodists have stayed on the outside and thrown stones at us. But I am praying for you that you may get your eyes open and adopt the moving picture in order to save the day with the Church."

Good-bye! I felt like—give me the camphor bottle, Harris, old boy, or I'll faint! The idea of an actress praying for the Methodists! Praying for the blinded Methodists that they might have their eyes opened to behold wondrous things on the screen of the moving picture show! *Sic transit gloria ecclesiae!*

Read what certain leaders said concerning the effect of the motion picture at the Methodist rally. These are reports made by the *Ohio State Journal* during the Celebration:

Dr. Russell says: "The ban of the Church against the theater was adopted when the play-house was at its lowest stage of influence. The Methodist Centenary in its wonderful pageantry, processions, life plays and dramatic demonstrations, will open the way for a salutary revision of the old rule."

"The latest and greatest advance in the Christian world toward an adequate program for world-wide salvation is Methodism's Centenary," says Dr. I. Garland Penn, of Cincinnati. "It is demonstrating how we have not hitherto used our resources and power and also given us a new conception of the strength we possess. In other words, Methodism is at last finding itself."

What! "Methodism at last finding its

own." It looks to me rather like it is losing its own and that the moving picture is finding its own! I am not a pessimist, neither am I an optimist. I am in the Church, for the Church, of the Church, and purpose to stand by the Church. I do not want to see the line of distinction between the Church and the world obliterated. The Higher Critics are trying to blot out the distinction between the natural and the supernatural, the human and the divine, genius and inspiration, discovery and revelation; while the social service craze is trying to blot out the distinction between the sinner and the Christian, the Church and the world.

Now the closing scene of the Pageant pictured the gospel triumph over all nations. It left the impression that the present agencies would be successful in winning the whole world to Christ. But the Bible does not teach that the world will be saved before Christ comes back to earth. On the contrary it very plainly declares that the wheat and the tares will grow together till the end of the age; that as it was in the days of Noe so shall it be at the coming of the Son of man.

The Pageant overlooked these facts. It closed with all nations at the cross. The very last scene was the uplifted cross. People thought this was a glorious climax. It is the golden dream of post-millennialism. But it will never come true according to the Bible. The age will end in the awful throes of a cataclysm. So far as spectacularity is concerned the pre-millennialists could have far excelled the grand consummation of the Post-Pageant. They could have pictured, not the ascending cross, but the descending Christ, the catching away of the bride, the bursting of the tombs, the rising of the saints, the wailing of the tribes of earth, the crying for the rocks and mountains to fall on them.

Post-millennialism could be represented by the Pageant but in reality the real Bible program is too grand and awful and sublime to be staged and dramatized by mortal man.

Dr. S. A. Danford, District Superintendent in the Oregon Conference of the Methodist Church, has planned for revival meetings for every church on his district, to begin Jan. 1st or shortly after. He will visit as many as he can in person and keep in touch with the entire situation. Dr. Danford put on this program for many years in North Dakota. It will work anywhere and everywhere. Dr. Danford's new address is Ashland, Oregon.

Announcement!

Evangelist H. E. Copeland has an open date Jan. 25-Feb. 15. His address is 1444 6th St., Des Moines, Ia., or Yale, Ia. References: Bishop H. C. Stuntz, Omaha, Neb., Dr. H. C. Morrison, Wilmore, Ky.

Morrisonville, Illinois.

We began meetings eight miles in the country from this place, the 30th. Had a good congregation at night and good interest. We ask the prayers of THE HERALD family for a great meeting at this place.

Yours in Jesus,
M. E. STRETCH AND WIFE.

NOTICE!

Rev. L. Reep, who is stopping at Arcadia, Florida, will help in any revival gospel meeting when called. An old-time gospel believer. Write him.

Have you read "Twelve Striking Sermons" by Andrew Johnson?



Theological Bolsheviki.



L. N. B. Anderson.

"The thief cometh not, but that he may steal and kill and destroy." John 10:10.

EVANGELICAL Christianity, as a whole, regardless of denominational lines, realizes the necessity for an immediate, widespread revival of religion. It is plain to all thoughtful students of history, that the human race is now at a crisis that will consign our present civilization where the civilizations of ancient Egypt, Syria, Babylon, and later Greece and Rome landed, unless some remedy other than human brain or brawn be applied. Should the present unprecedented unrest continue, and be opposed by no human methods, our present civilization, with all its much vaunted greatness, will collapse like a house of cards. Other civilizations, as high or higher than the present, have failed to withstand the destructive agencies that now threaten us.

If we are to be saved in the present crisis we must have more than human help. In short, nothing but Divine help will reach us and rescue us from utter ruin. This is acknowledged by all evangelical Christian people, and there is a widespread movement now on to bring this about. Lecturers are in the field to promote it; the religious press teems with it: "Drives" are on, and committees are at work, and from every indication the battle will soon be on all along an immense front.

Searching all this propaganda as a whole one seems to miss in it all the important matter of *what to preach*. This may seem an irrelevant matter to some, and many think that all preaching is alike, and that whoever preaches will give the world the gospel message. Far from it. What to preach is at this moment, as never before in the history of the race, of paramount importance. The success or failure of the whole movement hinges right here. The worst foes of the whole movement for a revival of religion, and those

who will be the hardest to overcome, are within our own borders, and will be insisting on "another gospel" as the right way. All students of current religious movements are familiar with a brand of rationalism that has been current across the ocean for many years and the last third of a century has been invading with more or less success, our own shores. Speaking of the M. E. Church, of which this writer is a devoted member, it will be interesting to inquire to what extent this deadly virus has infected this great Protestant Evangelical body of Christians. Its progress was necessarily slow at first, for Methodists are not naturally destructionists—Bolsheviki—but are inclined to follow "the old landmarks" of the gospel message. However, by persistence and posing as "Advance" thinkers, and having a brand of "higher" learning, the thoughtless who are easily attracted by the spectacular, began following them in droves and bands. This Bolshevism is now in undisputed possession of the greater part of our Church educational system, and particularly our Theological Seminaries. And to make matters worse, they—the Bolsheviki—captured our last General Conference and wrested the power to proscribe the "Course of Study" from our Bishops, who had so signally performed that duty for a hundred years, and placed this power in the hands of these destructionists, and for the last four years our young ministers have been pursuing a "Course of Study" that denies the Divinity of Jesus Christ, and logically this carries with it the denial of His resurrection, the whole plan of salvation, the atonement for sin, and the inspiration of the Bible, etc., and so we have no "word of God"—no infallible Guide to the port of Eternity. As for sin, if it exists at all (which is doubtful) it consists of letting the weeds grow in our gardens, or the tin cans accumulate in our back yards.

With this state of unbelief inside our own

borders, what can reasonably be expected from us in our share of the coming world revival? Under this state of things, it is all the worse for us that we are large and influential, for with our size and opportunity, our responsibility increases. Let us not be deceived. "God is not mocked." Not one of these Bolsheviki can take part in a revival of religion. From the nature of the case it is an impossibility. They do not believe one truth that is essential for a hungering after a lost soul's salvation, but rather their influence will be against such a movement.

In order to take her rightful place in this great world movement, our great Church must get back to the preaching whole heartedly, the fundamentals of our religion. Let all our preachers who believe in the Divinity of Jesus Christ, the inspiration of the Holy Bible, the power of the Holy Spirit to cleanse from sin, the possibility of "spreading Scriptural Holiness" all over the earth, and with the help of the Holy Spirit, living a holy life here in this present world, the awful condition of a lost soul in eternity, the nearness of the coming of the Lord Jesus, *preach* these great truths, and spare not. The great need of the world, and especially of the great Methodist Episcopal Church, is a revival—a great deluge—of doctrinal preaching. Without this we are simply shorn—like Samson—of our strength, and God will depart from us. And now in this greatest crisis in the world's history we cannot commence a day too soon. If we would begin today to declare "the whole counsel of God" and proclaim the great truths of the Bible, and show men the danger of a life of sin, and the great remedy therefor, and banish from our houses of God all worldly things, we would then be able to take our rightful place in the coming revival and the modern Bolsheviki, like their predecessors in England and France in the 18th century, would perish for lack of material to work with.



Our Lord's Coming.



Rev. W. R. Cain.

WE cannot carefully and prayerfully study the word of God without observing how much of it is devoted to the *first and second coming of the Lord*. We question whether he who takes the position that either is stressed more than the other is out of divine order. Possibly one may contend that His second coming is divinely emphasized more than the first, without straining or perverting the Scriptures.

Relative to these two thrilling, interesting, epochal, and miraculous events, there are two general views known as Post and Pre-millennial. They were just as distinct concerning His first coming as they are today relative to His second. Regardless of inspired prophecy, immutable promises, etc., pointing to the time, place and manner of His first coming—"In the manger, in Bethlehem, of Judea, wrapped in swaddling clothes," etc., the Post-millennialists declared "That is not He"—"He is coming—but not yet." and they not only rejected Him, but crucified Him. On the other hand, the Pre-millennialists said, "He is come—there He is—the Lord's Christ," and immediately accepted Him and without any reluctance or parleying, opinionizing or semblance of disagreement.

But who were the Post-millennialists and who were the Pre's at that time? The Bible could not be more explicit on anything, and the answer is, the infuriated mob who clam-

ored for His blood, the lawyers, scribes, chief priests, Sadducees, Pharisees, Herod, Caiphas, the House of Annas, the Sanhedrim, and almost the entire Jewish race, were "Posts," while a company of angels, Zacharias and Elizabeth, Simeon and Anna, the Magi, and a few poor shepherds from the Judean hills, were the "Pre's." It seems almost needless to say the ratio and attitude of *present day* "Posts and Pre's," with reference to His second coming are correspondingly the same; for we find just as much inspired prophecy and as many infallible promises giving us due notice, together with minutest details, pertaining to His second coming. Yet, what pronounced confusion and confirmed unbelief.

The division, officially and otherwise, between the "Posts and Pre's" is fully as marked as it was from B. C. 4 to A. D. 33. Contrasted somewhat, let us notice a few points of difference. (Just here, by way of a brief parenthesis, we venture to say it is a burlesque for either a "Post or a Pre" to say he is ready to meet the Lord and at the same time affiliated with the world, for John says, "If any man love the world (any at all) the love of the Father is not in him," and who without the love of God shed abroad in his heart is ready to meet the Lord? Who is it in the idolatrous lodge-room or in some grand opera, would like for Jesus to come and find him unequally yoked with such motley gangs? Picture shows, theatres, and much more are classified under the word "World.")

1. One difference is seen in that no one ever heard of a Post-millennialist saying, "I don't believe Jesus is coming soon, *praise the Lord!*" or "I take no stock in Christ coming back to this earth to rule and reign for one thousand years. *Hallelujah!*" Outbursts of joy do not accompany unbelief. But just talk, preach, sing or pray about the Pre-millennial coming of Jesus, and there is spontaneous, holy laughter, a general "Joyful noise unto the Lord," and praising God, because of being believers in His Pre-millennial return to this earth, and of course, are *looking for Him*.

2. A second difference is manifest in that no one knows of a Post-millennialist preaching a sermon or a series of sermons on the doctrine of Post-millennialism and having any seekers for God or holiness. But the preaching of Pre-millennialism generally causes the unprepared to wake up and seek salvation.

3. Thus another difference is quite vivid, namely, on the one hand the *divine seal is unmistakably withheld, while on the other it is as decidedly given*. There is a reason for this, and we logically conclude when God does not endorse, there is something radically wrong.

4. There is a fourth difference, seen in the conflicting interpretation of such inspired statements as, 'The coming of the Lord draweth nigh, The Lord is at hand, The end of all things is at hand, He is at the door, Behold, I come quickly.' From a mere

grammatical standpoint, these cannot be logically construed to favor Post-millennialism. They are all Pre-millennial. How ridiculous that such phraseology should mean many millenniums, numberless aeons, or some hazy, nebulous, indefinite something, somewhere. Rather, the fact that this is the year nineteen hundred and nineteen, and Jesus hasn't returned yet, indicates calamity.

Just who is responsible, only God knows.

In conclusion, we predict that unless there is the general discountenancing of "Liberalism of views" relative to this doctrine, there will inevitably arise other differences, more grave than this one, (but the result of this one) for it is an historical fact that in proportion as the Pre-millennial doctrine is relegated to the background, or in other words,

kept more or less in obscurity, and worse still, opposed, complications multiply which can only aggravate, consequently grieving the Holy Ghost, and before we are scarcely aware of it there will be a noticeable spiritual declension among us we may never overcome. Shall we profit by the experience of our predecessors, or like Ahab and Belshazzar and many others, blindly ignore it?



The Drift of Things in Methodism.



Rev. George W. Ridout.



It is written by Abel Stevens in his remarkable History of Methodism that "Methodism is a revival church in its spirit, a missionary church in its organization."

"A recurrence to the first principles of Christianity." "When Methodism came forth from the gates of Oxford it was for the purpose of recalling the masses to their Bible." "Acknowledging the importance of sound doctrine it nevertheless dealt mostly in the theology which relates to spiritual life—Faith, Justification, Regeneration, Sanctification, and the Witness of the Spirit. These were its great ideas and never since the apostolic age were they brought out more clearly."

Furthermore, Stevens makes this remarkable statement: "Methodism has sustained its orthodoxy by devoting its chief care to its spiritual life and for more than a century has had no serious outbreaks of heresy."

For over one hundred years Methodism maintained its record as a revival church, and its pulpits were alive with men who preached the gospel with the Holy Ghost sent down from heaven.

It has to be confessed that modern Methodism has departed widely from the "old paths" of the fathers. "Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils, they have forsaken me the fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water."

Look at the drift of things in Methodism when it comes to its official literature. It is a fact now widely known and deplored that its Sunday school literature has fallen almost completely into the control of men saturated with German theology, and it is painful now to see how destitute of anything like spirituality is the *Journal* and other Sunday school publications. These things are little else than literary productions. Sunday school people who want to study the lessons from a spiritual standpoint have to go to the *Sunday School Times* (Presbyterian and deeply spiritual) or to some other helps. In the *Intermediate Quarterly* for December appears a "write-up" on George Whitefield. In this article written by a presumably Methodist (?) Editor, there is not a single word concerning his spirituality or his being a flaming evangelist winning thousands to Christ and starting a world-wide revival of religion, but he is referred to as "hero," "heroic," "citizen," "pioneer nation builder," etc. Aside from what is said about Whitefield as a Methodist preacher, what is said of him might as well be said of Benjamin Franklin or George Washington. The article reads as follows:

"GEORGE WHITEFIELD.

"Our cover for this quarter shows the statue that has been erected on the grounds of the University of Pennsylvania to the memory of one of the pioneer builders of the nation. George Whitefield was a Methodist preacher of the early days, one of those he-

roic men whose first thought was of helpfulness to the people of his time and service to the nation of which he was a citizen. The statue has been erected by alumni of the University of Pennsylvania because the University is a direct outgrowth of a school that he founded.

"The inheritance given us by such men as Whitefield is greater than most of us realize. They newed the trees and cleared the land that has become our farms and now supplies us with food. They blazed the trails that have become great highways over which we can travel so quickly and pleasantly. They drafted our constitution and laid the foundations of our government and social organizations. They established the schools that have developed so that now there are hosts of open doors for those who would equip themselves for skilled service. They built into the very life of the nation a moral idealism that is the most valuable of our possessions.

"This magnificent inheritance brings with it obligations. These good things are ours for the taking but we must exert ourselves to make them really our possession. We would show the basest ingratitude if we ignored our high privileges and for lack of the necessary effort let them slip from our grasp.

"The work of these pioneer nation builders has been done and can never be undone. The results of their labors will outlast even the bronze and granite memorials that we build. But if their labors are to produce the highest and most worthwhile fruitage we must add our toil to theirs. We must build on the foundations they laid, not for the mere preservation of their accomplishments but for their enlargement. We must open our eyes to the possibilities of the future that lies before us, resolving that we shall not merely get but give, and that whether our names are preserved in bronze tablets or are soon forgotten our worthwhile deeds shall live on forever. This is the highest tribute we can pay our heroes. This is what they would ask could we inquire as to their wishes."

It really seems that a lot of our present day Methodist editors have absolutely no Methodist atmosphere—they seem to evade Methodist history, traditions, etc., and are so resolved to build up a modern machine with all the fixings of "modern thought," "cultured evangelism," "rationalism," etc., that they absolutely ignore our heritage and tradition. Dr. Blake sent out through the Church letters of alarm that the Sunday schools of Methodism were losing thousands of scholars. Is it any wonder that the Sunday school should be smitten with a blight when its literature has become so saturated with "modern theology" as to make it a byword among other churches and something to be avoided by spiritual people!

The Course of Study of the M. E. Church which was foisted upon the Church by a commission of the General Conference, is a burning shame to Methodism. About twenty conferences throughout the Church have spoken out against this course and it looks as though there is going to be a battle royal at the 1920 General Conference over this issue. The

present Course of Study contains many books which abound in false teachings. Some of the books would suit Unitarians, Universalists, etc., better than they do Methodists or followers of John Wesley. They discount the atonement, diminish sin, ignore depravity, rob the Bible of its divine inspiration, and damage seriously the historic theology of Methodism. It is a fact that when a church begins to tinker its God-honored theology it loses its grip upon God and fails in its mission to save and bless. British Methodism began this tinkering business some years ago and now for thirteen years the British Conference has suffered loss of members. Rev. Samuel Chadwick, as president of the Conference last year went throughout England preaching entire sanctification to the Wesleyans, thereby hoping to bring back the old-time revival power.

Another drift in Methodism has come about unfortunately through the Centenary Movement and particularly through the propaganda started by Rev. Christian F. Reisner, in the interest of "movies" in the churches, and other abominations. A very prominent preacher of the New York East Conference told me recently that no man did more to rob the pulpit of its sacredness and dignity than did Dr. Reisner when he was pastor in New York. He used everything that could be conceived of to get his audiences, and of course he got them, but his methods had a frightful vitiating effect upon the tastes of the people for the glorious old gospel.

It seems indeed painfully unfortunate that the Methodist Church should be the church where this agitation for the movies should be foremost in getting in. It seems too bad that the Church which has had such a wonderful revival history should now pull down its flag and surrender to the movie craze.

I take it that this is a bad sign for Methodism—a dangerous symptom. Methodism for over one hundred years moved people churchward and Christward by preaching a moving gospel.

Imagine, will you, Alfred Cookman installing movies when he was pastor in Wilmington or Philadelphia; imagine Dr. Foss, when pastor in Brooklyn, or Dr. J. O. Peck; imagine Dr. Buckley, when pastor of Hanson Place; or Dr. Fred Woods, when in Boston. Imagine A. T. Pierson, when pastor in Detroit, or A. C. Dixon, when in Baltimore, or Spurgeon in London, using the movies to draw the Sunday night crowd!

I offer the following objections to movies in the churches:

1. Movies degrade the pulpit and will contribute immensely to make the pulpit weak, puny and ineffective.
2. Movies will seriously damage the spirit of preaching. When the preacher falls to them they will spoil him for inspirational preaching.
3. Movies will destroy the spirit of worship. People will come to church not to worship God but to be entertained.
4. Movies will only add to, and not diminish, the spirit of worldliness that now pervades so many of the churches.
5. Movies will tend to increase the love

of the spectacular and the thing that glitters. They will help feed the love for the theatrical and sensational.

6. Movies will transform the church from a house of prayer to a house of entertainment.

7. Movies reduce the church service to a thing of mechanics and art. If the preachers who advocate them will be honest they will turn the Sunday night service and salary over to the movie operator because it doesn't take a trained preacher to run four or five reels of films. The movies practically dismiss the preacher. If he chooses to run the machine himself he drops from his high calling as an Ambassador of Christ to become a movie operator!

8. Movies are poor substitutes for the great and glorious gospel of Jesus Christ. Paul said, "I am not ashamed of the gospel of Christ for it is the power of God." To put in pictures instead of proclaiming the gospel message is to "confess up" that the gospel has lost out.

9. Movies will tend to cultivate in the preacher the disposition to neglect his pulpit preparation and make preaching a secondary not a primary consideration. In proportion as a minister yields himself to innovations he loses out in his preaching soul, and no man preaches effectually unless he puts soul in it.

10. Movies in the churches mean the acceptance of the "finished work" of the movie "stars," "artists," and theatrical people instead of the "finished work" of Christ as the magnet for the drawing of the people. Shall we publish to the world that "Christ lifted up" no longer draws the people, therefore, in order to get them we join up the Church to the movie "stars" and "actors" and join hands with the theater?

Philadelphia, Pa., Notes.

The Fall Convention Philadelphia Holiness Association was in many respects the most far-reaching Convention held in many years. It was held in Kensington in an M. E. Church of 900 members, and of course, had hundreds of people get the message on full salvation who otherwise would not have come under the influence of the meeting. C. W. Butler, of Detroit, Dr. Vayhinger, of Taylor University, G. Q. Hammell, of Delanco, N. J., and G. W. Ridout did the main preaching.

Camden District, N. J. Conference is getting all on fire with revival. It is beginning with the preachers. The Preachers' Meeting at First Church, Camden, Dec. 8, was like the "Upper Room." Pastor Carlin spoke on "Praying in the Holy Ghost," and gave an account of five remarkable weeks with God.

Dr. G. W. Ridout is now engaged in Centenary Evangelism among the New Jersey churches. He is going through the churches preaching the revival.

The Philadelphia preachers are having some glorious meetings. Many of them have the fire of God upon them. In some churches there have been splendid revivals.

The home address of Rev. G. W. Ridout is 6327 North 21st St., Germantown, Philadelphia, Pa. Churches and camp meetings desiring dates, above address will reach him.

Hale, Missouri.

Just closed a great meeting at Bedford, Mo. Thirty-five joined the church. Started a prayer meeting and League. I have met some people over here who read THE HERALD. I have had a great year, a number have been saved and joined the church.

A. A. MYRICK.



GOOD NEWS
BY
REV. C. H. JACK LINN
EVANGELIST

IS IT SANCTIFICATION OR HELL?

Sometimes people ask: "Is it sanctification or hell?" Of course, before answering the question, one must be sure to understand the full meaning in the mind of the questioner, and also to modify the answer.

In justice to truth, I must say, that if I (and who am I—just a sinner saved and sanctified by grace) were compelled to answer the question in one word, I would have to say "Yes." It is hell or sanctification.

Now let us get at the real meaning of the question and answer. All evangelical churches, and even the Roman Catholic Church, believe it is either purity or banishment from God. The great difference is in the method and time of purification or sanctification. The Catholics believe in purgatory. That word comes from the Latin *puro*, which means to purify. Thus purgatory in the creed of the Catholic Church means a "place or state in which souls are purified after death." Of course, we do not accept this, as it is not scriptural.

Others believe that sometime before death, or, more accurately, at the time of death, the soul is purified or sanctified. The advocates of this theory quote Heb. 14:6 just as loud as a holiness preacher, "Without holiness no man shall see the Lord."

Others say we grow into sanctification, and they steadfastly hold that we are being sanctified, and shall be sanctified, for sin does not enter the portals of heaven.

Now those of us known as holiness folk believe that sanctification is a second definite work of grace received instantaneously subsequent to regeneration and that this work purifies the soul, or cleanses the heart from "inbred sin," or "roots of bitterness" or "the old man."

Now to my question, "Is it sanctification or hell?" If it be possible that a truly regenerated person never received the light on holiness in this life, then they would be saved. (I am not saying that there are or are not such persons.)

Christianity means Jesus-like. If I am genuinely saved, then I walk in the light. If I get light on a clean heart, and refuse to surrender to this light, then I am openly rebelling against God and the Holy Spirit. Now how long can I live in a justified state if I am antagonistic to God. I either must give in to the Spirit or backslide. If I backslide, then I forfeit my heirship with God and I am no longer saved. So in the case of one who has received the light on sanctification in this life, for that person it is either sanctification or hell.

My experience is not as long as some, but I honestly believe there are many sincere Christian people who are as ignorant as a Hottentot on Bible holiness. They know the heart is searching for something, but they cannot tell what it is. When a holiness preacher comes along, and in love and knowledge and experience presents scriptural sanctification, these hearts get hungry and many seek and receive the blessing of entire sanctification.

As holiness people, who profess perfect love, we should be careful how we say "It is hell or sanctification." If we hurl this statement at folks as we would a club, it will profit us nothing. Let us keep sweet and present the truth. God will take care of His truths and His own.

I, for one, am more determined to preach holiness in love than ever before. I want all who call Mrs. Linn and I to assist in

meetings to know we are holiness preachers, preaching the great doctrine in Jesus' love.

The best of all, God has sanctified my heart. Hallelujah!

The Royal Pathway of Life.

Leonard J. Daudermann.

"And an highway shall be there, and a way, and it shall be called the way of holiness." Isa. 35:8.

I have found those who tread this way, but to each it is a lone way. There are many flowers blooming along this vale, but are discovered only when we keep our spiritual vision clear. Only when we press on silently, keeping in an attitude of prayer, do we notice the beautiful things in life. Only when we live above the censure and criticism of this world can we roam in the floral vale of God's holiness. The termination of such a pilgrimage is always glorious.

I roamed alone in a floral vale
Beside the River of Life,
Where the wild rose bloomed abundantly
And the daffodils were rife;
Beside the stream grew trophies rare,
The cowslip prim and the daisy fair
With the golden buttercup grew there,
Beside the River of Life.

And I roamed in peace, this flowery mead,
While the multitudes surged by
On the highway broad, with ne'er a look
On the golden vale or I.
In solitude I plied my way,
And lingered not through the gladsome day,
But rambled on 'mid the flowers gay
While the multitudes surged by.

Poor souls! they sought for paltry wealth
That lay in the fields of pain,
And noted nothing in life but gold,
And desired nought but gain.
They heeded not the blooming rose,
The River's brink where the lily blows,
But roamed where the worthless thistle grows
In the desert lands of pain.

So I trod my way in peace alone
Beside the River of Life,
Breathing the heavenly incensed air
From the daffodils so rife.
At last I reached a distant clime
Where the angels' holy vespers chime
To low, sweet notes of a Bard sublime,
Around the Fountain of Life.

Mrs. R. L. Selle Crowned.

December 11 at 7 P. M., Mrs. R. L. Selle, wife of Rev. R. L. Selle, well known to THE HERALD family, was translated for her coronation. The end came suddenly. While sitting before the fire, after a busy, happy day's work, she ceased to breathe "and was not, for God had taken her." Funeral services were held in First M. E. Church, Stillwater, Okla., where the family lived, by the pastor, Rev. E. V. DuBois and Dr. L. M. Potts, Dist. Supt. The body was taken to Little Rock, Ark., for interment, and services held in Scott Street M. E. Church, by Rev. W. A. Reese, pastor, and Bishop Quayle. The body was laid in Oaklawn Cemetery, Little Rock, Ark.

Mrs. Selle was born in a Methodist home in Maryland. She was converted when a child, and lived a most devoted life until called to her reward. She professed and exemplified by a beautiful, holy life the experience of entire sanctification. No one who knew her doubted the genuineness of her experience. As the wife of a Methodist pastor she filled her place and filled it well.

Besides her husband, she leaves three sons and one daughter to mourn their great loss. One of her sons is preparing for the ministry. Her husband, who entered the evangelistic field at the last session of the Oklahoma Conference, will continue his work.

Encouraging Messages from our Great Army of Workers.

Roanoke, Virginia

The annual revival meeting of the South-west Virginia Holiness Association was conducted at the Wesleyan Methodist Church, Roanoke, Va., Nov. 19-30. This Association is interdenominational in character, and is designed to bring together devout Christians from various Protestant churches, for the promulgation of the great doctrine of a full salvation from sin, through faith in the cleansing blood of Christ. A number of denominations were represented in the meeting, and a beautiful spirit of harmony and Christian fellowship prevailed.

The power of God was manifested, in refreshing the Lord's anointed, in unctioing the gospel message, and in leading sinners and backsliders to repentance, and in leading believers into the experience of entire sanctification.

Rev. P. E. Baily, pastor Wesleyan Church, his good wife, and his devout church, many of whom rejoice in the fullness of the blessing of the gospel of Christ, contributed largely to the success of the campaign. Other faithful supporters of the work were Rev. Ferguson, Pres.; Mrs. C. B. LeFev, Sec.; and Mrs. J. B. Camden, Treas., of the Association. Rev. P. R. Nugent, of Richmond, Va., was with us a few days, and was made a blessing in sermon, counsel, and intercession. Through private contributions, the running expenses of the meeting were generously provided for, largely before the opening of the campaign.

On the closing Sabbath more than \$500 were pledged for Foreign Missions, and the seal of the Lord was upon the missionary service in great blessing and power.

In this service, a number of young people presented themselves at the altar of the church, signifying their willingness to hear and heed the call of God, to preach the gospel, to go to the mission field, or to do any work He might call them to do.

Plans were considered for the future of the work of the Association, with a view to establishing a permanent center for the work, at which location the annual meeting will be held.

JOHN F. OWEN.

J. B. McBride Reports.

Greeting in Jesus' Name!

Since you heard from me I have been busy day and night for Jesus. We have seen many souls saved and sanctified wholly, for which we give God all the glory. We have held meetings in the following places: Newell, W. Va., Wilkinsburg, Pa., Blue Ridge, Mo., Connersville, Ind., and are now engaged in a fruitful meeting in the Methodist Church in Jetmore, Kansas, with Rev. A. S. Clark who, for four years, was with me in the evangelistic work sixteen years ago. Brother Clark is one of the best singers and workers we have ever known, and has improved in his preaching ability until he holds good places.

This has been a trip of six months since we entered the summer work at Mineral Wells, Texas. We will have held meetings in Texas, Missouri, Kentucky, Ohio, Pennsylvania, West Virginia, Indiana and Colorado. We have met and made many new friends and enjoyed the fellowship of those whom we have met and known before. It is truly wonderful to be in so great a family of holy men and women, and to win souls for Christ.

We will begin our next campaign at Empire, Ohio, Jan. 1, 1920, going as far east as Boston, Mass., and then holding meetings back across the continent as the doors open. Pray for us that we may win souls in every place and be true to a full gospel. We expect to do more, and see more results in our meet-

ings and camps in 1920 than we have seen this year.

The Lord bless Dr. Morrison, whom we have known for over twenty years, and make next year the best that THE HERALD and Asbury College have ever known. Also, bless his wife in helping him push the battle against sin, and all the staff and readers.

J. B. McBRIDE.

Campaigning in Kansas.

Kansas is a great State. We used to brag on it when we lectured over the country on Prohibition—"Blood and Thunder, Boodle and Booze." We have nothing to take back. Kansas is O. K. We have not done a great deal of evangelistic work in the State—less than a half dozen meetings all-told previous to the present campaign. It is a splendid field for religious work.

The Dalton revival was a sure enough revival. People came through with victory. God was on the giving hand. The crowds came. The fire fell. Conviction was deep. The old-time power was present. Praise the Lord!

Brother J. Paul Groom, the pastor, is a fine man. He led the singing and stood by the evangelist from start to finish. He is a student-pastor, taking a course at the South-western College, Winfield, Kan. Many excellent Christian workers live in and around Dalton. We stayed in the hospitable home of Howard Winslow.

After the Dalton meeting we marched on to Udall, Kan. We had a fairly good meeting at Udall, but nothing to compare with the Dalton campaign. The bad weather struck us and stopped the crowds—especially the farmers. So we failed to make the landing. The church people were considerably revived on holiness lines. This was a great victory in itself. We needed four weeks and favorable weather for Udall. Rev. C. E. Mann, the pastor, did what he could to promote the revival. He is straight on holiness. While our sojourn was short, yet we formed the acquaintance with a number of noble-hearted people, among them were Bros. Buss, Effner, Brewer, Carter, and Hoop.

One of the most faithful attendants upon the different meetings was Bro. W. B. Knowles, of Mayfield. He and his wife attended every service at Mayfield, came several times to Dalton and even came over thirty miles to one of the services at Udall. He and his family are out and out for God and full salvation.

We are now in Freeport, closing our Kansas campaign. Eight weeks without a day's rest—twenty-one revival meetings for 1919. Praise God from whom all blessings flow. Eccl. 9:4.

ANDREW JOHNSON.

Jack Linn and Wife Report.

God honored our meeting at Armstrong, Iowa, in the Methodist Church. The field had been well prepared by Rev. J. M. Howdeshell, the fine pastor, and for the first time in our experience we gave the invitation on the first night and a young man came rushing to the altar. Of course, like other places, when the gospel is preached, the devil will be aroused. That's his business. It does not surprise us that the devil breaks out, but it does amaze us in whom he oftentimes breaks out. In spite of all hindrances, there were between sixty and sixty-five seekers at the altar, and some were clear cases of salvation and sanctification.

Armstrong is a nice little city, and the Methodist Church has a splendid opportunity there. We predict under the fine leadership of Bro. Howdeshell and his talented wife, the church will go forward in the king-

dom work. It indeed is a treat to work with a pastor who himself is evangelistic and who knows how to pray. Bro. Howdeshell let nothing go undone, and never gave up. As a result we had victory all along. Both he and his wife have had the blessed experience of a clean heart and always testify to it. No wonder they are winning their way.

The Children's Meetings were unusually successful. A dandy bunch of children in the Sunday school, over which Sister Howdeshell is Superintendent, and really she makes it go. She loves the little ones. If Bro. and Sister Howdeshell ever go into the evangelistic work, success will go with them.

C. H. JACK LINN AND WIFE.

Lisbon, Ohio.

Our meeting in Washington, D. C., was fruitful in many ways. On my way to New Jersey, I stopped off at The International Holiness Church and preached twice with much help of the Lord. I opened the battle at Rio Grande, N. J., where I now am on Thanksgiving Day. Rev. Lancaster, of Philadelphia, preached twice. God gave us several seekers. One colored minister from the Baptist Church, was blessedly sanctified. The whole day was a swing of victory. We had some holy disorder, and a continuous hallelujah chorus. It was a high day. Persons came for many miles to this feast. The church entertained all comers in a nearby house, to boiled chicken and dumplings. I tell you it was grand! I wish all the holiness folks in New Jersey could have been with us. It seems to me that the holiness people, as a rule, can beat everybody in giving and entertaining. Beloved, I move that we renew their license to sing and shout, and help us to push holiness with all their might. Say amen! We have had a few more victories, and a well-filled house last night, and this is the fourth day. Pray for us. I am ready to write to any who wish my services as evangelist. Yours in the Holy Comforter, cleansed, healed and kept. Here is a 1920 encouragement. "Say ye to the righteous, that it shall be well with him." Isa. 3:10.

F. W. COX.

Report.

Allow me space in your paper to say I am in a meeting at Black Betsy, W. Va. We were to begin Nov. 23, but as we missed connection, and could not reach this place without traveling on the Sabbath, I spent the Sabbath in Charleston, W. Va., the capital with Rev. R. T. Brown, my former pastor. He had a revival on. Dr. Hamilton, the pastor of Bluefield, W. Va., was doing the preaching, and S. H. Prather, of Henderson, Ky., had charge of the singing. I was greatly impressed with Bro. Brown's good people. He is doing a great work. His people are standing by him.

I reached Black Betsy Monday A. M. We have had four services and three conversions. The outlook is good for a fine meeting. They have a nice concrete church building here. This is their first revival. I have some open dates after Christmas. Anyone desiring my help please address me at Glasgow, Ky. THE PENTECOSTAL HERALD gets better all the time. Go on with the good work.

FREEMAN V. HARWOOD.

Orangeville, Illinois.

An old-fashioned revival meeting was held in the United Evangelical Church, of Orangeville, Ill., Nov. 9-30. An evangelist in the person of Rev. Harry Morrow, Chicago, Ill., was secured to conduct the meeting. Rev. Morrow is an excellent preacher of the Pauline type. He is a man of marked talents,

profound biblical insight, fearless in declaring the whole counsel of God, and withal a Christian gentleman with a pleasing personality.

The meeting began under unfavorable weather conditions but nevertheless a fair sized audience greeted the evangelist the first Sunday morning. The interest and attendance increased rapidly until the church would no longer hold the Sunday evening audience. The special sermons, which were delivered with unction and power, were well attended and fruitful in results.

Mrs. Harry Morrow was present a part of the time and wielded a strong influence in the meeting. People from towns ten or twelve miles distant were present.

Mr. and Mrs. Chas. Buss, of Martintown, excellent gospel singers and workers, were present on a number of occasions and delighted the people with their soul-stirring songs. More than three score bowed at the altar of prayer during the campaign—twenty-two at one meeting. On the whole, this revival effort was highly successful and eternity only will reveal the amount of good done.

L. M. PHILLIPS, Pastor.

Rock, Kansas.

It has been several years since I have reported any meetings through THE HERALD, but that does not mean that I have quit the business of soul winning. The best revival I have been in for six years closed Nov. 30, at Rock, Kansas. It was not brought about by mental persuasion nor human manipulation, but by the power and direction of the Holy Spirit. They had not had a revival at this place for over twelve years and of course the woods were full of game. At the first altar call seventeen souls found God, and before the meeting closed over sixty-five were saved, nineteen sanctified, and eighteen family altars erected. Every seeker that came for pardon found it. There were only three seekers for entire sanctification that failed to enter into their inheritance.

One of the outstanding features of the meeting was that the men led the way and brought their whole families into the fold. Several of the young people felt called to special work and are planning accordingly. The pastor, Rev. G. A. Parkhurst, stood by us nobly and did fine work at the altar. He is in good favor with his church and all the people of the town have confidence in him. This meeting demonstrated to the people that God still works in the old-time way. Praise the Lord.

O. R. HENDERSON.

W. A. Vandersall at Warwick, Ohio.

It was the writer's privilege to attend a four weeks' meeting held in a Union Mission at Warwick, Ohio. The called evangelist was W. A. Vandersall, of Findlay, Ohio, who preached the old-time gospel, with the power of the Holy Spirit sent down from heaven. He certainly did uncover sin and knew how to prescribe for its cure. It is our humble opinion that anyone who is fortunate enough to secure his services will never regret it. He was nobly supported by Mr. Samuel F. Bitcon, of Barberton, Ohio, the pastor of the church, who stood by him in a way that did one's heart good to see.

The singing was excellent. Whatever else these people may lack, they do know how to sing. Sometimes during the opening services it seemed as though heaven was coming down. It was a wonderful meeting because God always honors His word; sinners were converted, backsliders reclaimed, believers sanctified wholly; besides the saints were built up in the faith of our fathers. No attempt was made to count heads. Eternity alone will reveal the full extent of the work done at this place, and of this we feel assured Warwick will never be the same again.

The usual percentage of opposition developed. An effort was made on the part of some to have the meetings close after two

weeks, but God gave directions to keep on. Some admitted that the truth was preached, yet refused to yield; others stayed away because of conviction. The church, however, was greatly built up. Folks got spiritually located, many of them discovering that they were not standing where they ought to be. The attendance at prayer meeting has increased, and best of all, the work is still going on. One of the most spiritual members has recently gotten under the blood that cleanses from all sin. We are confident of yet greater things, and "the end is not yet." Praise the Lord.

JENNIE L. SMITH.

Sale City, Georgia.

As it has been sometime since I reported through the columns of your valuable paper, I will give a brief report of my last meeting which was at Elmira, near Hawkinsville, Ga. The Lord gave us a genuine union meeting. There were eleven accessions to the Methodist and eleven to the Baptist, all by profession, and a number of people revived. This has indeed been one of the best years thus far, in the career of this little evangelist. Though harder to strike oil than at any previous time, the gusher was always large. These are indeed perilous times—profiteering, pilfering and procrastinating on every hand. It is my purpose to more nearly put in an entire twelve months battling the bulwarks of the enemy, by the help of the good Lord. With very best wishes for a Happy New Year, with Christian love to all, I beg to remain,

Your brother in Christ,

WALSTEIN MCCORD.

Hettinger, North Dakota.

Rev. Guy L. Wilson was at Hettinger, N. D., for a three weeks' evangelistic campaign. To say our community and church were benefited by his coming is expressing it mildly. Never had our church been so deeply moved as at this time, nor had the community been stirred before as during these services. Brother Wilson brought wonderful messages to the people, fraught with unction and truth, presented sanely and with strong appeal and earnestness, which compelled the congregation to leave the sanctuary with souls hushed and thoughtful.

On the last Sabbath a consecration service was held, for those who would offer themselves for life service. The sight was one to move the hardest hearts. Scores of young folks came to the altar of prayer with faces shining and hearts burning, willing to do the Master's bidding. It is hoped that from this church on the prairies of North Dakota, will go missionaries and preachers to the needy fields of the world.

Twenty-four new members were received into our church fellowship. We offer praise to our God, for His blessing upon us. We seek only His favor and smile, and pray that the coming year will be more blessed than the past and that in all His name, the only worthy, will receive great glory.

W. A. IHDE.

Grand Junction, Ohio.

The revival meeting here at the Nazarene Church closed after a five weeks' battle. God manifested His presence from the first service. There were about seventy-five professions of pardon or purity during the five weeks; also a number were at the altar that did not get through. There was a blessed spirit of harmony and unity manifested among God's people. The Free Methodist dismissed their services and worked faithfully with us; also other holiness people joined in with us. God put His smile upon the whole affair and we had a great time together. Amen!

We conducted the meeting for the first three weeks, then Evangelist Wm. O. Nease was with us the last two weeks. The Lord certainly used Bro. Nease in our midst to

His glory. We have never had a better evangelist than Brother Nease. He is a man of much prayer and strong in the pulpit.

Yesterday morning an offering was taken for a new church building, which amounted to more than \$2,500, with a prospect of more soon. We take courage and press on. Thank God that holiness has come to town to stay. The church was never in better condition than now. New members are coming to us as a result of the meeting. To God be all the praise for the victory He has given.

CHAS. W. AND FLORENCE DAVIS,

Pastors.

Report.

We are now in the midst of a victorious revival here (Troy, Ohio), with the pastor of the Nazarene Church, Rev. Will H. Hafer. God is blessing the preaching of His word and precious souls are seeking and finding Him almost every service. Some miraculous things are happening, and God is surely manifesting His presence and putting His seal upon the work. Wrongs are being made right, letters of confession are being written and a forsaking of sin is manifest in the lives of seekers. One young man, an ex-soldier, left the church under such conviction that he got no further than the church steps and some folks found him there weeping. He came back, went to the altar, wept, prayed and confessed and God marvelously saved him. A night or so later he was gloriously sanctified.

A liberal donation of provisions was given the pastor on Thanksgiving day, amounting to about \$50. Delegates were present yesterday from Dayton, New Carlisle, Phillipsburg, St. Paris, and other places, but we feel like saying in the language of the immortal Wesley, "best of all, God is with us." We are looking for greater things to follow, for "the end is not yet." God bless the people of Troy.

H. W. SWETEN.

Report.

Since our last report God has been with us in three good meetings; Bagley's Swamp Church in Eastern North Carolina, with Bro. J. M. Smith, of the M. E. Church, and a band of saints that love the truth and pray for a preacher. God helped me to get hold of the truth concerning *tongueism*, and *free-lovism* which had paraded themselves in the name of holiness, and we found God's word giving no uncertain sound against these errors. A few sought God and the saints were richly blessed. We were cared for in good old southern style, which is enough said.

At Oakdale, N. Y., a suburb of Johnson City, we had a great time in the Lord. Some were a bit fearful for the possibilities of tent meeting in November, and in New York State, too, but God gave us mild weather and a good revival. Some of the people were a bit afraid I would preach too much holiness for the community but they soon found out that the only folks that are worth winning are the ones who are won by the full gospel. When we compromise to win, our winnings will be our ruin, so we ploughed on and God gave a harvest. On the last night of the meeting more than twenty stood and gave definite testimony to being reclaimed, saved or sanctified in the meeting and most of them were of such age as to give us good hope for permanence. God bless the saints at Oakdale. We are invited to return next year but may meet next in the clouds.

At Tracy Creek, N. Y., we closed our last meeting with no seekers at all. Weather was against us; rainy for several nights and other local conditions made hard sledding. People began to come toward the last of meeting, and Sunday we had a good hearing. Our time, however, was limited and we left the fishing without a nibble.

Till He comes or calls. Yours in the fight for God and Bible holiness,

W. A. ASHLEY.

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Letters to a Young Preacher.

CHAPTER XVI.

My Dear Young Brother:

HERE is hoping that the year 1920 may prove the most successful and fruitful year of your ministry up to date. I am looking forward to much greater things for you in future years than in the immediate present. Your work now is largely of a preparatory character. At the same time, you are to be using your gifts to the very best advantage. The use of your gifts and the knowledge you have acquired will prove one of your best means of improvement and storing up resources for future use.

I think perhaps I have suggested to you before that you should have on your desk at least two books, one a note-book in which you are to write various texts of Scripture that seem to rise up and speak to you in your devotional reading of mornings and it will be well to make a few notes under these texts that are suggestive at once to your mind. If you should let them pass by they may not return again. When you have a good thought, fasten it down with pen or pencil and if your mind should get started well, write out the main features of your sermon at once. Never let a good bunch of thoughts get away from you. You might call these sermon seed and have this little note-book sown full of them. The time will come when you will need them badly and can use them to advantage.

It is a great thing to have some important subject or gospel theme soaking in your mind. I like sermons that grow slowly, that gradually deepen and expand. Your soul and brain will feed on great subjects in your reading and thinking and in hearing others preach you will gather up suggestions to put into these subjects you have in soak. They will gradually mature and become a part of your spiritual and intellectual life. They will stay with you always. You will preach these sermons frequently to various congregations.

Some people have the notion that a preacher preaches his sermon but once. Of course

they are mistaken. If a sermon is worth preaching once it is worth preaching twice, and a good sermon is worth preaching many times. If you have a favorite theme, a subject you especially enjoy discussing, which you regard as of prime importance, and find yourself inclined to preach frequently, you must guard against using it until all the juice is extracted and it becomes dry and mechanical, and the unction is gone out of the preaching of it. Put such a subject back in soak, get some new thoughts, some fresh expressions. This thing of reciting an old sermon over and over in an easy mechanical way comes to be monotonous and the people realize that it is a mere corpse without a spirit.

You should have a scrap book into which you place suggestive clippings and important information, statistics and other matter that you will find in your general reading. You will clip such items out of the daily papers, magazines, and religious press: In this way you can accumulate much condensed information on many live and important subjects. Under the head of prohibition, you can get matter to which you can refer at any time. The same with reference to education, various political movements, questions of labor, and capital, education, and many subjects that are of importance about which you should have general knowledge and this condensed information.

I might suggest to you the apostle Paul's exhortation to one of his young preachers. "Give attention to reading." Next to prayer and direct communing with God, nothing will so develop, strengthen and settle with you as a close touch with the great and good men who have lived and wrought in the world through the books they have left behind. Do not be in too big a rush to read the latest book. There is much shallow stuff on the market. You cannot possibly read all, so you must seek to read the best. Of course you will read the great old poets like Milton and Dante. A little laborious, perhaps, at times, but rich with profound thought and will give you classical taste and turn. You will read some of Shakespeare's masterpieces. If you have any time for Victor Hugo, let it be *Les Miserables*. It is a masterpiece and goes deep into the philosophy of things. For lighter reading, mental rest and recreation, Washington Irving is fine. If you have read nothing from Dickens and want just a taste of his very large contribution to literary fiction, by all means take *David Copperfield*. That would be a good book to read on the train sometimes where it is difficult to read solid and heavy literature, where you cannot engage in deep thinking but can rest your mind and get remarkable entertainment from the little volume suggested. Of course you will have on your shelves, Longfellow, Bryant, Browning, Tennyson, Moore, and the rest, and while you may not be able to give them much time, you will taste of them to great advantage both to mind and soul.

Let me urge that you keep close to the strong, clear, Scriptural theology of our fathers, Wesley, Watson, Clarke, and Fletcher. The truths they taught can never grow old. They were men of classical minds and used the finest English. Let them flow through your intellectual channels leaving a rich sediment of grace and truth which will give you both intellectual poise and spiritual strength in the great work before you. There are some other thoughts crowding upon me that I shall have to save for next week. Keep free from idleness, next to keeping free from actual willful sin. I think many preachers let days, weeks, months, pass away without any serious thought of diligent improvement of passing hours or careful arrangement of their time so that they may use it all to the best advantage. With much love.

Faithfully your brother,
 H. C. MORRISON.

New Year Reflections.

BY MRS. H. C. MORRISON.



HERE is a little poem entitled "The Land of Beginning Again," of which I am reminded as I think of bidding the old year good-bye and introducing myself to the New Year.

Who is it that does not gladly lay aside the record of 1919 and take up the new cleaned-up book of the coming year! Yes, we are sure we are going to follow the copy more closely, and make our letters more nearly perfect than any year of our past. But, if we do not guard carefully we shall find ourselves looking at the last line we have written instead of keeping our eye on the one at the top of the page.

We are reminded of that scripture which says: "Looking unto Jesus, the author and finisher of our faith." No matter how exemplary one is in his or her life there is no one who is safe to follow save Him who never did no sin, neither was guile found in His mouth. The only way to guarantee the coming year to be better than the past is to take the lowly Nazarene as our pattern and make our lives conform to His words laid down in the Sermon on the Mount.

It is always interesting to watch the unfolding of coming events, but it is with foreboding and trembling that we watch the curtain lift, lest it reveal something which will sadden rather than gladden. If we could always keep in mind the thought that this year may be the last we shall be privileged to live I wonder how we would spend it! What a change it would make in some of our plans! And some of our lives! Well, who knows but it may be the last! Then we should so live that if the summons should come we may be able to say, "Even so, Come, Lord Jesus."

None of us had any idea of what the year 1919 held within its unfolding; had we, how many would have drunk the bitter cup prematurely. But it is a wise Providence that reveals the scene one day at a time, just as we are able to bear it. If the load came on us all at once, or during one short day we could not endure it, but we are assured that "as our day so shall our strength be," and so we go hopefully on; trusting for the needed supply of grace.

What is the best resolve we can make for the year 1920? Is it that we will be more considerate of others, more generous to the needy, more forgiving, more unselfish and kind to all with whom we are associated? This is good as far as it goes, but Confucianism provides for all this, and yet the responsibility of the Christian is not attained. If we follow the Author of the Sermon on the Mount we must love our enemies, pray for those who spitefully use us and persecute us, and, if need be, lay down our lives for the good of our fellowmen. To be like Him we must be more than the ordinary; we must have that within us which prompts to deeds and dispositions far above the human—that which patterns after the Divine.

I believe in our resolves it would be well to include more praying, more reading of the Word, more time in helping others, more visiting the sick and unfortunate, more reading of good books which promote spiritual development; in fact, more "going about doing good;" thus we shall keep close step with Him who left a stream of holy light wherever His blessed feet trod, and people were left the better for His having passed their way.

While we are planning to make the New Year better than the past, let us be sure that the failures, mistakes, and sins of the old year are under the blood, for if this is not true, whatsoever we may seek to do in the

future will not avail anything if there is in our past sins which are unforgiven and wrongs not made right by the atoning merit of Jesus' blood.

We recall that verse of song which reads thus:

"I glory in infirmity,
That Christ's own power may rest on me:
When I am weak, then I am strong;
Grace is my shield, and Christ my song."

In closing, I want to refer you to that wonderful promise in 2 Cor. 12:9, which says: "My grace is sufficient for thee; for my strength is made perfect in weakness." Amazing thought! That God promises to furnish all the strength that is necessary to overcome our weakness. In fact, the crucible in which His strength is perfected, is our weakness. Such a promise staggers our comprehension, yet it is true, for He said it.

Let us close these New Year reflections by quoting Psalm 119:117: "Hold thou me up, and I shall be safe." Safe for the New Year! Lean hard on the everlasting arms, and all shall be well. Give me your hand, dear reader, pledging that you will enter with me upon this New Year with a purpose to have the Christ admired in us; then we shall not have lived in vain.

Below the Frost Line.

Rev. John Paul.

The favorite time for camp meetings in Florida is near the beginning of winter. I was not the first choice of the Bloomingdale camp near Tampa, this season, but proved to be second choice after Dr. H. C. Morrison had found that he could not fill his engagement with them. It was duty first, as it has been with me for many years, and pleasure was a negligible feature; but ten days spent in a perfect climate, on a sandy loam, amid the hanging mosses, with an atmosphere growing more and more akin to heaven, furnish a good opportunity to mix pleasure with our duties. Especially is this true when we can add to it the fellowship of the Moodys, the Myers, the Nieces, the Hendersons, and many other kindred spirits.

Bloomingdale is a sort of deserted village of the romantic wood, in driving distance from Tampa. Three church buildings are there, which are limited to a more or less ornamental function, and a Methodist Tabernacle with a bunch of camp houses. The landscape is full of automobiles, in the big services, and the people attend from a good sized area. In former years there was a "holiness" camp nearby and this was the "church" camp; but the independent camp was changed to an advocacy of a gift of tongues and the consecrated conservatives moved their support to the other camp. This is one instance where the movement for the promotion of holiness did not lose its power and influence because it was menaced by fanaticism. The latter went so far that recently a deluded young woman who had her "pentecost" accepted the challenge to pick up a serpent, a caged rattlesnake having been brought to service by a serious minded challenger. She put her hand prayerfully into the cage and you can guess the rest. She is dead. But not a time did I hear these things used against the holiness movement by the generous-minded public in that region; our meeting, in which, along with repentance and justification, holiness was preached from the hilt, was not treated as a rag-tag affair; and our altars were not without definite seekers for pardon, reclamation and sanctification. The pastor estimated that about twenty-five received a definite experience in the meeting, which means much, where genuineness is emphasized and profession is not unduly urged.

Several pastors, local preachers and evangelists encouraged the meeting with their presence and help. Brother and Sister Cornet, who, by the way, are Baptists, led

IF THE COLLEGE IS YOURS, THIS MEANS YOU.

It is felt that the danger of Mohammedanism to the continent of Africa heads up in the Mohammedan University of Northern Africa; because that University is believed to be Mohammedan to the core, and bent upon the preparation of skilled men, ready to give their lives heartily for the spread of their deified errors. The answer to this and a thousand other powerful strokes of Satan must be an American College, equipped, standardized, Christian to the core. Its character must be an anchor that holds it to true holiness, in doctrine, experience and living; and it must be tall enough to lift its head without embarrassment among those colleges whose central aim is something aside from the glory of Christ.

With a charter that cannot be reshaped by the whims of any group or perverted by any set of trustees, Asbury College is placed in the hands of the people who stand for Christian holiness as their property and their instrument in the greatest gospel drive of the ages. It is at the parting of the way, where it must pass out to naught or equip itself without stint to shelter its mighty host of men and women and equip them for world leadership. Large movements must be free from nervous haste. This is not a call for you to send a check. If you love Asbury College and the mighty movement of which it is a symbol, go at once to your knees in prayer, and read each week the reasonings and exhortations which will appear in this space, passing them on, if you will to friends who ought to be interested.

JOHN PAUL, Vice-Pres.

Wilmore, Ky.

most of the singing, and gave many effective duets. Brother and Sister Langford were faithful helpers, the latter possesses real power as a camp meeting pianist. Rev. W. A. Myers, presiding elder of the district, is a graduate of Asbury College. He is a man of unusual personality and strength of soul. His sermon to the great audience on Sunday afternoon was a masterly arraignment of sin. I am told that his ministry has accounted for a decided increase of influence for the gospel according to Methodism in that section. Mrs. Myers, who also is an Asbury College lady, has contributed much to his success. I cannot give a list of all who preached in this camp, as I found it necessary to miss most of the services aside from those for which I was responsible, twice a day. Undoubtedly Florida is a great field; and its home people make good material for the gospel to work on, and useful instruments in the service of God when they themselves are saved.

Evansville, Indiana.

"Awake! Awake! Oh, Church of God, and look forth as the morning, fair as the moon, clear as the sun and as terrible as an army with banners." This is your opportune time. This country has never known such a time as this. It looks to us like the beginning of sorrows. The heads of our nation are bewildered. They don't know what step to take next. Business men are perplexed, and the rank and file have gone almost wild after the things of the world, and the cry is going up from thousands of hearts, "Where can rest be found?"

I attended the Southern Illinois M. E. Conference, a few weeks ago and it was sad indeed as we would hear the preachers bewailing the spiritual condition of their churches. We talked to a great number of the lay members and most everyone said, "Oh, if we could just hear the old-time gospel! If we could just see an old-time revival again!" Quite a few asked the writer if he believed the time for old-fashioned revivals, where folks could get saved and shout the victory as they used to, was passed, and we told them, No! No! the church that would pay the price might see the old-time fire fall and faces shining with the glory beaming from their countenance as of yore.

As we mingle with the people as we go

from place to place we hear them saying, "How we wish we could hear the old-time gospel as we used to; we are so tired of war stories. They are wanting the gospel of Jesus and His power to save and give a real peace in their troubled hearts in these awful times. They are hungry. We were asked a short time ago to talk to a great crowd at a street meeting and as we looked into their faces we could see men and women from all walks of life in that throng—doctors, lawyers, business men—and they seemed eager to catch every word as we told of the awfulness of sin and what it was doing for the world, and how Jesus could save from sin and give joy and peace to every troubled heart.

Oh, for a tidal wave of salvation to sweep this country of ours! Let's pray for it. How I wish at this time in the beginning of the winter campaign, that Dr. Morrison, one of the great leaders in the Holiness Movement, the great prince of God, would set a day and an hour and call all the holiness evangelists, and all the saints of God, all over the country, to spend that hour in fervent prayer for a great wave of real salvation to sweep our land. We believe with such a mountain of prayer reaching the throne God would hear, church doors would swing open, and a day of salvation this old world has never seen before. Doctor, I for one, am ready for the fray. They tell us this is a day of big things. Well, it is. The world is pulling off big things for Satan. It's a big day for money drives. Let's, by the help of the Lord, do something big for Him! May the Lord bless the dear old HERALD and the whole family. I have a few open dates. Write me at once.

C. C. DAVIS.

China Threatened by Beer Invasion.

Robert B. Eleazer.

The liquor dealers, outlawed in the United States, are looking about anxiously for new victims. China offers a shining mark. Rudolph Samet, president of the California State Brewers' Association, recently said: "We are going to China as the best place to locate. I am going to China in a few days to arrange for the construction of a two million dollar plant for one brewery. Other brewers are making similar arrangements."

In reply to this the *Peking Leader* says: "China welcomes all forms of profitable but healthy trade and manufactures, but we certainly have no desire to drive out the opium fiend and then usher in the drunken sot. What do the brewers think China is? A happy hunting ground for all money-makers and health-destroyers? Apparently they think the Chinese are too sober, despite their own production of wines and spirits, and so must educate them to the delights of Western Bacchanalianism. Why don't Westerners come to teach us better manners than indulging in opium, cigarettes, intoxicants, etc.? Western civilization must be poor indeed if it has nothing better to teach us than the unedifying habits!

"In view of the fact that Article II of the 1880 commercial treaty between the United States and this country commits both countries to prevent the importation of opium by each other's nationals into each other's territories, we hope the United States government will put an immediate ban on such pernicious activities in this country."

Now it so happens that the United States Congress is entirely competent to save China from the threatened invasion, since Americans in China have extra-territorial rights and are still subject to the laws of the United States. All that is necessary, therefore, is for Congress to pass an act applying the provisions of the National Prohibition Amendment to Americans in extra-territorial lands. Such legislation ought to be enacted promptly. Every Christian citizen should bring this matter to the attention of his representatives in Congress.

Resolutions on Paper and in Fact.

It was a snowy December day. "Just the very day to go in town and finish my Christmas shopping," announced mamma at the breakfast table.

"And just the very day for me to stay at home to finish various things and do them up ready to send," announced Aunt Alice.

So mother hurried off for the 9:10 car, and Aunt Alice betook herself soon after breakfast to her own room, leaving Margie and Bobby to their own devices to a certain extent.

Half an hour or so later Bobby, coming from the kitchen, where he had been interviewing Nora about the possibilities of apple dumpling for lunch, found Margie in the library at mother's desk writing.

"What you doing?" he asked. "I'm making my reverlutions," answered Margie in a very impressive tone. "Folks most always make reverlutions for New Year's. You see it's sort of a starting off place, New Year's is, and so folks make reverlutions to do different than they have, be better, you know."

"But s'posing you're pretty good already?" said Bobby, who had a very good opinion of himself, "there wouldn't be any need of changing, would there?"

"I guess you could be gooder if you tried. You wouldn't have taken cold last week if you had minded mother and put your rubbers on when you went to play," said Margie scornfully.

"And you took mother's pretty new cup and saucer to play tea party with when you hadn't ought to have, and you broke it to smash," piped Bobby indignantly.

"Well, I've made a reverlution to be extra good all next year," said Margie complacently, "and I've signed it with my whole name, Margaret Billings Ames. That makes it binding. I've got to do as I say if I sign my name, father says."

Bobby studied the document with a certain degree of awe, and thought the matter over carefully. "I don't know but I'd like to make a reverlution, too, only I'm afraid sometimes it would be a bother to keep it, wouldn't it?"

"P'raps," replied Margie, rather hesitatingly, for she had sundry misgivings on the subject.

"But then," she added more cheerfully, "I wouldn't wonder if folks broke 'em sometimes."

"I guess I'll try it," concluded Bobby after a little more thought.

So Margie added a postscript to her paper to the effect that "Robert Carey Ames would be extra good."

An hour or so later the children, tired of playing, went into the kitchen for a visit with Mrs. Sullivan, who was ironing there.

"Mother's gone Christmas shopping," said Margie. "It 'most seems to me I can't wait until Christmas comes. I keep wondering what I'll have for presents. We're going to hang our stockings up this year for a change. What are Jack and Mollie going to do?"

Mrs. Sullivan's sunny face clouded over.

"I'm afraid they can't do anything," she said very soberly.

"We have had sickness, you know, and everything is so high. I'll be thankful if I can keep them from going hungry."

"Won't they have any presents?" cried Margie and Bobby together. "Not any candies—or anything?"

"I'm afraid not. It is pretty hard on them, but I'm thankful we are all well now and have 'most enough to eat. I'm afraid sometimes, do my best, the children wish they had a little more. But, thank God, we haven't suffered yet."

"O Aunt Alice, what do you think!" cried Bobby the first thing. "Jack and Mollie Sullivan aren't going to have any Christmas presents, not any candies even. It just seems to me I couldn't bear it not to have any tree, or hang up my stockings and get all the things I've been wanting. It's just dreadful."

"Why, every time I go down street I see something new I'd like," said Margie. "I couldn't bear to look in the store windows if I thought I wasn't going to get anything."

"I have no doubt Jack and Mollie feel pretty badly," said Aunt Alice, "but they know their mother is working just as hard as she can to feed and clothe them, so I am sure they will try to be brave and not fret. I think it would be lovely for you children to pick out some of your good books and toys and give them to Mrs. Sullivan to put in their stockings."

Margie looked at Bobby in dismay and Bobby looked at his plate of apple dumpling as hard as he ever could, remembering as he did so that Mrs. Sullivan said Jack and Mollie did not always have enough to eat.

"I'm orful glad I was borned Bobby Ames 'stead of Jack Sullivan," he said with almost a sob.

"Yes, dear, you certainly have reason to be thankful," said Aunt Alice gravely.

"And don't forget that Margie and Bobby Ames can make a very happy Christmas for Jack and Mollie if they will. Your own Christmas will be so much happier, dears, if you give up something to make others happy."

"We could look our things over," said Margie as they solemnly went upstairs into the play-room. "But I don't think of a single thing I want to let go."

"No," said Bobby, "just as quick as I think of giving anything away then that's the very thing I want myself."

"I wish we hadn't asked Mrs. Sullivan anything about Jack and Mollie's Christmas," said Bobby.

"So do I," replied Margie fervently, "then we wouldn't have known. Now if we don't give them something we shall feel too miserabul to enjoy what we get ourselves. Oh, dear—I am truly sorry for them, but—I hate—to give my things away."

It was very quiet in the room for a long time, then Bobby spoke.

"I—s'pose—we might begin on our reverlutions now."

And once more there was not a sound to be heard in the room. Margie rocked her beloved Arabella Grace and wondered how it would seem not to have any nice dollies to play with. Bobby looked over some of his favorite books and got out his horses and fire engines.

"Jack isn't going to have any Christmas at all," he kept saying to himself. By and by, just as it was growing dusky, Margie spoke.

"It 'most seems 's if it would kill me, but I'm going to give Mollie Arabella and a tea-set, and a book of fairy tales."

"And I'll give Jack my best fire engine—my—my Billy horse—and a book," said Bobby.

"Gee—isn't it funny," said Bobby after Aunt Alice had done the things up nicely and they had given them to Mrs. Sullivan to take home. "I feel just like crying for Billy horse—but still I feel real sort of happy, too."

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"So do I," responded Margie, "but I was thinking—maybe we'd better change our reverlutions and just be common good. That will be pretty hard work, I guess."—Kate S. Gates, in The Springfield Republican.

ADAMS, TENNESSEE.

I am a subscriber to The Herald and enjoy reading every copy, but the last one is the best copy (in my humble judgment) not only of this paper, but I think of any religious paper I have ever seen. Its articles are splendid and I want to help to widen its capacity for good, by asking for sample copies to be sent to my address for subscriptions.

I was boarding the train when I got the last issue. I read it through while on the train and it filled my soul to running over. I turned to a friend across the aisle and said: "This is the best paper I ever read." I asked him to take it, gave him the address, and he said he was going to subscribe.

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While alone in my study tonight, before I took the pen to write, I fell on my knees in prayer and said, "Thank God for Dr. Morrison and his good wife!"

Looking through the telescope of daily news and prophecy we see the blessed return of Jesus. I say glory! What do you say? I did not mean to write but two or three lines but my soul is full and my pen would not stop. Yours in Christ,

J. L. Taylor.

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INDIANAPOLIS, INDIANA.

It has been sometime since I reported. I am glad to say the past year has been one of victory. I closed my fifth year as pastor of the West Side Nazarene Church, of Indianapolis, which I founded and organized. We had seekers at the altar every week during the year, for which we give the Lord all of the glory. I am taking up the evangelistic work this year; have held two good meetings since the middle of September. I just closed a meeting at Brooksbury where God gave us about seventy-five souls. On account of dates being changed I have some open time. It pays to keep on the old Bible track and preach the second work of grace as taught by John Wesley. May the Lord bless The Herald family.

Rev. J. W. Crawford,
1442 Brookside Ave.

A BELATED REPORT

The writer, with Rev. W. S. Bandy, closed a good meeting two miles south of Greeneville, Tenn., in which there were about fifteen conversions and sanctifications. The power of the Holy Ghost manifested in the meeting, penitents prayed through in the old-fashioned way and came through shouting. One woman said she had been awfully wicked, but came through with a shout and shine on her face and then went to the altar and got sanctified. One old lady, after days of praying and seeking, came through shouting, and said, "We are going to have family prayers at our house now."

May the Lord bless dear Brother and Sister Morrison, and all the children of The Herald family. Already some are asking what the fare is from Greeneville to Wilmore, Ky., in view of attending the Holiness Convention the last of May. Yours and in love with Jesus,
S. J. Burkey.

MILTON, KENTUCKY.

You will find enclosed check for The Herald. I can't possibly do without this paper. I am glad that the editor is walloping the pool-table crowd. Go on Doctor, we are with you.

We are at Milton this year. The Board has raised my salary to \$1200, and I am pouring in the truth of full salvation. People are crowding the altar every night. Bro. Mosser, a young man of this place and a student of Asbury College, is leading the singing.

We covet the prayers of The Herald readers to pray for our daughter Ruby's health. Both of our girls, Ruby and Aubra, are in Asbury College. Ruby's health is impaired and has been since she had the "Flu" last winter, and it seems that we will be forced to take her out of school at once unless God comes and heals her. She is saved, thank God, and Aubra is wholly the Lord's. We are on a big circuit and holding our own revivals, doing our best to scatter the fire. Pray for me. I am saved gloriously, and have the second blessing.

Fraternally yours,
L. E. Williams.

ANNOUNCEMENT.

Kindly announce to your readers that all who will covenant to pray daily for my speedy return to Africa, and continue to pray daily for me as I

labor there, are entitled to a complimentary copy of my booklet, "Poems of an African Missionary." I am planning to join the Ubanji-Shari (Brethren or Dunkard) Mission, a new mission just opening in Central Africa.

Yours in Him,
R. O. Johnson,
Lock Box 400, Chico, Butte Co., Calif.

A HOSPITAL SKETCH.

There was a hush in the children's ward of the Homeopathic Hospital. The attending physician had just told the nurse that little Jimmy Downs could not live through another night.

The pale face and wasted form lay upon the cot as motionless as if the soul had already left the body tenantless.

"Jimmy, Jimmy," said a weak voice from the adjoining cot, "are you goin' to die?"

He opened his eyes wearily. "I reckon I is; I heard the doctor say I'se got to."

"Oh, Jimmy, don't cry; maybe Jesus will come for you."

"Where's Jesus?"

"He lives in heaven. Our mission teacher told us about him. She said if we acted square, when we died he would come for us and take us to live with him."

Jimmy moved his head wearily, a suppressed sob choked his voice.

"I don't know him, he couldn't come for me."

"Oh, yes he could, Jimmy; the teacher said if we don't know him, he knows us. Once when he was here on earth there was a great flock of folks about him, and they tried to shove the children back out of sight; he just spoke up quick like, as sharp as anything, 'You let 'em alone, they belong up in heaven.'"

"But, Bob, there's so many little fellers in here, how will he know its me 'at wants to come?"

"Jest hold your hand up high, and he'll see you're waitin' for him. Maybe an angel with white wings will come to fetch you."

A cry of despair broke from Jimmy's lips a moment later.

"I can't do it; me hand jest falls down again!"

"Oh, Jimmy, don't cry. I'll hold it up for you. See, I'll git right on the edge of me cot, like this, and I'll hold it up as high, so he'll know before he gits anywhere near, where you are at, it's you 'at wants to come."

An hour later, when the nurse leaned tenderly over the cot, Jimmy's soul had winged its flight heavenward, and Bob, true to his trust, still held aloft the hand of his little companion.—Sara V. Du Bois, in the Christian Intelligencer.

160 Hens— 1500 Eggs

LAST winter eggs sold as high as \$1.00 a dozen. I predict that this winter eggs will go even higher. This is my judgment as America's foremost poultry expert. Poultry raisers are going to reap tremendous profits. You, too, can make sure of a big egg yield by giving your hens a few cents' worth of Reefer's "More Eggs" Tonic. This product has already been tried, tested and proven by 400,000 chicken raisers. It has stood the test of years and is acknowledged the best and most successful egg producer on the market today. Every day that you don't use it means that you are losing money. Start with a few cents' worth of Reefer's "More Eggs" Tonic. Act NOW

Got 117 Eggs Instead of 3

That's the experience of one enthusiastic poultry raiser who wrote me. Read the wonderful testimonials printed below and remember they are just a few out of thousands.



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Some time ago I got from you "More Eggs" and now it means MORE EGGS. I am now fully convinced of its utility. I have 14 pullets and 14 hens one year old and the first 10 days in December they laid 11 dozen eggs. Yours very truly, H. F. FOHLAND, President, The Citizens' Bank of Astoria, Oregon.

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Please accept my thanks for advertising such a Godsend to the poultry. It is more than a miracle.—THEODORE ARMSTRONG, Snow Hill, N. C.

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"More Eggs" Paid the Pastor
I can't express in words how much I have been benefited by "More Eggs." I've paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ doz. eggs last week, set 4 doz., ate some and had 1½ doz. left.—MRS. LENA McBRON, Woodbury, Tenn.

3988 Eggs from 125 Hens
Since using the "More Eggs" I have got more eggs than at any time I have been in the poultry business, about 30 years. Since March 15th to Nov. 16th I have marketed 540 dozen and only have 125 hens. I highly recommend "More Eggs" Tonic to all poultry raisers.—MRS. W. S. DEARL, Exline, Ia.

160 Hens—1500 Eggs
I have fed 2 boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs.—MRS. H. N. PATTON, Waverly, Mo.

This \$1 Package FREE



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Just fill in and mail coupon with only one dollar. I will immediately send you two \$1.00 packages of "MORE EGGS," the extra package being FREE! Don't wait! Eggs are steadily advancing in price and will soon reach the \$1.00 per dozen mark. Reap the big profits "MORE EGGS" will make for you. Don't let your neighbor get the advantage of you. Act NOW! Every day's delay means extra egg profits lost. Send the coupon today!

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

Date: For January 11, 1920.
 Subject: Peter and John Heal a Lame Man.
 Lesson: Acts 3.
 Golden Text: "Freely ye have received, freely give." Matt. 10:8.

What did Peter give the lame man when he said, "Such as I have give I thee?" A modern "faith healer" claims to carry with him some kind of magic that works wonders in the human body. Peter explains, verse 16, that all the virtue of this miracle was in the name of Jesus, and that the benefit of this virtue was derived by simple faith. He was not willing to pose as a healer at all. His question was: "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk." Peter had an experience of holiness but he got it from the same source and in the same way that the lame man got his healing. He had not holiness of his own, and possessed no power sufficient to bring the highest blessing to man. He represented himself as being merely a channel or instrument by which men who felt their needs could be directed to Him who was the source of all supply. This is a splendid conception of Christ and the gospel from which good people have erred in two or three directions and spoiled their usefulness. Some have erred in failing to give due prominence to Christ; some, in failing to give emphasis to the simple condition of faith; some, in neglecting to consider the importance of a human instrument or medium; some, in overlooking the fact that we cannot have a power or holiness of our own, have failed to keep in mind that we must experience cleansing in the blood of Christ and the endowment of the power of the Holy Ghost coming upon us.

Providential Opportunities.

When God fills our soul with the Holy Spirit, He wants us to fill our lives with service. We are saved to serve, and the service rendered must be to God and humanity. One of the most effective ways for us to serve God is by way of humanity. If Providence does not place in our path the opportunities thus to serve, we should go out of our paths and find them. Christians sometimes feel that the world is so large and the needs of mankind so enormous that what little they do would hardly be felt, and they might as well not try; but, for our own sake, as well as for the sake of others, we are bound to watch our chances, and do the thing next to us. We can never let pass a favorable opportunity to honor God in some kind of service that we do not as a result suffer loss in our own souls.

Our Works Make Us.

While the miracle of this lesson led to some inconvenience and persecution, we can hardly calculate the blessing and honor and opportunity of increased usefulness that it brought to these apostles. When we achieve a thing in Christ's name, that achievement reflects back upon us and becomes a contribution to our strength of character and usefulness of life. Out of the smallest services that we may deliberately render there may

emerge some of life's greatest issues and some of its greatest victories. It is more than a figure of speech when we say that our deeds build for us the temple in which it is intended that we should dwell.

Balanced Graces.

The increased tendency to provide for the suffering and render service to unfortunate humanity is one of the hopeful signs in the religious life of the age in which we live. The impulse came from the heart of Jesus Christ, however formal or heterodox may be the Church that renders the service. We grant that much of the "social service" seems to reduce itself to a fad, but it is our duty to put the best construction upon all of it, reminding people in this branch of their religious activity that the only way they can fully carry out Christ's mission to the lame man at the gate of the Temple and to the witnesses and critics in the court of the Temple is by coming to the Temple at the hour of prayer with hearts cleansed, filled, perfected in love, by a previous baptism of the Holy Ghost.

TEMPLE, OKLAHOMA.

I feel like it might please the Lord for me to write a few lines to The Herald. I have been reading The Herald for a number of years and it is food to my soul. I have read some letters from the Children's Page that were fine, my heart goes out to the young people. I do love to hear them testify to the saving grace of our blessed Lord.

May Day said in her letter "Jesus is my daily and hourly companion; my refuge and strength, my captain and guide." Oh! how sweet it is to have Jesus for our companion, our refuge, our strength, our captain and guide. We can have Him if we will. So many of our young people want to go where Jesus can't go. Some of our young people don't understand; they think if they become Christians they would not have any place to go, because they couldn't go to parties, picture shows and such things as pertain to the world. They can't realize how the Lord can change their hearts and give them a desire to go to church, Sunday school and prayer meeting and testify to the saving power of Jesus, pray around the family altar, read their Bible and pray in secret, visit the sick, speak cheerful words to the aged. Old people love to be noticed by young people, and above all try to make father and mother happy. There is no person on earth that loves you like they do. We are the happiest when we try to make others happy. If we live as close to the Lord as we should we have no desire for the things of this world. There is a song I like so much and sometimes I sing it with tears running down my cheeks. It is like this: "To have your sins all under the blood is something more than gold." I would rather have my sins covered by the blood, cleansed and made holy, than to own the wealth of this old sinful world. Dear young people, it certainly pays to make the sacrifice and be ready when Jesus comes. I want to live the life and speak the words

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that will help my children live right. Old Satan has so many traps set to drag our young people down. If he can't drag them deep into sin he will try to get their minds on this old world and away from God. Oh, how we need to pray. We parents have a great responsibility resting upon us. It looks like sometimes what we try to do someone is always ready to undo. It makes my heart ache to know how the people are encouraging our boys in the use of tobacco.

During the war, church members would treat our boys on cigars and cigarettes. No doubt it has caused many boys to use it that never had used it before. And it encourages those who do use it. They are having a banquet for our soldier boys today at a little town nearby and have free smokes advertised. How much nicer if they would treat on something they could all enjoy. I have heard of mothers treating their sons on tobacco. My boys don't use it, neither does their father, but if they did they would never use it from my hands. You say, "Oh, they will use it anyway." But they can never say, "Mother, you upheld me in it." The boys know it is a bad habit, and they can't have the respect for us if we uphold them in the use of it. I think it is time for fathers to wake up and set an example for their boys.

I think we make a mistake when we buy chewing gum for our children. They form the habit of using it and I think it is a very ugly habit, especially for grown-up people, and it is an unnecessary expense. I read in the paper that there was more money spent for chewing gum than for school books to educate our children. May the Lord help us to live closer to Him each day, and live lives that will honor and glorify His precious name.

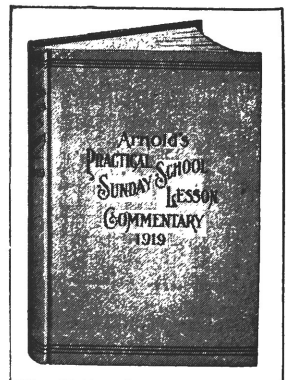
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FALLEN ASLEEP.

RANKIN.

Mrs. Alma Walton Rankin, the subject of this sketch, was born Oct. 5, 1896, departed this life Oct. 23, 1919, making her twenty-three years and eighteen days old.

When at the age of twelve or thirteen she united with the M. E. Church, South, due at this early age to the fact that she was reared by Christian parents.

Feb. 3, 1919, she was happily married to Elbert C. Rankin, of Fleming County, Ky. Her last illness, peritonitis, due possibly to an operation some years ago, was very brief, only twelve days.

pray for her and to sing, which she did, the best she could under the circumstances. As her mother began to sing she commenced clapping her hands and her face shone like an angel, and she said, "All is well now."

Dr. Sams, her main, faithful physician, said that she was the most patient sufferer that he had ever attended. Just before the end came, after having a most marvelous vision of heaven, she told her mother that God needed her and she would soon have to go.

Her remains were taken back to the home church and the funeral was preached by Rev. Ed Allen in the presence of a large crowd, and her remains laid to rest in the beautiful cemetery at Hillsboro to await the resurrection morn.

To the broken-hearted husband, father and mother, brother and sis-

ters I would say again, look to Jesus who loved us and gave Himself for us. Her uncle,

R. A. Selby.

HARRALL.

Sister Ada Harrall, daughter of Mr. and Mrs. G. A. Plunk, was born Dec. 28, 1890, died May 26, 1919, age twenty-eight years, five months, and twenty-eight days.

W. F. Vickrey.

HOOVER.

Macel Virginia, daughter of P. G. and Emma Hoover, Pinchton, W. Va., was born May 4, 1917, departed this life, Oct. 8, 1919, age two years, five months and four days.

She leaves to mourn her loss a mother, father, four brothers and three sisters. She was a most loving and obedient child, loved by all who knew her. She was a member of the Cradle Roll and a faithful attendant of Mount Tabor Sunday school.

Written by One Who Loved Her.

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Our Boys and Girls.

My Dear Boys and Girls:

A Happy New Year to each one of you! O, that my wishing it would make it so! Wouldn't you be glad that I wished it? I suspect in many of your homes during the past year there has come the death angel with its icy touch and beckoned your loved one away. Then affliction may have laid its hand upon some of you, until you were beginning to think that time was dealing unkindly with you. Think of the new-made graves in France since last New Year, every one of which represents broken hearts on this side of the ocean, as well as on the other side.

But, excuse me, children, for starting out in this doleful strain, for I did not intend so doing, but I wanted to wish you the very best for the coming year, and ask each one of you to try to fill its golden moments with deeds of loving kindness and tender ministries to those about you. Study well your lessons, and learn thoroughly as you go along, thus laying a foundation for future life which will equip you for the duties which wait you in the tomorrows. Be punctual to duty, industrious, thoughtful, economical, courteous, and above all, be like Him with whom even His enemies could find no fault.

I am expecting some good letters from you. Please write with pen, and spell correctly. I wish you would study the punctuation in *The Herald* and see how nearly perfect you can write your letters. Always put a period after a sentence, and a question mark after a question. I am going to watch closely and see who improves the most. With lots of love to you all, I am your

AUNT BETTIE.

Dear Aunt Bettie: I praise the blessed Savior for old-time Bible salvation. I praise Him because He saved me. Jesus is so sweet to me, I can't praise Him enough for what He has done for me. I praise God for this wonderful peace that the world knows nothing of. Yield your lives fully to the blessed Savior. Jesus stands ready to save you. What a wonderful Savior He is, guiding, protecting you and helping you.

May Day.

Dear Aunt Bettie: We take *The Herald* and I enjoy reading the cousins' letters very much. I have brown eyes, dark brown hair and fair complexion. My age I will leave for the cousins to guess. It is between 7 and 12. I am in the 4th grade at school. Who has my birthday, Oct. 1? Eva

75 HENS LAY 40 EGGS A DAY INSTEAD OF 4

The Same Plan Mr. Schlenvagt Uses in Winter. Should Work for Others.

"We had a bad winter here, and lots of our chickens were dying. We were getting 2 to 4 eggs a day. Then we read about Don Sung and tried it in January, and our 75 hens started laying 30 to 40 eggs a day."
—Wm. H. Schlenvagt, Box 319, Mott, Mo. Dak.

Figure that out. About 3 dozen extra eggs each day, at 50 cents a dozen, made about \$45 per month extra income. Don Sung for his 75 chickens cost Mr. Schlenvagt about \$2 a month. Here's the same offer he accepted, and it's open to you:

Give your hens Don Sung and watch results for one month. If you don't find that it pays for itself and pays you a good profit besides, simply tell us and your money will be promptly refunded.

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Brychum, I guess your age as 14. Am I right? The town I live in is not very large. Yours forever,
Frank Fearis.

Dear Aunt Bettie: Here comes a little Texas girl. I have just been reading the Cousins' Page. I will describe myself. I am 11 years old, have dark hair, dark complexion and brown eyes. My grandma and grandpa take *The Herald*. I like to read the Cousins' Page. I have four brothers and two sisters. I am going to school at Yarnell. They don't have Sunday school here. Well, I guess I had better close. Your cousin,
Arlie Mixon.

Dear Aunt Bettie: How are you and the cousins? I am a North Carolina girl. I have brown hair and hazel eyes. I will leave my age for the cousins to guess. It is between 5 and 9. I go to school and am in the 1st grade. Your niece,
Martha Louise Gray.

Dear Aunt Bettie: I love to read all the cousins' letters. Aunt Bettie, what has happened to Uncle John and our paper? I certainly like to read Aunt Bettie's letters. I live on an eighty acre farm but my papa owns a seventy acre farm also. I have dark hair, dark brown eyes and light complexion. Thelma Law, you guessed my age right, I am 12. How many of the cousins like to go to school? I do for one. I am in school now. I am the oldest girl in our school. We have 28 pupils. Will close with love to all.
Sarah Beehler.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? My grandma takes *The Herald*. This is the first time I have written to you. I will let the cousins guess my age, it is between 9 and 13. I have light hair and blue eyes. I go to school and am in the 5th grade. Love to all the cousins and Aunt Bettie. Your niece,
Cledah Sammons.

Dear Aunt Bettie: Will you let a little Alabama girl join your happy band? My father takes *The Herald* and I enjoy reading the cousins' letters. I will leave my age for the cousins to guess. It is between 11 and 15. I have light hair, fair complexion and blue eyes. I have four sisters and three brothers. My oldest brother is in Asbury College preparing for the ministry. I am going to school and study the 5th grade. I go to church and Sunday school every Sunday. With love to Aunt Bettie and the cousins.
Viola Benson.

Dear Aunt Bettie: Will you let an Illinois boy join your happy band. My aunt takes *The Herald*. I like to read *The Herald*. I will let the cousins guess my age, between 10 and 12. I go to the Methodist Church. I am in the 5th grade. Yours truly,
Elmer C. DeSpain.

Dear Aunt Bettie: I am a new cousin and would like very much to join our band I have read about in *The Herald*. I have become a little Christian and hope to stay one. I go to Sunday school.
Ruth Genske.

Dear Aunt Bettie: My father takes *The Herald* and I like to read the Boys and Girls' Page. I have never written before so I am going to try now. My age is between 10 and 13. I am 4 feet and 10 inches tall. I have light hair and blue eyes. I am in the 6th grade and like school fine. I have two sisters and one brother. I do not get a chance to go to Sunday school because the churches around here do not have Sunday school. We had a revival meeting at Mayville, N. D. Marie Hurst, I guess your age is 11. Helen Eastwood, I guess your age is 12. With love to Aunt Bettie and the cousins. Your loving niece,
Edith Lyche.

Dear Aunt Bettie: How are you and the cousins? Would you mind for a girl in Kansas to join your happy band? I live in Wichita and I like it fine. I go to Sunday school every Sunday. I belong to the Methodist Church. I have dark brown hair and brown eyes and my age is between 10 and 15. I will leave that for the cousins to guess. Papa and mama take *The Herald*. I sure enjoy the Boys and Girls' Page. Your loving niece,
Glady's Beason.

Dear Aunt Bettie: I have been reading the Cousins' letters for some time in *The Herald*, and have been enjoying them so much that I am coming to join this happy band. I live in a West Virginia town which is entirely surrounded by mountains and has a population of two thousand and five hundred. I am in the 6th grade at school and also attend the Methodist Sunday school. I would like for the cousins to guess my age. It is between 9 and 13. Your loving niece,
Gertrude Yeager.

Dear Aunt Bettie: Guess you think I have forgotten you and the cousins, but I have not. I have been going to school and studying hard. I am in the 6th grade. I am trying to take Jesus at His word and lean on His mighty arm of protection. Jesus, who died on Calvary's tree has spared our lives. He has not taken any one out of our family and we trust He won't unless we are ready to go with Him. I will try to guess some of the cousins' age. Bessie Russell, I guess your age to be 14. Louise Morris, I guess your age to be 13. Am I right? Love to Aunt Bettie and Cousins.

Reba Louise Hogan.

Dear Aunt Bettie: This is my first letter to *The Herald*. I have dark curly hair and brown eyes. My papa takes *The Herald* and I like to read the letters. I have three brothers and two sisters. My pet is a rabbit.
Irma D. Hicks.

Dear Aunt Bettie: I will write for my first time. I read the letters in *The Herald* and enjoy them very much. I am eleven years of age, and I go to school. I am in the 7th grade. I have four sisters and three brothers. I suppose some of you cousins read about the cyclone of 1918. It destroyed everything at our home, but none of us were hurt. We were in the cellar under the house. Your niece,
Marjorie Phipps.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band. How are you and all the cousins? I will let the cousins guess my age; it is between 5 and 9. I go to school every day and am in the 2nd grade. I live between two rivers, Cumberland and Tennessee, in Lyon county, near Eddyville. I have dark complexion, brown hair and brown eyes.
Willie D. Satterfield.

Dear Aunt Bettie: Will you let me join your happy band? I am going to school and am in the 6th grade. My teacher's name is Catherine Williams. My birthday is June 19. I have light brown hair. My age is 10. I will close. Your cousin, Christine Allen.

Dear Aunt Bettie: Will you let a Louisiana girl join your happy band? Papa takes *The Herald* and I sure do enjoy reading the Boys and Girls' Page. I have two sisters and three brothers. Three sisters and one dear mother in heaven. I go to school. I am in the 7th grade. I like to go to Sunday school. I belong to the Methodist Church. Your cousin,
Grace Harlan.

Dear Aunt Bettie: My mother takes *The Herald* and I enjoy reading the Boys and Girls' Page. I am going to school and am in the 3rd grade. I am nine years old. I go to Sunday school. I have five sisters and one brother. Papa, mama, and all we children are members of the Methodist Church. I live on a farm. We have been grinding cane this week. This is my first letter to *The Herald*.
Hazel Phelps.

"I am well!"
—your chickens and stock well?"



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Stock & Poultry
Medicine
The old reliable
BLACK-DRAUGHT
for Stock and poultry
Ask your merchant!
Merchants: ask your jobber's
Salesman about Bee Dee!

Dear Aunt Bettie: Here I come to join your merry circle. I sure enjoy reading the letters from the cousins. I have been going to school every day. Marie Hurst, I guess your age to be 11. Ivy May Keltner, I guess your age to be 15. Marvin Stutts, you write a nice letter. Aunt Bettie, you said tell something about our country. I live between two rivers, Tennessee and Cumberland, near Eddyville in Lyon county. My brother has come in on a visit. Well, I will close for this time. With much love,
Evelyn Murray.

Dear Aunt Bettie: My papa is a preacher. I like to go to Sunday school. I have read Elsie Dinsmore and Jessie Wells and Bible Morning Glories, and I like them. I am in the 3rd grade. I like to go to Sunday school. My teacher's name is Miss Dool. I had the whooping cough but am over it. I have a brother two years old. Will close for this time.
Roberta McGlumphy.

Dear Aunt Bettie: This is my first letter to *The Herald*. I have been reading the Boys and Girls' Page and like it very much. My mother takes *The Herald*. It is a fine paper. I am a little country girl 11 years old. I go to Sunday school every Sunday. I am a Christian and belong to the M. E. Church. I live near the camp ground at Acton, Ky. I am in the 6th grade at school. Annie Myrtle Phillips.

Dear Aunt Bettie: I have been reading the Boys and Girls' Page and I like it very much. I am a Christian. I go to Sunday school. I go to school and am in the 6th grade. My age is 13. Your cousin, Annie L. White.

Dear Aunt Bettie: I am a Christian girl. I go to school and am in the fifth grade. I also go to Sunday school. Helen Eastwood, I guess your age to be 21. Ivy May Keltner, I guess your age to be 14. Am I right? I have four sisters and two brothers. I have one sister in heaven.
Pearlie May Miller.

Dear Aunt Bettie: I am going to school now. I have four sisters and two brothers and I have one sister in heaven, and my oldest sister is married. Elmo Elizabeth, I guess your age to be 11. Your loving niece,
Elizabeth Miller.

Dear Aunt Bettie: I sure enjoy reading the Boys and Girls' Page. I am 12 years old. My birthday was Nov. 13. Eva Brychum I guess you are 13 years old. Am I right? My sister was sanctified the other night. I have a good Christian mother. She wants to be sanctified. My brother is still in the army. With love to Aunt Bettie and cousins,
Alice Kearns.

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Dear Aunt Bettie: This is my first letter to The Herald, and I am glad to say I am a happy farm girl. My age is between 10 and 14. I am 4 feet and 6 inches tall, have black eyes and brown hair. I go to school every day and I like to go. I have one sister. I am in the 6th grade. I go to Sunday school nearly every Sunday. I live in Lyon county near Eddyville, between two rivers, Cumberland and Tennessee. We raise corn, tobacco, wheat and potatoes. Arabelle Satterfield.

Dear Aunt Bettie: My papa is a Methodist preacher. Our church is about two feet from our house. I go to two and three services every Sunday. I joined the Junior League. We sure have a good League. I am a Christian, was converted and baptized when 7 years old. I have four brothers. I am in the 8th grade. Our revival is on now. Pray much for it. My age is between 13 and 15. Ivy May Keltner, I guess your age to be 15, 6th of April. Am I right? Love to all
Thelma Hayes.

Dear Aunt Bettie: How are you? I have some good news for you. I was saved in our last meeting on the 6th of Nov. I have consecrated my life to Him. Pray for me that I may ever be faithful to Him and meet you all in the great beyond. You who are holding back in sin, do not wait any longer. I will now try to guess some of your ages. Ivy May Keltner, I guess your age to be 14. Ethel Jones, I guess your age to be 13. Helen Eastwood, I guess your age to be 15. Marie Hurst, I guess your age is 11. Am I right? With love to all,
Nellie Ann Schmutz.

Dear Aunt Bettie: How are you and the cousins? I am O. K. I live on a farm and like farm life. I have one brother and one sister. I have dark hair, brown eyes and dark complexion. I am 5 feet 8 inches tall and weigh 170 lbs. I will leave my age for the cousins to guess. It is between 14 and 18. Eva Byrchum, I guess your age to be 14. Thelma Patrick, I guess your age to be 11. Am I right? Yours truly,
Walter Allgood.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band. How are you and the cousins? I go to Sunday school and church all the time. I have one brother and one sister living and one brother in heaven. I go to school all the time. I have missed but three days. I am in the 5th grade. I am 12 years old. My birthday is Sept. 15. I have fair complexion, light hair and blue eyes. My mother takes The Herald and I love to read the Boys and Girls' Page.
Cecil Gravett.

Dear Aunt Bettie: I will guess some of the cousins' ages. Zira Gentry, I guess your age to be 19. Maude Duke, I guess your age to be 16. Grace McCall, I guess your age to be 15. Luva Hoffpaur, I guess your age to be 14. Am I right? I will let you guess my age; it is between 10 and 15. I am going to school now and I enjoy going very much. Love to Aunt Bettie and the cousins.
Floy Lou Hurt.

Dear Aunt Bettie: This is my first letter to the paper. I live in Tennessee, was born in Tennessee, and have never been out of Tennessee. I am 13 years old. Who has my birthday, August 12? Thelma Patrick, I guess your age to be 13. Eva Byrchum, I guess your age to be 14.
Hilma Cannon.

Dear Aunt Bettie: I am a Kentucky girl 9 years old. I have three sisters and one brother in heaven. My baby sister is two weeks old today. We sure think she is some baby. I go to school every day. As this is my first letter I will close. Your loving niece,
Laura Irene Wells.

Dear Aunt Bettie: Would you let a little Michigan boy join your happy band? I am 8 years old. I have two sisters. One of them is three. The other is eleven. I go to Sunday school. Good-bye.
Donald B. Cole.

Dear Aunt Bettie: This is my second letter to The Herald. I will describe myself. I am 5 feet 6 inches tall, and weigh 133 lbs. I am 13 years of age and am in the first year of High School. I go to Sunday school and church every Sunday. Ivy May Keltner, I guess you to be 14.
Your nephew,
Paul Maddox.

Dear Aunt Bettie: This is my first letter to The Herald. My father takes The Herald. My father is a Methodist preacher and a teacher. I live in Flat Rock, Ala. I am in the 3rd grade. I will leave my age for you to guess; it is between 5 and 9.
Martha Eugenia Rutland.

Dear Aunt Bettie: I am 10 years old. I go to school and am in the 5th grade. My aunt takes The Herald and I like to read the Children's Page very much. About two miles from my house is a water fall; it is about 270 feet high and about 50 feet broad. I wish many greetings to the cousins.
Ruth Blaine.

Evangelistic Appointments

COAST TO COAST CONVENTION DATES.
C. W. Ruth, Wm. H. Huff, and Robinson, Kenneth Wells and Wife.
Tacoma, Wash., Jan. 13-18.
Portland, Ore. Jan. 20-25.
San Francisco, Cal., Jan. 28-Feb. 1.
Los Angeles, Cal., Feb. 3-8.

REV. GEO. BENNARD'S SLATE.
Bellaire, Mich. Dec. 24-Jan. 2.
Kent, Ind., Jan. 4-18.
Cedarville, N. J., Jan. 23-Feb. 8.
Stuart, Neb., Feb. 12-29.
Wisner, Neb., March 4-21.
Westport, S. D., March 24-April 11.
Stella, Neb., April 14-May 2.
Permanent Address, Bellaire, Mich.

FRED DEWEERD'S SLATE.
Arlington, Ind., Jan. 2-18.
Fairmount, Ind., (Black Creek Church), Jan. 25-Feb. 8.
Larwill, Ind., Feb. 15-29.
Home address, Fairmount, Ind.

W. E. CAIN'S SLATE.
Ontario, Oregon, Jan. 4-18.
Troy, Idaho, Jan. 22-Feb. 8.
Connell Wash., Feb. 12-29.

F. W. COX'S SLATE.
Indianapolis, Ind., Dec. 31-Jan. 13.

Coffeaville, Kan., Dec. 6-22.
At home, Olivet, Ill., Dec. 24-Jan. 2.
Mitchell, Ind., Jan. 3-18.
Famlin, Tex., Jan. 23-Feb. 8.
Chanute, Kan., Feb. 15-March 9.
Home address, Olivet, Ill., No. 45.

A. H. JOHNSTON'S SLATE.
Klamath Falls, Ore., Jan. 4-25.
Grant's Pass, Ore., Jan. 27-Feb. 8.
Home address, 800 Princeton St. Akron, Ohio.

J. B. KENDALL'S SLATE.
Hepler, Kan., Dec. 28-Jan. 12.
Emporia Kan., (First Church), Jan. 15-Feb. 8.

L. J. MILLER'S SLATE.
1st M. E. Church, Huntington, W. Va., Jan. 4-25.

BONA FLEMING'S SLATE.
Troy, Ohio, Jan. 1-11.
Athens, Ohio, Jan. 12-25.

C. G. CURRY'S SLATE.
Entire month of January, 1920 taken.
Salina, Kan., Feb. 1-28, 1920.

L. R. S. McNEAL'S SLATE.
McAlester, Okla., Dec. 16-31.
Shawnee, Okla., Jan. 1-18.
Home address, Shawnee, Okla., Box 594.

RAYMOND BROWNING'S SLATE.
First M. E. Church, Mt. Vernon, N. Y., Jan. 4-25.

T. M. ANDERSON'S SLATE.
Rutland, Ohio, Jan. 4-25.
Columbus, Ohio, Glenwood M. E. Church, Feb. 1-22.

JOHN F. OWEN'S SLATE.
Duluth, Minn., Jan. 1-11.
Hillsdale, Mich., Jan. 4-18.
Home address, Boaz, Ala.

L. E. WIBEL'S SLATE.
Flat, Ind., Dec. 28-Jan. 25.

CHAS. C. CONLEY'S SLATE.
Wooster, O., Jan. 22-Feb. 8.
Home address, Columbus, Ohio.

J. B. McBRIDE'S SLATE.
Empire, Ohio, Jan. 1-11.
Lincoln Place, Pa., Jan. 12-28.
Boston, Mass., Jan. 30-Feb. 15.
Home Address, 1251 Sierra Bonita Ave., Pasadena, Cal.

JAMES V. REID'S SLATE.
Huntington, W. Va., (First Methodist) Jan. 4-25.
Austin, Tex., (First Methodist) Feb. 1-22.
San Antonio, Tex., Feb. 29-March 21.
Travis Park Methodist Church.
Ft. Valley, Ga., March 23-April 18.
Princeton, W. Va., April 25-May 18.
Rocky Mount, N. C., May 23-June 13.

REV. A. J. MOORE AND O. W. STAPLETON'S SLATE.
Abingdon, Va., Jan. 4-25.
Arlington, Tex., First Methodist, Feb. 1-22.
San Antonio, Tex., Feb. 29-March 21.
Travis Park Methodist Church.
Ft. Valley, Ga., March 23-April 18.
Princeton, W. Va., April 25-May 18.
Rocky Mount, N. C. May 23-June 13.

O. H. CALLIS' SLATE.
Dolan, S. D., Dec. 28-Jan. 18.
First M. E. Church, Sheridan Wyo., Jan. 21-Feb. 22.
Parker, S. D., Feb. 29-March 27.
Permanent Address, Wilmore, Ky. Box 333

JOHN E. HEWSON'S SLATE.
Milton, Ind., Jan. 4-18.
New Cumberland, W. Va., Jan. 25-Feb. 28.
Home address 127 N. Chester Ave., Indianapolis, Ind.

H. W. SWEETEN'S SLATE.
Marion, Ill., Dec. 27-Jan. 12.
Miami, Fla., Jan. 15-Feb. 1.

MARY H. M. ELLIS' SLATE.
Newcastle, Pa., Jan. 4-18.
Wilkes-Barre, Pa., Jan. 5-Feb. 18.

FREES AND WATKINS' SLATE.
Mt. Vernon, O., Jan. 1-18, care Chas. Baxter, R. F. D.
Milton, Pa., Feb. 22-30.
Pennsboro, Pa., Feb. 1-22.
Williamsport, Pa., Feb. 29-March 7, 612 Mulberry St.,
Decatur, Ill., March 14-April 4, 222 N. First St.
Grafton W. Va., April 7-25, care Rev. E. Stillon.

W. A. VANDERSALL'S SLATE.
North Lawrence, Ohio, Dec. 21-February.

SLATE OF JACK LINN AND WIFE.
Englewood, Kan. January 4-18.
St. John Kan., Feb. 1-29.
Sheridan, Ind., Jan. 21-Feb. 8.

T. M. ANDERSON'S SLATE.
East Liverpool, O., Feb. 29-March 21.
McArthur, Ohio, March 28-April 11.

REV. M. E. BAKER'S SLATE.
Monterey, Ind. Jan. 5-18.
Letter's Ford, Ind., Jan. 19-Feb. 1.
Bedford, Ind., Feb. 3-15.
Alert Ind., Feb. 17-22.
Veedsburg, Ind., March 2-14.
Charlestown, Ind., March 16-28.

HARRY MORROW'S SLATE.
Terre Haute, Ind., Dec. 28-Jan. 18.
Home address, 2239 Washington Blvd., Chicago Ill.

GUY WILSON'S SLATE.
Washburn N. D., Jan. 4-18.

W. A. VANDERSALL'S SLATE.
North Lawrence, Ohio, Dec. 21-January.
Right Tenn., February.

LELA MONTGOMERY'S SLATE.
Hamburg, Ill., Jan. 1-18.
Enfield, Ill., Jan. 25-Feb. 8.
Bone Ga. Ill., Feb. 15-March 7.
Christopher Ill., March 10-28.
Frankfort Heights, Ill., April 1-18.

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W. C. MOORMAN'S SLATE.
Robinson, Kan., Dec. 28-Jan. 11.

JARRETTE AND DELL AYCOCK'S SLATE.
Redlands, Cal., Dec. 31-Jan. 18.
Address 633 Kensington Road, Los Angeles, Cal.

G. A. LAMPHEAR'S SLATE.
Osage City, Kansas, January.
Springfield, Neb., February.

BLANCHE SHEPARD'S SLATE.
Caro, Mich., Jan. 11-Feb. 1.
Colling, Mich., Feb. 5-29.
New Lothrop Mich. March 4-21.
Edmonton Alberta, March 26-April 4.
Jackson, Mich., April 11-May 2.

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Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

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

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ON WITH THE REVIVAL.

BY THE EDITOR.



HERE has never been a time in the history of this nation when so much was being said with reference to the importance of a nation-wide revival. The need of such revival thrusts itself upon the people and all serious persons are coming to feel that it is the only possible remedy for the present-day evils which are breaking out everywhere.

The general lawlessness, the boldness with which anarchy lifts its head and fist, the rampant wickedness on every hand, the unbelief and worldliness in the churches, all impress upon serious people, in the church and out of it, that there is great need for a spiritual awakening—a great moral upheaval—a general recognition of the existence of God and His right to govern the intelligent beings existing upon this planet.

We do not believe there has ever occurred anything more unfortunate in the religious history of this nation, than the very general widespread and bitter opposition to the Wesleyan doctrine of sanctification which broke out in the Methodist Church some three or four decades ago. The result is, that we have vast multitudes of Methodists who know almost nothing of the origin, history, and distinctive doctrines of Methodism. They have had no possible chance to learn of these great essential facts in our Church history. Many of them have been taught to despise these gospel truths, to ridicule and feel unmeasured contempt for those who give special emphasis to them in their ministry or dare to claim full redemption from sin through the atoning merit of our Lord Jesus.

Methodism has been sowing to the wind and there is a harvest of whirlwind preparing for the nation. If Methodism had earnestly pressed the doctrine of full redemption throughout the land, if bishops, editors, general superintendents, presiding elders, college presidents, pastors, evangelists, Sunday school superintendents and teachers had been faithful to the teachings of the early Methodists on this subject, if they had consecrated wholly, and entered into the experience of perfect love, if they had preached, written, exhorted and insisted that the whole Church crown Jesus Lord of all, live lives of abstinence from the appearance of evil, and trust the all-cleansing blood of a crucified Redeemer for deliverance from all sin, and the indwelling Holy Spirit to keep untainted and unspotted, that which we have committed to God, long ago this nation would have been swept by a tornado of revival power.

This revival power would have found its way into every city church, into every country village, and backwoods hamlet; it would

have kindled the torch of full salvation in every factory, foundry and workshop. It would have permeated the great mining districts and hundreds of thousands of the brawny sons of toil would have been caught in the gospel net and swept into the Kingdom of God. There is movement and power in holiness. The joy, the shout, the overflow of happiness attracts the multitudes, appeals to the common people, awakens and draws the heart of the humble mass of humanity. It comforts them in the midst of their toil and burden, makes them glad, notwithstanding uncomfortable surroundings and heavy tasks. The joy of Pentecost is what our old world needs. Had the Holiness Movement been given right of way, supported, protected, and pressed forward, our spiritual, social, and political condition would be entirely different. Millions of people for the last quarter of a century have been wasting their money for strong drink, tobacco, gaudy clothing, and in places of amusement, who are now sorely pressed by hard times, but should be living in comfortable homes of their own, well able to educate their children to advantage, and meantime, the very best of law-abiding citizens. There would be absolutely no place in Methodism, North or South, for the noisy advocates of moving pictures, swimming pools, and basket ball rooms in the holy sanctuary of God. Laugh at me! Very well! I speak the truth and care not for your laugh and ridicule. Say, Laugher, I will meet you with the above statements at the judgment bar of God. And let me say to you, that you will not laugh in that awful Presence!

The Holy War.



WE are beginning one of the most momentous years in all modern history. The most optimistic cannot hide from their eyes the fact that the world is in a most unsettled and uncertain condition. What a day may bring forth no one can prognosticate. We must hope for the best, trust in God, and lay ourselves out in earnest service to bring order out of chaos, victory out of defeat, the salvation of men from the bondage of sin, and glory and honor to our Lord, Christ.

No servant of God can afford to sit still in these days of battling with the hosts of evil. It will mean much to keep ourselves unspotted from the world, to keep the glow of love in our hearts, to boldly contend against the evil and earnestly labor for the good.

Much as we regret it, THE HERALD is entering upon a year of unusual war and conflict. We prefer the olive branch but we are

compelled to draw the sword. Holy Writ commands us as we love good to hate evil; to cleave to that which is good and abhor that which is evil. Evil has become so bold, so aggressive, and so determined to thrust itself upon us, to crowd into the Church, and to enthrone itself in holy places, that it would be criminal to remain silent and indifferent.

We believe that quite a check has been placed upon the pool-table propaganda; but the watchmen will remain upon Zion's walls to give the alarm and fight this evil to the bitter end. The men who propose to thrust the pool table into the Church must not think for a moment that they will not meet with stubborn opposition; if need be, organized opposition.

The moving picture program flourishes. There is immense capital and shrewd business men and women back of it, who have no love for souls, no saving faith in Christ, no holy fear of God, and no desire for the spiritual awakening and uplift of the Church. In their propaganda they will find large sympathy and help among many pastors and multitudes of lay people.

This whole movie propaganda is one of the most unfortunate evils that ever thrust itself upon Protestant Christianity. It comes just at a time when the people have given millions of their money and the more devout were longing for a revival of religion that would secure a great outpouring of the Holy Ghost, lead to the regeneration and sanctification of millions of souls, and carry a tidal wave of spiritual life into Europe and the foreign mission fields; and just at this crisis, when the need is so great, the opportunities so auspicious, this devilish propaganda thrusts itself to the front, proposes to take the center of the stage, and insists on absorbing attention, diverting the minds of the people, and thwarting the great purpose of God. We must rally every possible spiritual force against this whole movie business which proposes to offer itself as a substitute for the gospel, divert our attention from the Holy Ghost, and blast the Church with worldliness.

The dance craze is on with full blast. The cheap dance, where the waltzers embracing each other, lay their cheeks together, and outrage against all decency, is now becoming quite fashionable. The dancing masters have taken upon themselves to advise the Church with reference to its rules and regulations, go from one extreme to another, constantly seeking to invent various wriggles and twists to excite the lower animal passions and keep the giddy and thoughtless throng kindling the fires that burn up all devotion, and form the trickling rills of passion, that make the wide, deep river of lewdness, divorce, broken hearts and homes, that destroy and blast multitudes and millions of our people. Ev-

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY



"PILLOWS UNDER THE ARMS."



Rev. T. Richardson Gray.

GOD had decreed the fall of Jerusalem; and His chosen people to be made captives by the enemy Chaldeans. "Impossible," said the holy people, "Jehovah would never permit it." And to quiet their anxieties, false prophets devised a unique plan, that of sewing "pillows under the arms" of their garments, with instruction that "when beset by fears for the city's safety, just feel the soft reassuring pressure of these pads and know that all is well."

But the war clouds gathered, nevertheless, and the "pillows" were overworked to calm the people, as the menacing hordes now made the situation desperate, which already had been alarming. And one of the most tragic events in history was when the chosen people were compelled to look on, while an invading army brazenly dared to march through the forbidden streets of the Holy City. And what anguish unmeasured witnessed the burning of the Temple of Jehovah, in which the Jews had placed their final trust, and to which they fondly clung till the end. And recently when again the same Holy City was threatened by the approach of another and more formidable army, the followers of the famous camel-driver Mohamet, sought to quiet the faithful with promises of that false prophet's intervention. But this, too, was as "pillows under the arms," which failed to affect the oncoming hosts of Allenby, for the city fell, notwithstanding.

And what is the lesson here?

First. The fatality of false security, whether by Jew, Mohammedan, or Christian. The world has been deceived into soft, comfortable living, fast pleasurable life, easy victories, and if the Christian nations have not actually led in this, they have at least kept up with the foremost in pleasure seeking, fast living, extravagance and ease, deceived by false promises, false hopes, false peace, until we came to the breaking point. England viewed Germany's war preparations as a needless imposition on her own people, a galling yoke of taxation, since the age of wars was past, and there were none to fight. A few months before the outbreak of the great struggle, we heard a prominent minister deliver to his State Conference his impressions of Europe, which country he had just toured. Being, at the moment, in a Conference Brotherhood banquet, always (by the way) an occasion of helpful good fellowship, he dwelt specially on the common brotherhood and fellow-feeling prevailing between all nations of Europe; and as to war, it was so remote as to be hardly a possibility. But that deceitful appearance proved our undoing, for "armed peace" turned on the colossal sin of the ages. Belgium placed her faith in her "indestructible" fortresses, even as the Titanic passengers pinned their confidence to the word "unsinkable." Russia listened to Germany's "fifty-fifty" plan of "no annexations and no indemnities," and fell for it. Even Germany's soldiers risk their destiny on the little metal inscription which every German soldier carries: "Strike your enemy dead; at the judgment you will not be held to account." Jerusalem deceived, England deceived, Russia deceived, Europe deceived, the world deceived—"pillows under the arms."

Second. The age-old false promises of immunity in wrong doing. From the time of Satan's, "Thou shalt not surely die," to the Lord's "Get thee behind me Satan," when the same deceiver would block the Savior's approach to the cross with an easier plan, on down to the present time, we have been led to accept bloodless, striveless victories

against sin; a crossless salvation, and a consequent worldliness and weakness is the result.

Today we must at all hazards be optimists, even to the extent the man who fell ten stories, who, as he passed each floor said, "All right so far." The oft repeated "The world gets better," may be true; at least we must accept the statement or be called "pessimists." One thing is certain, the "world gets better" only as the world repents; but the world is deceived if it thinks it can sin with impunity and get by with it. Nothing is more certain than that God is against sin and impotence. The "threats of His tribunal are as sure of accomplishment as the promises of His mercy seat." But thank God through Jesus Christ, for that "mercy seat" of pardon to the penitent, full, free, ever ready. Let's crowd up to it now, it is all we have, but it is all sufficient. But what impenitent one can hope to escape, if he "neglect so great salvation." A Louisville murderer said, "If I did kill the girl, no one saw me but God, and He can't come down to testify." But the Bertillon system revealed that God had created no two human thumbs alike, and in this case that testimony of God aided in detecting the guilty man. Europe sinned, and is paying the toll. "The curse causeless shall not come." In place of peace and all the fruits of righteousness, "tears of woe her baptism; the blood of crushed hearts the awful wine of her sacrament; the supplications of the bereft her Litany; and the moans of the dying the organ dirge of her worship." And all this because of false supports, of expectations based on foundations whose "builder and maker" was not God.

Third. Religious "pillows under the arms." Those early Jews held much that was worthy and beautiful, but it wasn't connected up. How much reliance upon the unreal, the foundationless today. What false sentiment taught, of flimsy hopes held out, and beliefs unsupported by fact or scripture. Instance: Catholic mysticism, with due reverence for all that is real and holy in that institution. In a cemetery we saw many tombs, each surmounted by a stone cross; in the midst a larger one holding suspended a full-sized image of the Savior. In answer to the children's question, "Why so many crosses?" I told them the meaning of the true cross, and added that if all space was crowded with crosses, they would be only as "pillows under the arms" if not coupled up with repentance.

A few years ago when Mt. Vesuvius threatened destruction of homes and villages, the devout Catholics, well-meaning but misguided, resorted to placing images of saints in the path of the flowing lava, thus to stay its destructive progress. But Vesuvius failed to distinguish between images and ordinary rocks. Then in the year 1900, when Mt. Pelee overwhelmed the city of St. Pierre, on the island of Martinique, destroying the city and everyone of its 35,000 inhabitants, many flocked to the Cathedral, expecting there a special protection, but instead there they perished. They knew not that a church building added nothing to the sacredness of human life.

Recently in a Catholic hospital, (a God-sent mercy to sufferers) I saw in a frame, Christ's picture and about a dozen of His promises, (so-called) for not one was taken from Scripture. Here is a sample: "To all who partake of sacrament the first Friday in each month for nine consecutive months, I promise final perseverance." While this, and much else is rightly condemned by us for its lack of proper support, yet Catholics are

building up right where Protestants are breaking down—at the shrine of the devotional. This incontestable fact is too apparent and solemn for quibbling. In the aforementioned hospital (Catholic, but one of the Mayo system) every evening the nurses gather at 7:30 in the beautiful little chapel in a wing of the building, for half hour worship. And one of the pleasant recollections that lingers, is that of the sweet singing by the sisters, and as it floated through the corridors, beautiful, measured, resonant, hushing the groans and sighs of the many patients, like healing balm to the wounded it was restful, comforting, soothing. But how regularly these sisters were at the "place of prayer," they all "minded the same thing." Whatever else might prove as "pillows under the arms," this habit of "assembling themselves together," certainly has the support of holy writ. And what would it mean for the Protestant world, if, rather than stressing questionable "drives" for members, our churches would adopt the plan in fact, which too long has been only in theory, of assembling in a body, just one hour each mid-week for prayer, meditation and devotion. Protestants, with all advantages of enlightenment, have, in great numbers drifted into uncertainty, and away from the solid supports of scripture observance—a life of prayer, unworldliness and devotion. Pastors resort to suppers to coax their people out to meetings. Many Christian Endeavorers go from worship to picture shows, and among adults a marked disrelish for devotion is revealed by falling away or irregularity in attendance. While multiplied conditions evidence with what lightness Christ's solemn warnings are held—"he that taketh not up his cross and followeth me, cannot be my disciple," and a false hope, based on no promise is substituted—to the effect that all will eventually come right at last for all.

A man asked a Universalist minister, "If I die will I go to heaven?" "Certainly; all go there," was answered. "Then," said the inquirer, drawing a gun, "Since I'm sure of that, I'll shuffle off at once." "Stop; not on my word," cried the minister, "there may be another place; take the Word of God." While this is indicative of a tolerance more or less reprehensible, it illustrates how weighty matters such as eternal destiny have only customary opinion to bolster them up.

The remedy. Get rid of the "pillows under the arms;" human opinions, false hopes and guesses, as so much useless superstition: dispense with every doubtful unsupported program, as sandy foundation; reject the promise of easy victories; crossless redemption, and unwon crowns. Forever be done with plans purely human in construction; of spurious notions that disobedience and unsaintliness inherit the blessing or kingdom of God. Unless we do, in the day of test, even as in Europe the bottom will drop out. But following Moses' example of strict adherence to the "pattern shown in the Mount," make sure of our ground by checking up every move by the plan of Holy Writ. Being well assured that only that endures which is stayed up by the enduring God, "whose eye is over the righteous, and underneath are the everlasting arms."

Announcement!

Mr. and Mrs. C. C. Crammond, and daughters Dorothy and Margaret, have open dates for camps from the 20th of July to Sept. 1st. They preach, sing solos, duets, trios, and quartets, and play the guitar and piano. Address: 1019 Griswold St., Jackson, Mich.

"The Distinguishing Characteristics of the Righteous."

Rev. A. S. Clark.

"Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations done in the midst of her." Ezek. 9:4-6.

IN the preceding chapter Ezekiel is called to behold in vision, the abominations of the house of Israel. Then he is directed to denounce against them the designs of divine wrath. After this he is called to behold one in the attire of a priest, with an inkhorn in his hand, accompanied by five others who had weapons of slaughter in their hands, and the man with the inkhorn is addressed in the language of the above.

I shall not try to give all the distinguishing characteristics of the righteous, but only to direct our thought and arouse to a more definite prayer and heart searching.

All true religion is vitally connected with Christ—its doctrines He revealed, its principles He exhibited, its blessings He provided, its duties He enforced, its spirit He ever manifested. The Christian then is one who believes these doctrines, who is influenced by these principles, who enjoys these blessings, who discharges these duties, and who evinces this spirit.

Note Paul's statement: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. We must have the mind of unquestionable obedience to God's law, will, and work. Christ Himself said, "Think not that I am come to destroy the law but to fulfill . . . and whosoever shall do and teach them shall be called great in the kingdom of heaven."

The true children of God will make it their first business to keep the commands of God, acquainting themselves with His law as far as possible. They will not have to have the laws of the land demanding that certain

necessities of life shall not be cornered and held for higher prices, and thus steal the bread from the mouths of the poor and the weak and powerless. They will not hesitate to keep the "Golden Rule" without the lash of the law hanging over them. They will unquestionably keep the command—"Thou shalt love the Lord thy God, and thy neighbor as thyself." Like Jesus, it will be your meat to do the will of the Father, and you will seek to know and do His will. With this spirit uppermost in one's life, there will be a deep compassion and love for the lost, the suffering, the discouraged and the outcast. True religion in every case produces a deep concern for the lost.

When you were first converted did not your heart burn with an intense longing to see all your loved ones and friends receive the same joy and happiness you received? You thought everyone would accept your invitation to come and find, but when they refused you were so shocked and grieved, yea, you made many a blunder possibly, or received a snub, or refusal before you awoke to the fact that everyone did not feel as you did about your new found joy. Then it was that you were made to sigh and cry for the lost that were about you, and wonder why this seeming indifference.

Have you lost that desire? Has the longing subsided? Have the sighs ceased, and your invitations become the thing of the past? Listen, please, to the warning Christ sent to the Ephesian Church: "I know thy works, labor, patience," but it seems they had let down somewhere or lost the fervency, or maybe the burden for the lost. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore, from whence thou hast fallen, repent, do first works; else he will come quickly and remove the candlesticks." Peter carries the same warning, "Beware, lest ye also being led away with the error of the

wicked, fall from your own steadfastness." Can it be possible we are losing the love for lost humanity, and are we in a measure undisturbed about it? Where are those sighs and tears of the yesterdays? One of the surest evidences of an unbroken relation is, "They sigh and cry for all the abominations."

Few people today carry a real burden for the lost. It seems to be a lost art. There were times when our camps were dotted with prayer bands, in tents, camp houses, grove meetings; yea, in the secret chamber could be heard the sigh, the cry, the unctious prayer of faith that seemed to cleave the sky and bring a veritable pentecost on the camps. Alas, what has become of them? May the Lord bring us back to those days.

This cry is an inward bleeding heart cry, "O let the wickedness of the wicked cease." Such a prayer reaches the place where words fail, and the whole being breaks forth in an intense longing almost in desperation, like Christ—"And being in agony he prayed more earnestly." Such a prayer life insures a constant and steady growth in grace. As Brother Joseph H. Smith said, "We are growing in grace just in the proportion that our prayer list is increasing for others."

Ezekiel said they were to be a *marked* people. Grace is the essence in secret, but is always visible in its effects on the conduct. Character determines conduct. God sees its nature and reality; man its effects and fruits. This mark is essential, nothing will supply its place. Whatever we are, or say, or do, we must "sigh and cry for the abominations." Without this sign I fear we are strangers to the grace of God. This may be a little strong, but not overdrawn.

May the Lord lay the burden on His children till once more we will see the sinner tremble and Satan's host will have to flee and the souls of men will be liberated from the bondage of unbelief.



Have we Room? Have we Time?



Sarah A. Bond.



THERE are homes among professing Christians where there is room for several weekly papers, one or two dailies, the Sunday newspaper, three or four monthly magazines and the denominational paper, but there is no room for a paper that advocates Christian holiness. There is time to read, more or less, all the papers, periodicals and journals that come to the reading table in those homes, but no time for the holiness paper.

So much depends upon what we desire, what we really relish, in intellectual and spiritual food. What we really want we are likely to get, though it be at a sacrifice on our part, and we will gladly make room for it: we will find some time for it.

There is an old proverb which says: "Tell me who you go with and I will tell you who you are." The company that we enjoy, the books and other reading matter that interest us most, have a marked influence, and they have a large part in the formation of character.

Children and youth whose physical natures are not properly nourished, do not develop into strong, healthy, vigorous men and women. A while ago we heard the story of an orphanage where the children did not thrive. The weak condition of the children, the pallor of the little faces, and the number of deaths attracted attention, and a health officer was made acquainted with the situation. The matter was duly investigated and

it was found that the children were not properly nourished; they were being fed on thin soup.

If the intellectual nature of the child or youth is fed on the dime novel, the wild west stories, other light literature and the ordinary moving picture show, that one is not likely to develop an interest in good literature, or in the Sunday school and church services. The intellectual nourishment has been too much like the thin soup mentioned in the story.

"As a man thinketh, so is he." Our thoughts are much on what we read, and along the line of the reading matter in which we are most interested. The thinking shapes life and character, and directs the course. The word of God—as we all know—should be given some part of every Christian's daily life: after which there should be careful choice of books and periodicals of which, in variety, there is no end. To the one whose life is consecrated to God—into whose heart has come "the fulness of the blessing"—the holiness paper has helped in a measure that can hardly be estimated. Under the divine blessing, it helps to solve problems, to inspire zeal and to strengthen faith.

If I may be allowed my testimony I would say that in my early Christian experience, when the Holy Spirit had come into my heart and life with His perfect peace and love, I was led, by the advice of a saintly brother, to subscribe for the *Advocate of Christian Holiness*, edited by Rev. William

McDonald. This was in the days of Revs. Alfred Cookman, John S. Inskip, R. V. Lawrence, W. H. Boole, the Palmers, and others of precious memory.

Afterward came *The Consecrated Life and Guide to Holiness*, edited by Dr. E. I. D. Pepper, and later *The Christian Standard*, by the same editor, followed by Dr. E. S. Dunham, and also, *The Christian Witness*, edited for many years by Rev. G. A. McLaughlin, and the late Dr. C. J. Fowler; and for a number of years THE PENTECOSTAL HERALD has found its way to my reading table, and, in my humble opinion, it is second to none of the holiness periodicals that have visited my home within the past fifty years.

First, I turn to the editorial columns. These stand firmly for the defense of Methodist doctrine and teaching; every form of evil is fearlessly rebuked, and Bible holiness of heart and life is clearly and forcefully set forth. Then follow other excellent contributions, all of which combine to place THE PENTECOSTAL HERALD in the front rank of holiness literature.

Books by Rev. H. C. Morrison:

Romanism and Ruin, \$1.00; Prophecies Fulfilled and Fulfilling, 60c; The Second Coming, 60c; Book of Sermons, 60c; Life Sketches and Sermons, 60c; The Two Lawyers, 60c; Thoughts for the Thoughtful, 25c; Confessions of a Backslider, 25c; Baptism with the Holy Ghost, 10c; Pearl of the Greatest Price, 10c. Special price for the set, postpaid, \$3.50. PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky.

The Dance Devil is Doing Things Up Brown.

Rev. Andrew Johnson, D. D..

QNE Mrs. Waddington-Greeley, recently from London, England, in an interview at the Waldorf the other day, says concerning the dance: "London is gay and is getting gayer every day. The reaction from the war is at its height. Everyone is dancing. The American dances are the most popular, and I may say that we do them better over there than you do here. Midnight clubs where dancing is the thing, are much the vogue. New ones are springing up overnight. Dancing is something that everyone does, and age and former habits seem to count for nothing. I won't say that the clergy are dancing, but there are rumors that certain well-known divines have been seen shuffling their feet to music. I won't tell who are suspected."

There you have it. Where is the new religion that the boys were going to bring back from the front? Will some of the social service sovereigns come forward and tell us? Are we going to rebuild the world by high-balls and dance halls? Some poor old pulpit peddler with his pale perhaps may say, "Let the boys have a merry time and forget the awful scourge and horrors of the recent war. The enthusiasm of the dance will soon die away and the normal order of things will soon be restored!" But according to the above overseas report, the old sires and old sisses are swinging the light fantastic toe as well as the young beaux and bells. She even insinuates that the preachers are implicated. And there may be more truth than poetry even in this charge. No wonder Billy Sunday said, "The world is going to hell so fast that it stirs up so much dust, you can't see it."

The dance is the Devil's Revival. The war and the "Flu" have netted him such great gain, he is encouraged to continue his work in the field of sinful pleasures and worldly amusements. His Satanic majesty is certainly putting it over on the dance proposition.

Make the dance decent! Can the leopard change his spots or the Ethiopian his color? The only way to make the dance decent, as a recent writer in THE HERALD declared, is to take the hug out of it and then it becomes

as tame as a game of checkers. Either this or let the men dance with the men, and the women with the women. That, however, would take all the pep and ginger out of the terpsichorean art.

But they say the motion picture has come to stay. The theater has come to stay, cards have come to stay. The pool table has come to stay. The dance has come to stay. Yes, even adultery has come to stay. The devil has come to stay. The "stay" argument is a stale argument. Opposition to all these things has likewise come to stay.

There is one thing certain, the dancers and all other sinners have not come to stay forever. They must soon pass into eternity. But where will they spend eternity? He that loves the world, the love of the Father is not in him. The world passes away and the lust thereof; but he that doeth the will of God abideth forever.

We are against the promiscuous modern dances for the following reasons:

1. No one can dance for the glory of God. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." (1 Cor. 10:31); Col. 3:17).

2. No one can dance and maintain the highest Christian influence.

3. No one, who is a rich, red-blooded man, can dance the latest step, hugging set to music, and absolutely keep his mind and heart pure. "Blessed are the pure in heart, for they shall see God." (Matt. 5:8).

4. The Bible says: "The children of the wicked dance." (Job 21:11).

5. The dancing of the daughter of Herodias cost John the Baptist, his head. (Mark 6:22-28). Herodias had a great reputation. She had two living husbands—Philip and Herod. A young dancing damsel as daughter. And murder in her heart against the plain preacher who denounced sin. If she were living today she would be doing the American dances.

6. The history of the dance down through the ages is enough to condemn it. The associations of the dance are evil.

7. It was mainly through the dance that Nero corrupted Rome.

8. The real Christian has no desire to

dance. He has no time to waste with the dance.

9. The word *revellings* in Gal. 5:21; 1 Peter 4:3 and Rom. 13:13—(rioting in the authorized Version, but the same Greek word translated *revelling*) and *such like* cover the activities of the dance. Revelling is catalogued as one of the works of the flesh. Paul says it must be cast off. That they which do such things shall not inherit the kingdom of God. Peter considers it a thing of the past, classifying it with lasciviousness, lusts, excess of wine, banquetings and abominable idolatries.

Think of the church members who claim to believe the gospel as preached by Paul and Peter dancing and doing the very revellings that these two apostles condemned as sins of the flesh! They that are Christ's have crucified the flesh with affections and lusts thereof. (Gal. 5:24). If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Rom. 8:13). The dancer certainly lives after the flesh. He has not crucified the flesh. She that liveth in pleasure is dead while she liveth. (1 Tim. 5:6). According to all these scriptures the dancer is a "dead duck" sure as the world.

10. "There is a time to dance." (Eccl. 3:4). Yes, but there is no time to dance the Turkey trot on the ball-room floor as a fleshly reveller. But there should be time for the holy dance, time to leap around over the floor or up the camp meeting aisle for the joy unspeakable and full of glory! David danced thus before the Ark of the Lord with all his might. (2 Sam. 6:14). The lame man shall leap as the hart. (Isa. 35:6).

11. I am against the dance because seventy-five per cent of the fallen girls attribute their downfall to the dance.

12. The greatest danger of the dance lies in its popularity. It is the devil's Big Bertha gun with which he is bombarding the Church.

As Christian workers let us do all we can to offset, to discourage, to condemn this form of sinful amusement. Let us save as many people as possible from the snare of the dance devil.

The Influence of a Single Life.

By Mrs. H. C. Morrison.

THE above is the title of a book I have recommended time and again to our readers, but it is not my purpose now to say anything about it, but to tell you of a woman whose life has been such a power for good—Frances Ridley Havergal, born in Worcestershire, England, in 1836; so you see she is one among us in our time of living—I mean we would count her a modern woman—whose life has counted for so much to Christianity, as her beautiful, soulful hymns have been sung throughout Christendom.

Not only was she the author of many beautiful songs that will never die, but she wrote devotional books which have blessed all who have had the good fortune to read them. She was converted when fourteen years of age after five years of deep conviction for sin. She had the very best educational advantages both on literary and musical lines. Among 110 young women in the school where she attended she was the only one who was saved, but stood firm for Christ, and while she had her share of persecution

she won the hearts of some of her school-mates.

Although Miss Havergal was active in Christian service yet she longed for a closer walk with God. She was a student of the Scriptures, and at the age of twenty-two had memorized all the Gospels, Epistles, Revelation, Psalms, and Isaiah. What a contrast to the young women of our day! In speaking of her longings for a deeper experience she said: "I had hoped that a kind of table-land had been reached in my journey, where I might walk awhile in the light, without the weary succession of rock and hollow, crag and morass, stumbling and striving; but I seem borne back into all the old difficulties of the way, with many sin-made aggravations. I think that the great root of all my trouble and alienation is that I do not now make an unconditional surrender of myself to God; and until this is done I shall know no peace. I am sure of it."

It seemed that this experience was not easily obtained by Miss Havergal, but she did not cease to hunger and thirst after righteousness. She expressed herself thus

at this juncture in her religious life: "I have been appropriating all of the promises with a calm sort of twilight happiness, waiting for a clearer light to show me their full beauty and value." Later on, she obtained the "Pearl of great price," which she had so earnestly sought. She told her experience in the following words: "I know I love Jesus, and there are times when I feel such intensity of love for Him as my 'Master' and 'Sovereign,' but I want to come nearer still, to have the full realization of John 14:21, and to know 'the power of His resurrection,' even if it be with the fellowship of His sufferings. And all this, not exactly for my own joy alone, but for others . . . So I want Jesus to speak to me, to say 'many things' to me, that I may speak for Him to others with real power. It is not knowing doctrine, but *being with Him*, which will give this."

A friend on speaking of the power of the blood of Jesus to cleanse from all sin, caused her to joyously exclaim, "I see it all, and have the blessing." I cannot refrain from giving you her beautiful language in describing this new life—this new world—into

which she had come. "The blessing I have received lifted my whole life into sunshine, of which all I have previously experienced is but as pale and passing April gleams compared with the fulness of summer glory."

After coming into this fulness of the blessing Miss Havergal devoted her time to Bible work, visiting the poor, temperance work, writing hymns and books, and from morning to night was busy in the Master's service. It is said she literally wore herself out ministering to others. During her last illness when her friends expressed their sympathy she said, "Never mind! It's home the faster; God's will is *delicious*; He makes no mistakes." Before she passed away she requested that her favorite text be placed upon her tomb—"The blood of Jesus Christ his Son cleanseth us from all sin."

In concluding this brief sketch which I trust may inspire someone who has not entered this life of blessedness, I want to give Miss Havergal's experience in her own words:

"There were strange soul depths, restless, vast, and broad,
Unfathomed as the sea;
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling,
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me."

Question Bureau.

BY JOHN PAUL.

Please tell me the difference in being saved and being sanctified.

They may mean the same thing, and be used interchangeably; but "saved" is a broader term, which allows more liberty in its use. In its more common use it refers to the converted life; being saved from one's sins and kept by Christ's grace. In a minor sense it may apply to deliverance from a temporal evil or a bad habit. In a more eminent sense it may mean our ultimate deliverance, in heaven. Strictly interpreted, "saved" means, saved from all sin, which is the New Testament meaning of "sanctified." Titus 3:5; Eph. 5:26.

Will you please explain Isaiah 65:3, 4, and 66:17. Does that mean that Christian people should not eat pork?

It means that the "chosen people" of Isaiah's day, upon whom certain ceremonial marks were placed to distinguish them from other peoples, had backslidden, obliterated the marks of distinction, and that God, ordaining other marks more fundamental, has opened the door for heathen nations, (See Chapter 65:1) and revealed Himself to other people besides the Jews, who had turned out to be "a rebellious people" (verse 2). The use of brick altars and contact with dead bodies were just as offensive as eating pork, for they violated the distinguishing marks which God had placed upon the Jews in their dispensation. The kind of food a Christian should use today, no longer a question of ceremonial law, and never a question of moral law, is now only a question of health and hygiene. (Acts 15:5, 28, 29. 1 Tim. 4:1-5).

Please give an exegesis of Eccl. 9:20, where it says, "Not a just man upon earth that doeth good and sinneth not."

Adam Clarke says that the correct rendering of the Hebrew in this text is, "not a just man upon earth that doeth good and may not sin." Prior to this, assuming that the King James rendering was correct, John Wesley explained that it was the case in Solomon's day, before the enabling power of gospel grace; the best of men were generally without full deliverance from the power of sin. Probably Wesley and Clarke were both right. No intelligent opponent of holiness (if it is

ever opposed intelligently) has been known to make use of this Old Testament poetic speech as a fundamental argument upon the necessity of sinning. Referring to Wesley's position on this text, I do not suppose he would have denied that there were exceptional saints who strode ahead of their fellows and partook of a full personal salvation through the promise of a Redeemer.

Please explain Proverbs 26:4, 5. "Answer not a fool," "answer a fool," etc.

The fourth verse teaches that if you act the fool you may turn to a fool. The fifth verse teaches that we must not take fools too seriously; for in so doing we shall cause them to attach undue importance to themselves.

What horse (of Revelation 6) do you think is turned loose on earth at present?

All four. Triumphant gospel, destructive war, famine, and the miscellaneous solemnizing agents of providential judgment. They were seen in succession in John's vision, but their mystic riders were to travel the earth, sometimes in turn and sometimes together, as a mark of this dispensation. It was spoken in advance to Christ's church, lest, taken with surprise by the world's calamities, they should despair; and that they might know that though the world events of an evil character would seem in the majority, all the world events should not be evil events. Thank God the white horse is still very much alive and his rider is unconquered.

Explain 1 Thess. 4:13. Does it mean for us not to sorrow at all for our loved ones who are asleep?

No, it implies that we shall sorrow; this is a law of nature. But mingled with our sorrow will be a beautiful and consistent hope which shall give a nature to our sorrows entirely different from the sorrow of the world.

The Alabama Conference.

It was my very great privilege to be with Bishop W. F. McMurry at the Alabama Annual Conference which met in the beautiful little city of Demopolis. This Conference embraces the Southern portion of the State of Alabama. It would be difficult to find a more hospitable people than these Alabamians. Demopolis is a thrifty and beautiful little city situated on the Tombigbee River. The people are aggressive, prosperous and generous. They have large, comfortable homes with every appearance of aggressiveness and thrift. They have a most delightful climate, a productive soil and wonderful possibilities in the way of agriculture.

I have not met a finer body of preachers in all my travels as an evangelist. They were as handsome, clean, intelligent looking group of men as one could wish to see. Not a few of them loom up among the highest grade ministers of our denomination. I was especially pleased to get closer to and become better acquainted with Dr. Lamar of our publishing house at Nashville. He is a member of this Conference, has been their Secretary for many years. A more cultured, refined Christian gentleman one could not wish to meet. He is a man of large mental equipment and beautiful spirit.

This is the first time I have been in a Conference presided over by Bishop McMurry. For many years, I have had a feeling that he could do about anything that can be done by a man. The very look of him gives one a restful confidence. No bishop could have presided with more courtesy and kindness. The preachers spoke of him in highest terms. I mingled among them very freely and did not hear one word of adverse criticism, but many words of appreciation. He preached us a great sermon on Sunday morning. His theme was, "A Religious Revival." He dwelt on the need of it, the benefit derived from it and the methods to be used in securing it. The audience was greatly impressed and moved. Bishop McMurry has promise of

unusual usefulness in our Church. It was my privilege to be a member of the last General Conference, but sometime before that Conference met in conversation with a friend, I remarked that I intended to vote for Dr. McMurry for Bishop, and among the other reasons I gave for doing so was the fact that he would bring things to pass. He is going beyond my hopes and expectations. I thank God for this BIG BROTHER in Methodism. He rings clear in his gospel message, has a marvelous grip upon the situation, has world vision, and is too large a man every way to be envious or resentful. Let the readers of this paper pray the blessing of God upon him.

It was my privilege to preach twice each one of the five days of the Conference. Bishop McMurry stopped the Conference proceedings every morning and gave me an hour to proclaim the gospel message while he, his cabinet, and the committees could be present. It was a gracious opportunity and the Lord helped us. I preached each afternoon at 4 o'clock. The brethren very largely got through with their committee work and were present at the 4 o'clock meetings. They were times of refreshing. I do not believe I have ever received more kindly and generous treatment from a body of ministers. Those of them with whom I became best acquainted charmed me with their fine spirit of Christian intelligence and their broad, brotherly courtesies. May the blessing of God rest upon those brethren and may the Lord grant them a year of gracious victory.

H. C. MORRISON.

Stover, Missouri.

After running three weeks our meeting closed here Dec. 14. It was a great success in many ways. The Christians, in particular, were greatly revived and built up in the holy faith. The meeting was held for the M. E. Church. Rev. A. B. Kettelkamp is the good pastor. He has a good influence not only among his flock but with the outsiders too. The church received a substantial increase in membership. The gospel is still the power of God unto salvation to all who believe. As a general thing the people want to hear it. God bless all THE HERALD readers.

W. C. MOORMAN.

The Two Lawyers.

"The Two Lawyers" is the title of a very interesting book written in story style, and setting forth very clearly the doctrine of entire sanctification, and the unscriptural and illogical methods of those who object to the teaching of the Holy Scriptures on this all-important subject. The story as told in "The Two Lawyers" captivates and entertains the reader in a remarkable way. Young people will read this story with genuine pleasure and interest. We very highly recommend this book to all classes who are interested in the doctrine and experience of full salvation. The book can be had of The Pentecostal Publishing Company, Louisville, Ky., for 60 cents.

The Way of Power.

The above book by Rev. John Paul, D.D., is a classic on the subject of Holiness. It is written in a unique and interesting style. It is a charming piece of literature as well as a very fine discussion of the essentials of Christian religion. This book has been translated into the Japanese language and from all accounts is highly appreciated by those people. It is a series of sermons and addresses which he delivered while in Japan. You should have this book on your center table. I am sure our ministerial friends will greatly enjoy this book. Price, \$1.00.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Ky.

Encouraging Messages from our Great Army of Workers.

Coast to Coast Convention.

Lynn, Mass., is another one of the interesting New England cities, near to the heart of Boston, and famous for its large manufacturing interests. We Westerners hardly appreciate the greatness of these Eastern manufacturing cities. What acres of factories, what thousands of men and women swarm in and out of these shops morning, noon and night! There are large foreign elements, there are many colored people coming east, there is great demand for laborers, skilled and unskilled, and the wages are high and so is living.

These busy people, many of them foreigners, make up one of the great religious problems of the eastern city. Of course there is a religious problem in any city and I don't know that it has ever been solved any place yet. We are certainly glad that the National Association can at least make some little contribution to the spiritual needs of the people of these stormy and uncertain days.

The second convention party held their first convention in the little Evangelical Church on Summer Street, in Lynn, the Rev. David Burns, pastor. Brother Burns is one of the old-timers, in the holiness work in and around Boston; for many years he was presiding elder of the Evangelical Church. He is now serving as pastor in Lynn. This little church has sailed a stormy sea, there have been things in its history calculated to make its going hard, but Brother Burns and some faithful ones are seeking to make it a salvation center, where salvation centers are scarce.

The attendance was not large, not many can get out in places like this to an afternoon service, but at nights the people came in and we had good services. During the five days there were thirteen men and women clearly saved, sanctified or reclaimed. There were some most interesting cases. One young preacher from the Boston Theological Seminary was at the altar and graciously blessed and he will go out as a missionary next year. Who knows after all what the little convention in Lynn may mean to the world. One splendid man who had been in the background, spiritually for a long time was gloriously reclaimed. There were many other interesting cases; the fact is, all cases are interesting.

The people sustained the Convention financially, seemed to be glad that we came, and gave the National a cordial invitation to return for another Convention. The harvest truly is ripe. Pray, therefore.

REPORTER.

Danville, Michigan.

Danville, Michigan, is a town eight miles east of Mason, and twenty miles southeast of Lansing. Three churches are located in Danville, the Methodist Episcopal, the Free Methodist, and the Baptist. The spiritual life of none of them was at flood tide when our meeting began, and it was reported that the most fraternal feeling did not exist between some of the members of those churches, and some internal strife prevailed between some of the members of the Methodist Episcopal Church.

Different efforts had been put forth there to promote revivals of religion, but, from all accounts, not much had been accomplished along that line, and some of the most spiritual people of the town declared that they did not believe that anything could be accomplished in soul-saving there.

The pastor of the Methodist Episcopal Church, W. L. Card, invited us to hold a meeting with his people, and the members of the other two churches joined in the move-

ment, the pastors of those churches recalling all evening services in their churches while the meeting continued.

With few exceptions, the weather was fine during the whole meeting, which gave us good congregations to begin, and they increased up to the very close, so that at the last the large auditorium was packed to its utmost capacity. We began by preaching the old-fashioned gospel, and continued to do so up to the very close of the meeting, believing that it is still the power of God unto salvation to everyone that believeth. It proved to be true. On the third night we made a call for seekers to present themselves at the altar, and they came, and in every service after that to the close, we had seekers and finders. At times the long altar was filled with seekers, between twenty-five and thirty praying through in a single service. In all more than four score testified to having been purified, restored or converted. Some of the leading members of the church plunged into the fountain of cleansing, among that number was the wife of the pastor of the church. Difficulties between some of the members were settled, and the Christian people of the different churches were greatly blessed, and it is believed that a more fraternal feeling exists between the members of the various churches than ever before.

We took our singers and visited the chapel exercises at the schools. The singers sang, and we addressed the schools. The superintendent renewed his covenant with the Lord, while the principal of the High School gave her heart to God. The former threw the weight of his influence in favor of the meeting, and was successful in leading not a few of the pupils to Christ. The latter called her pupils together and told them of the step she had taken, and declared that she and the whole High School would henceforth be out and out for Christ. She was successful in influencing quite a few of her pupils to give their hearts to the Lord. The meeting closed with a fine feeling among all the people, and all were jubilant over the gracious results that were accomplished. To God alone be all the glory.

Brother and Sister Wright, our singers, did their part well. The people never tire of hearing them sing, but ask to have many special pieces repeated, and would like to have two numbers at each service if time would permit that.

We found delightful entertainment at the hospitable home of the pastor, and he and his good wife placed us under much obligation to them for their many kindly offices to us. They were both potent factors in the meeting.

J. L. GLASCOCK.

Penn, Michigan.

After some months of rest following what was practically, almost a breakdown, we are here at Penn, Mich., to assist the Rev. Chas. A. Jacobs in two or three revival meetings. He has been pastor for three years and has done a good work, building up his three churches spiritually as well as numerically and financially, especially at Jones and Vandalia. He has sowed good, pure, gospel seed, and gives the trumpet no uncertain sound. We met first at Cornwall, Va., last May and began then to plan to work together, the Lord willing. Two or three times since, he wrote for us to come but as we had no open date we could not come.

Began here the 15th, with a storm of snow and wind that has grown to be quite a blizzard. But storms have to work with all other things, for good, to those who love the Lord, and we propose to keep on loving Him, and depend on Him to work things together

for good. Amen and amen! A revival is very much needed here. Will you please pray for it to come soon, Thank you. The Lord bless THE HERALD force good. Amen.

Yours in His love,

D. L. CLARK.

Centralia, Illinois.

We are glad to report that the Lord has given us a wonderful revival here. The Holy Spirit gripped hearts from the first service and with the exception of three services seekers were at the altar and more than fifty professed conversion or sanctification. Among these were some of, what was considered by the community, as hard cases. Many children were also found at the mercy seat. We were ably assisted by Miss Mertie Hooker and Miss Jessie Jenks, two thoroughly consecrated song leaders, who are a great help in personal and altar work.

Our church here has been materially strengthened in numbers, and what is more important, in spiritual life. We did our best to obey God and find the people hungry for the old-time gospel that meets the needs of the human race. Not all our people profess holiness but we have no fighters against this grand old Bible-Methodist doctrine. We feel our pastors would do well to heed the message of our bishops and cry out with no uncertain sound. We covet the prayers of all.

O. H. SWETZER, Pastor.

W. R. Quinton and Wife Report.

This is the first report I have made during the season of 1919, owing to the fact that the other co-workers of the field have furnished the columns of the beloved HERALD with matter bristling with encouragement, strength and real power; reading such reports (when we found a HERALD in the homes to which we were assigned) was indeed a stimulus to us and a gracious uplift.

Our work for the year began in our home county (Washington) in the State of Florida. And while in the meeting when the Spirit was "convincing the people of sin, righteousness and judgment"—when the altars were filled at every service, we were stricken down under the severe hand of disease and thinking we could wear it out went on with the work and growing worse from day to day until finally we were overcome and had to be carried to our room, and the next day started to our home at Chipley, Fla., the owner of the railroad having sent for us in a special auto-coach. Arriving at Chipley the four physicians made diagnosis and said, "operation"—"gall-stones"—"hospital," and we were made ready and hastened on our way to Montgomery. March 19th, we closed our eyes to the world about us and when we again beheld the faces of friends and nurses the hateful gall-stones were removed and then began the battle for health. On the 9th of April we bade the skilled surgeons and faithful nurses adieu and left for home. May 4, we took up our work and have been battling on throughout the season excepting a few days in mid-summer.

During the entire season as we have battled in Florida, Alabama, Georgia, God has been so good to us—even better than we even asked or thought. We have witnessed many souls led to the light of full salvation. We have seen altars filled, seekers obtain, believers sanctified—a cleaning out and a cleaning up.

We are looking forward with longing vision for a better year for Him during 1920 than we have heretofore experienced, and we are praying that God in His goodness and mercy may give to all of us gracious revivals,

abundant outpourings of His Spirit and in-fillings of His love in such a remarkable degree, until the cold, listless world will awaken and the careless Christians will arouse to duty, and the whole Church will feel the burden, tarry for the power, and move forward for God.

We are making up our slate for the season of 1920, and any of the pastors, churches or camp meeting boards who desire assistance we will be pleased to confer with such. Our address is Chipley, Florida.

Yours in His service,
W. R. QUINTON AND WIFE.

Report.

What a contrast between the two meetings that I am now ready to report, both held in the "Hoosier" State. The first was held in the Nazarene Church at Bluffton, Ind., Rev. B. A. Fleming, pastor. Our names are almost the same but we are not related, however, he proved in every way to be our brother in the Lord. How we enjoyed laboring with him and his people. We shall not soon forget them. The meeting was good from start to finish. Seekers came to the altar from the second service and continued to come at every altar call until the meeting closed. At times the altar was more than filled and the front seats were used. Restitution was made in the old-fashioned way. Letters were written, people asked forgiveness of each other and wrongs were made right. One backslidden preacher attended the meetings and got under conviction. He was trying hard to run from God, and the second Sunday night of the meeting, he went to three other churches and then returned home, but God was dealing with him in such a way that he returned to our meeting and came to the altar accompanied by his wife. They were both reclaimed and will be used of God if they keep true. This church has passed through some real testings in the past, but God has brought them through and we predict a good future for both church and pastor. Only one offering was taken for the expense of the meeting, but this was satisfactory in every way. The church made me a present of a nice Bible which was much appreciated.

I came from Bluffton, Ind., to Westport, Ind., but it will not take much space to report this meeting as there was not much done that we could see. Had only one seeker, and he had a hard fit at the altar. The Dunkelberger Sisters had charge of the music and did their part well. The crowds were large and conviction was deep at times, but we could not get a break. The pastor said he was encouraged and was going to have another meeting. My wife and I are now at Wellsville, O., in the First Evangelical Church. The meeting starts well. Pray for us.
BONA FLEMING.

Neuville, Texas.

We have just closed our annual holiness meeting at this place. Sister M. E. Bartlett and Mary E. Perdue, of Atlanta, Texas, did the preaching, which was the old Wesleyan type of holiness as a second work of grace. We had a great meeting. One lady came several hundred miles to the meeting, and was most gloriously saved one morning about 2 o'clock in an upper room in the Matthews Hotel. Her victorious shouts awakened the roomers; some thought the hotel was on fire. It was surely a great time of rejoicing.

Among others who were saved was an old man sixty-two years of age, charged with murder and whose case is now pending in the courts, who came to the altar all broken to pieces. His sobs and moans were pitiful, but joy came into his soul as he surrendered to the Savior.

Sister Charley Corbitt, of Marshall, Tex., was with us in the meeting and was a great help and inspiration to all. We are planning for a great time next July, when Sisters

Bartlett and Perdue will be with us again, the Lord willing. Holiness is planted in Neuville to stay, and we feel like traveling on. Praise the Lord.

Free accommodations are extended to everyone who attends the holiness revival at this place. We invite all who will, to come and enjoy our annual feast of good things, July, 1920. Yours in Christ sanctified wholly,
S. H. MATTHEWS.

Report.

Dr. H. C. Morrison has just closed a revival meeting here for us in the Union Gospel Mission. The Lord blessed in the salvation and sanctification of souls. His messages were scholarly and spiritual. Dr. Morrison is in a class by himself. In my estimation he stands head and shoulders above the average preacher of the Holiness Movement. He is an intellectual and spiritual giant. He being a scholar, statesman, orator, philosopher, theologian and writer which make his preaching logical, Biblical and experimental, hence we are not surprised when he attracts multitudes by his discourses and meetings. May this godly man be spared many years to preach full salvation and blister sin in both pulpit and pew. Yours in Him,
S. C. FIGG, Pastor.

Greenfield, Iowa.

Greenfield, the county seat of Adair county, Iowa, is a beautiful little city of about two thousand inhabitants, surrounded by the fertile prairies with their hundreds of prosperous farmers. The meeting was held in the Methodist Episcopal Church, with the Rev. J. E. Matheny, pastor. Bro. Matheny is a loyal man of God, and faithful pastor of the flock of Christ, and to his faithful work much credit for the meeting is due.

From the very first service the presence of God was manifest. The gospel, in sermon and song, and the prayers of the saints soon began to bear fruit in the salvation of souls. Never have we found people more anxious for the old gospel. There were many people praying for the meeting, and they also did faithful service for the King. The chorus choir under the direction of our co-worker, Mr. B. G. Grenfell, did a great work; also, the gospel solo work of Mr. Grenfell was very effective, and his flute and piccolo work added greatly to the interest.

Our work in the High School was greatly appreciated, and was a great joy to us. Never have we found a finer group of young people. Many of the High School students, and former graduates were among those who bowed at the altar and prayed through. Prof. Brounink, Supt. of the High School, stood loyally with us in the meeting; also the Supt. of Public Education for the county, Mrs. Mina Whittum was a great help in the meeting, and was one of those who received the gift of the Holy Ghost. There were ninety-three conversions and reclamations, and about thirty-five who claimed the Holy Ghost in His cleansing and filling power.

We shall not forget those good people. There were the Overholts, loyal to the Bible and to God, the Riggs, the Carnes, Suttons, Wilsons. And we must speak of Sanford, the prosperous young merchant at the head of a chain of stores. He was reclaimed during the meeting and went immediately to winning souls to Christ. He is a tither. May the Lord continue to bless him in his work for God and men. Time would fail us to speak of the many who helped in the meeting, and whose names are written in the Lamb's Book of Life. At the closing service, five of the very finest young women and one fine young man dedicated their lives for special Christian work. Never was it harder for us to say good-bye than at Greenfield.

Forty-two HERALD subscriptions were taken. May God richly bless that church, with all its members, and fine young people. We are more and more convinced that the peo-

ple will receive the whole gospel if faithfully and sanely preached. It is not amusements that the people want, but rest and peace, and satisfaction. All these the Holy Spirit brings when allowed to come into the heart to abide.

The work here at Napier starts with great promise. Here, as at Greenfield, the men came together and cut wood for heating the church because of the coal shortage. Pray for us.
H. E. COPELAND.

Mill Grove, Indiana.

A good meeting was recently held at Mill Grove M. E. Church. D. W. Cox, singing evangelist, of Wilmore, Ky., was the leader in song. He proved to be the right man. He also had charge of some of the evangelistic services and gave valuable Bible Readings. The music throughout the campaign was great and spiritual. The pastor, Joseph Grimes, did most of the preaching. Souls were saved and believers were sanctified. Anybody desiring a good song leader for revivals will make no mistake in employing D. W. Cox. We shall not forget Brother Cox, and we hope he shall come again. The church is better spiritually as a result of the meeting. We rejoice with the army of HERALD readers that Brother Cox and several of the members of this church rejoice in, and stand true to holiness.

JOSEPH GRIMES, Pastor.

Bennett, Nebraska.

One more revival meeting goes down in the history of the Bennett M. E. Church. Rev. George Bennard, of Bellaire, Mich., was the human leader in this splendid meeting, while, in reality, all human leadership was lost sight of under the consciousness of the presence and leadership of the blessed Holy Spirit. Brother Bennard was all that we could ask any evangelist to be, and while there are very many good things we would like to say of him as an evangelist and winner of souls, the best is, that he is a man led and used of God. He brought the whole gospel in all its fullness with no apologies for any part or parts of it, and God blessed the people under his ministry. Believers were led to see their privilege of a heart cleansed from all sin and a life filled with power to conquer every foe and to labor and witness for Jesus. A number of hungry souls launched out on the promises and entered into the experience of perfect love through the cleansing blood by the Holy Ghost. Several splendid young people, who had been members of the church for considerable time, but without a knowledge of sins forgiven, were awakened and led to seek God for pardon and are now definite witnesses to the fact that their sins have been forgiven. One young man who was saved in the meeting had been reared a Roman Catholic, but with a hungry heart he came and listened to the life-giving message. Jesus drew him and he followed on and entered the way of life and is now a happy witness to the power of Christ to forgive sins. When asked to testify he said, "This way is new to me and I do not know what to say, but I do know that Jesus saves me."

At several of the meetings we were privileged to see the front of the church lined clear across, two or three deep, with young men and women and boys and girls, thus signifying their desire to live for Jesus Christ. In all, there were fully sixty souls bowed at the altar seeking either purity of heart or pardon for sins. Not all were willing to pay the full price and enter into the experience the Lord has promised them, but many were revived and received new strength and courage, till now our church has a new life and a keener vision of God's will for His people. The burden of the prayers now heard in the prayer meeting is, "Lord help us to bring others to thee." With this burden and interest upon our hearts we are expecting to bring many more to the Savior.

JOHN H. HALL, Pastor.

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| Colonel S. L. Brengle | Rev. C. H. Linn |

(Continued from page 1.)

ery disciple of Jesus Christ must unsheathe his or her sword against this dancing assault upon decency and fight against it with unrelenting energy.

There is another insidious foe, and that is a spirit of liberalism and compromise in many pulpits that sees no danger and has no outspoken objection to the evils about us. It is an insipid ministry that does not preach enough against sin to produce any fear in the hearts of those who hear them; does not preach enough of holiness to create a hungering and thirsting after righteousness. It is a timid ministry that does not preach enough about hell to make men desire to shun it, or enough about heaven to cause men to seek to enter it. It condemns almost nothing and does not advocate anything with enthusiasm and zeal. This timid, easy-going ministry is one of the greatest difficulties with which the Church has to contend.

During the coming year THE PENTECOSTAL HERALD will labor faithfully to promote the revival about which so much is being said, to place before the people the importance of the new birth, and that holiness without which no man shall see the Lord. We shall want, and greatly need, the sympathy and prayers and help of all God's children who love the Bible and who believe in the salvation that saves men from sin and from the love of sin. Please to pray for us. Hold up our hands in the conflict, help circulate THE HERALD, be a faithful witness for Christ, contribute in every way possible to keep the holy fire burning, and may God grant us such power and grace that the floods of iniquity shall be stayed, and the gracious power of His salvation poured out upon the people.

The Central Holiness Convention.

In Connection with Asbury College Commencement, May 27-June 2.

This gathering is being established as a permanent "watering place" for the hosts of the Lord in America who stand for the Wesleyan message and testimony of full salvation. It is expected that, more and more, people from all states will find their way here to light their spiritual torches anew. Three-fourths of the states of the Union were represented in the Convention last year

From Unbelief to Assurance; A Filling of Fiction in a Warp of Fact

BY DR. H. C. MORRISON.

CHAPTER XI.



N the decision of the Judge the lawyer took his seat and turning to the witness said, "Will you please to repeat before the jury the exact words you used in your challenge on the night in question?" The witness answered, "This is impossible." "Then let me read you your language," said the lawyer. "I have it here word for word. My stenographer took it down, I heard it myself, and am ready to swear to the truthfulness of it. I have several other witnesses present who wrote your words down at the time and my type-written sheet here agrees perfectly with what the gentlemen referred to, took down in their notebooks as you uttered the sentences."

Smith now read the words of the challenge: "I challenge any man to debate this subject. I am ready to meet all comers. If there is any man here who disagrees with what I say and can produce any scripture against it, I want to ask him not to go out of this church like a coward, and go to cackling at my back, but stand up here like a man and talk to my face. I am ready to make certain slanderers and backbiters in this old town eat their words and swallow them down. I have put up with about as much foolishness here as I intend to. From this on, I intend to talk plainly. I am going to call a spade a spade, and to strike straight from the shoulder. If anyone wants to speak, let him speak now, or forever hereafter hold his peace, or be branded as a coward and backbiter."

After a good long pause, during which the lawyer looked straight into the eyes of the preacher, he said, "You recognize this as the language you used?" The preacher squirmed considerably. Somehow the words sounded differently in the court-house from what they did under full swing in the church, but he realized that he could not deny that it was his language. He was hemmed in. For the first time since coming to town he manifested a bit of meekness, bowed his head with a nod, and mumbled out a low assent to the authorship of the words.

"Now, gentlemen of the jury, I wish to give you the words of Hal Jones in answer to the above challenge. I have the words of Jones, I dot em and T cross em, exactly as they fell from the lips of the accused. I was present and saw the whole transaction. Gentlemen of the jury, without any excitement or agitation whatever, this young man stood up quietly and said: 'Brother, pardon me, but I am not a backslider, neither am I a coward, neither do I feel prepared to accept your challenge for a debate, but I shall certainly feel perfectly free to discuss the important subject you have under consideration with anyone at any time in any place. May I ask you what that Scripture means which says, 'If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin?'"

"Now, please your Honor, gentlemen of the jury, you have heard the words of the challenge and the reply of the young man who has been dragged into this court, who, in a former court has been humiliated, pronounced guilty, made to pay a heavy fine, and disgraced in this community. Many papers outside of this county, and some papers outside of the State, have published abroad that Hal Jones is a disturber of the peace and has had to be punished for misbehavior in church. This young man has been seriously wronged, and in all my long and varied practice I have

known nothing more unjust and out of harmony with the standards of equity."

"Please, your Honor," said the prosecution, "the lawyer of the defense is making a speech. He is not examining the witness. Let him examine the witness and make a speech when the time comes." "Your objection is sustained," said the Judge, "and the defense will please to examine the witness."

"I beg your pardon," said Smith, "I simply want to ask the Reverend gentleman on the stand one or two questions more. In making the sort of challenge you did, was it not perfectly proper and within the bounds of good order in the church for anyone who desired to do so to respond to your challenge? I was present on the occasion and certainly thought that you meant what you said. Could it be regarded as disturbance of public worship for anyone to have risen quietly and responded?" "I suppose so," snapped the preacher. "Now let me ask you," said Smith, "is it not a fact that the young man Jones when he arose was perfectly quiet, perfectly calm; that his tone and manner were courteous and decorous?" The preacher hesitated, the prosecution objected, but Smith insisted that the question was as germane as any question in the case could be.

"I am here," said he, "for defending the young man who was fined in the lower court for disturbing public worship. He is appealing to the higher court to prove himself innocent."

"Then," yelled the prosecution, "let him prove himself innocent by his own witness-ess." "I was laboring under the impression," said Smith, "that in a court of justice there is such a thing as cross-examining a witness."

At this juncture the excitement became intense. Many men were on their feet and it looked almost as if they would come to blows. The preacher had gotten off the witness stand without answering the question. Smith then began to call the witnesses for the defense, and one of the first on the stand was a prominent deacon of the church where the disturbance occurred. There was much wrangle and discussion, but finally Smith drew from him a clear statement that Jones was very quiet and calm in his demeanor throughout the entire church disturbance. He insisted, however, that Jones' butting in led to confusion. Smith coolly remarked, "I might as well say that the Evangelist's challenge led to the confusion."

Smith introduced several witnesses, all prominent men and women, who testified to the great change in Hal Jones since his conversion and sanctification, to his good character, and to the quiet manner in which he spoke on the night of the famous challenge to debate, the excited manner of the preacher, the confusion brought on by the vehement, angry, and excited manner of the Evangelist, the barking of the dog, and the yells and rush for policemen, etc.

When the case finally came to the point of the argument of the lawyer things looked very hopeful for Jones.

(Continued)

Letters to a Young Preacher.

CHAPTER XVII.

My Dear Young Brother:



HAVE just returned from the Evangelistic Conference of the General Evangelists of the M. E. Church, South, which met in Nashville, Tenn. Bishop Ainsworth delivered our annual address, and in addition, made several brief and pointed speeches to the body. One sentence in his address impressed me profound-

ly. It was this: "The times demand the preaching of a crucified Christ by a crucified ministry." It seems to me that this sentence is weighted with a burden of meaning.

What do we understand by a crucified ministry? Undoubtedly, a ministry that is dead to the world's flattery, the world's ridicule, the world's wealth, and the world's honor; and may I not say, to the approval or disapproval of those in power in the Church, if that approval or disapproval should in any way affect that crucified ministry's loyalty to God and His Church, and the highest and best interests of his fellowmen.

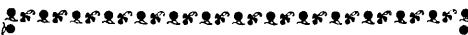
To preach Christ and Him crucified is to proclaim the lost condition of the world and its need of a Savior. It is to show men that their transgressions and sinfulness demanded their eternal death or the death of an innocent victim, willing and able to take their sin and guilt upon Himself and to stand in their place and stead and suffer for them. And it is to proclaim the fact that the Lord Jesus was able to do this, that He was willing to do this, and that He did do this; that He bore our sins in His own body on the tree; that He paid our debt, that He made it possible for God to remain just in our justification.

Now the thought of the good Bishop was that this great and glorious truth must be preached by men who have taken the cross of death and separation from the world, its lusts, ambitions, praise and pelf, who have been crucified with Christ, who are dead to the world and alive unto Christ by the power of the Holy Ghost working in them to the destruction of all those sinful tendencies and dispositions which would make them selfish or ambitious ministers seeking their own advantage or aggrandizement, rather than the glory of the Christ and the salvation of men.

St. Paul strikes the keynote when he says, "Our old man is crucified with him," that is, Christ. Better still, in Galatians 2:20, where he says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

This statement of the apostle is one of the most profound in all his writings. Its meaning is beyond the mere intellectual grasp of men. It is too deep for simple thinking to fathom. To get hold of its meaning one must pass through the experience of that sublime and awful transaction that can be wrought in man only by the Holy Spirit. This is a mystery to be experienced in the soul rather than to be looked into and understood by the intellect. May God grant to you and to me that we may know by experience what St. Paul meant in the verse quoted above.

There are some hopeful indications for a revival. That there are many difficulties in the way all will admit, but we must remember that nothing is impossible with God, and all things are possible to him that believeth. The truth is mighty and will prevail. See to it that you preach the truth in the spirit of truth, believing that the Holy Spirit will apply the truth and that we shall see results. It is ours to use the means that God has appointed to secure the end God desires, meanwhile believing that these means properly used cannot fail. Fix in your mind the fact that doubt, unbelief, fault-finding, despairing before difficulties, becoming discouraged, yielding to unpropitious surroundings, and complaining about the faults and shortcomings of others, will get you nowhere, will not produce gracious results. Have faith in God. Have a faith that will make you joyful, that will give you the victory in your heart before you see it with your eyes. Go into this battle after having won the victory in prayer. Tell yourself that first of all, God loves the lost, that Jesus Christ did not die in order that God might love a lost world, but God so loved the world that He gave His Son to



WHAT IF YOU HAD BEEN THE LAD WITH THE LOAVES?

It is dollars against souls. The drive is on. The movement of world evangelism must have Asbury College, and Asbury College must have an added equipment amounting to more than many would suppose, right soon. Do not send a check, do not pass the basket; let us think and talk and pray awhile. The school has come nearer, perhaps than any other school in history, competing with non-evangelistic colleges that have millions; it did it by a miracle; God worked the miracle. But it is not fair to expect Him to continue to multiply our little loaves and fishes when the desert emergencies are past; when, under the blessing of God, the friends of the College have come out into a large place; when the demands on the College are multiplied by ten, when the backs of its immediate supporters are bending till they ache. The microscope of the new age is being turned upon institutions of learning. Flaws and weaknesses that yesterday did no more than handicap success will today cause a school to fall into contempt and failure. Asbury College has a way to be saved from those flaws which may be removed by prayer and loyalty to God and the Bible, and it is not neglecting that way; but God is not going to do for it what its friends can do. It is the property of those who love the work for which it stands, and it must look to them to furnish the sinews of success. God is not failing to give the increase, but a thousand Apolloses and Pauls now have the call to give of their substance to plant and to water. Will you stay with us and read our reasons every week?

JOHN PAUL, Vice Pres.
Wilmore, Ky.



die. Keep this in mind, that God loves the lost. Remember the parable of the prodigal son in which Jesus teaches us God's attitude toward the sinful, the down-and-out, the castaway. It will help you to have faith for those who from a mere human point of view are beyond reach of salvation. It will warm your heart in preaching to them.

I desire very much that you shall have a glorious share in battling against the hosts of sin for a nation-wide revival; and I am sure that crucified to the world, filled with the Spirit, armed with the word, and your soul afire with great faith in Christ and great love for those for whom He died, you will be able to gather in many sheaves. I am hoping to have time to write you again next week.

Notice!

As we have written for THE HERALD but seldom, and have given but few reports of our meetings, for the reason that we felt that others could give better reading matter to the people, and their reports be of more benefit to all concerned; and while all these years we have been in the evangelistic field holding meetings in all parts of the country, North, West, East and South—for fourteen years we have been busy doing our best for the Lord and His cause in the evangelistic field.

To those of the brethren (pastors) who are not acquainted with us and our work we very cheerfully refer you to our friend and brother, Dr. H. C. Morrison.

We are in the West for a brief period, then for a meeting in Kansas, after which we will return to our home in the South at Chipley, Fla. We are preparing our slate for the season 1920 and should any of the brethren desire our services address,

W. R. QUINTON AND WIFE,
Evangelists.

Permanent address, Chipley, Fla.
I have known Bro. and Sister Quinton for some years past. They are devout and earnest soul-winners. I gladly commend them to the brethren.
H. C. MORRISON.

price write us for description and price.
Have you read "Twelve Striking Sermons" by Andrew Johnson?

If you want some of the very best sermonizing books on the market at a bargain



Actors to the Rescue.

BY DR. H. C. MORRISON.



See that the Actors Equity Association of New York City is sending a request to the Methodist Church, pleading that at its congress in Des Moines, Ia., in May, it will lift the ban against theater going, dancing, card playing and various other amusements. We had not heard that the Methodist Church was going to have a "congress" at Des Moines. There has been widespread announcement made of the meeting of the General Conference of the Methodist Church in that city next May. These actors and actresses who are so concerning themselves in church affairs know so little about Methodism that they do not know what name to give its various gatherings.

We notice that the daily press says: "In adopting the resolution, the actors called attention to the fact that the Church is now using the stage for religious propaganda, through its production of 'The Wayfarer' at Madison Square Garden." The Church going into the theatrical business on this mammoth scale no doubt encourages theatrical leaders to make these approaches and suggestions. The time has come for the devout people of Methodism to speak out with no uncertain sound. We have not a few preachers and many worldly church members who will hobnob with the theatrical people and dancing masters to the delight of the world, the grief of the Holy Spirit, the recrucifixion of the Lord Jesus, and the destruction of multitudes of immortal souls.

No one who loves God, who loves the Church, desires to preserve the bride of Christ in her integrity and purity, has any right to sit still and say nothing in this crisis of Methodism, and of Christianity in the United States and in the world. It is a tragic thing that at this hour of great opportunity, when the Church has given its millions for the spread of the gospel in the foreign field and the evangelization of the homeland, that a group of blind leaders of the blind should have united themselves with the godless theatre and dance hall to pull down the white banner of Methodism and trample it in the dust.

We want every member of the M. E. Church throughout the land who loves the Lord Jesus and believes in the power of the gospel to save the souls of men, and who is entirely opposed to the suggestions being offered to the Church by dancing masters, actors and actresses, to sign the coupon printed below and return to this office. Many hundreds of these coupons have been signed and are now on file. Enough Methodist preachers are receiving THE PENTECOSTAL HERALD to make at least twenty good sized annual conferences. In the last four or five months we have received very discourteous letters from three preachers, out of these many thousands, ordering their papers stopped because of our opposition on this whole worldly program, that is bound, if continued, to blight and destroy the spirit of true godliness:

I object to the removal of the ban in the Methodist Discipline against dancing, theater going and card playing. I object to the house of God being used for pool tables, shows, basket-ball, base-ball and all sorts of worldly amusement.

Name
Address

Letters from the People.

MOUNTAIN PREACHER'S FAMILY.

(We regret this reached us too late for Christmas number.)—Editor.

The mountain country of Central Tennessee recently came into the limelight as being the home of Sergt. Alvin C. York, the world-war hero, of Pall Mall, upon whom has been bestowed many honors and gifts—and deservedly so.

About twenty miles back in the mountains from Pall Mall lives a native mountain preacher, Rev. Charles A. Peters. He was one of the three mountain evangelists who held the revival at old Wolf River Church in which Alvin York was converted about five years ago. Hundreds of other mountaineers have since been brought into the kingdom under their labors, and several holiness missions have been established, where they now have Sunday school and preaching.

Scarcely less heroic than that of the old martyrs has been the self-sacrifice of these devoted missionaries, who, with no promise of a dollar for their support, have continued their labors year after year among a people too poor to supply their most acute needs.

It has been our custom each Christmas to ask all who will to remember in their giving these faithful missionaries and their children. Unused to more than a meagre living, the needs of Brother Peters and his family have been intensified by the loss of their little house and nearly all they had by fire not long ago.

They are struggling heroically to get started again and have built a two-room box house, which as yet has no windows or loft and is only partly stripped. They recently had to sell their cow to buy food and other necessities. They have no carpet, and only a scant amount of bedding and house-needs. Anyone who may have such articles, or outgrown clothing to spare, cannot fail to receive the Master's reward if they will send it by parcel post to Rev. C. A. Peters, Armathwaite, Tenn., or by freight to Rugby Road, Tenn.

They have four children: a girl nine, a boy five, a girl three and a baby boy two weeks old. They all need underwear and caps and low-heel shoes, and the older girl needs a rainproof coat to wear to school. Mrs. Peters needs underwear and skirts, size 40, and low-heel shoes, size 6. Brother Peters needs underwear, size 40, and shirts, size 16½.

Got 117 Eggs Instead of 3 Says One Subscriber

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. If you send \$1.00 to E. J. Reefe, the poultry expert, 3251 Reefe Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank now, The Million Dollar Merchants Bank now, guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

Many of our holiness people have goods in their attics that would greatly help and cheer these needy missionaries and will be fully appreciated. If more is sent of one article than needed the surplus can be distributed to other needy families in exchange for food.

The needs of Rev. M. H. Russell and wife, of Monticello, Ky., the other missionaries previously mentioned, are not quiet so urgent, but they should not be forgotten. They have a boy twelve, and a girl three. "Whatever he saith unto thee, do it."

Justin Bare, Sec.,

Young Men's Holiness League, 278 Hill St., Atlanta, Ga.

ETOILE, TEXAS.

With great pleasure I take the occasion of writing The Herald a few lines as I have never done so. I expect to have my subscription renewed as soon as possible, for I think The Herald to be a blessing, and should be in every home. Reading novels and trashy literature is a great evil of our day. How sad that boys and girls will frown at a good Christian paper and indulge in such evils. We need Christian schools established all over our land and country. This is the only means by which I can see redemption for this rising generation—Christian schools and a pure gospel. Some of our text books are becoming filled with infidelity and ignore God having anything to do with the creation. How can we expect anything but waxing worse and worse if there is not something done in regards to training. I am highly in favor of Christian schools. Best wishes to The Herald family. Jesse Wooten.

GOOD NEWS FROM SHELBY CO., MISSOURI.

The many friends of the late Rev. J. M. O'Bryen, of blessed memory, will be glad to hear from the county in which he spent so many years of his long and useful life, and where he was the channel of so much blessing. They will be glad to know that the Missouri Holiness College, which was organized when the Church of the Nazarene took over the school property of the Independent Holiness people, located at Clarence, is enjoying the favor and blessing of God in a marked degree. The Lord has given us a staff of consecrated and efficient teachers, and a student body of rare promise. Students and teachers form a company of choice spirits among whom the most delightful harmony prevails. The school is putting special emphasis on Bible study, and already the Lord has sent us a number of splendid young people whom He has called into His service, and who are preparing for the ministry of His word. The work of the primary department, grades, and academy, is in the hands of thoroughly competent teachers, and a number of parents have moved here to give their children the benefit of these branches, while they themselves enjoy the privileges of the Bible Department.

A fine water system with automatic electric pump and suitable tanks has recently been installed in our girls'

NEW SONG BOOKS

Evangelists and Churches Attention.

8c

A wonderful value: 83 familiar songs of the Gospel, words and music. Used all over the world. Only \$8 per hundred, less quantities 10c each, for No. 1 or 2, round or shaped notes. No. 1 and 2 combined, round notes only, \$15 per hundred, less quantities 18c each. Bound in cloth. Sample copy 75c. Money back if not pleased. E. A. K. HACKETT, Dept. No. 2, FT. WAYNE, IND.

A MINERAL SPRING IN YOUR HOME.

Physicians tell us that many chronic ailments fail to respond to concentrated drugs. It seems that when a malady has acquired a firm hold upon the system strong drugs may seem to do as much harm as they do good, for the system rebels against them, whereas a good mineral water acts gently, slowly and with healthful results. For this class of cases our best physicians send their wealthy patients to the mineral springs. Before the war many even visited the Spas of Europe (which are in no way superior to those of America), and usually secured permanent relief or decided benefit.

Mr. Shivar, proprietor of the celebrated Shivar Mineral Spring, located in the famous mineral belt of the Piedmont region, has devised a plan by which everyone, rich and poor, no matter where they may live, may have his famous Mineral Spring in their own homes for three weeks without the expense and loss of time necessary for a visit to the resort, and with the assurance that the water shall cost them nothing if they report "no benefit."

It is known that the Shivar Mineral Water keeps perfectly and may be shipped any distance. Over one hundred thousand people, many of them readers of the Pentecostal Herald, have taken advantage of Mr. Shivar's liberal offer which displays his utmost confidence in the Spring as well as in the people. You are cordially invited to accept this offer by signing the coupon below. The water is especially beneficial in disorders and digestion and elimination and in the various forms of autointoxication which results therefrom. It owes its remarkable popularity and efficiency to the fact that it is extremely light, possesses a delightful flavor and can be used in immense quantities daily, thus flushing and purifying the entire system by dissolving and washing away the impurities. Sign your name below.

Shivar Spring, Box 106, Shelton, S. C.

Dear Mr. Shivar: I accept your guarantee offer as made in the Pentecostal Herald and herewith enclose two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with the instructions which you will send, and if I report "no benefit" you agree to refund the price in full on receipt of the two empty carboys which I agree to return empty within thirty days.

Name

Address

Shipping Point

NOTE:—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

dormitory, and is giving excellent satisfaction and furnishes an abundant supply of water, not only for our girls, but for the kitchen and dining hall also.

All the material for our new steam heating plant is on the ground except the boiler, and the work of installation will begin as soon as it arrives. Those who have the work in charge assure us that the plant will be in working order very soon after the work is begun. Those who have prayed and toiled and sacrificed to make this, the youngest of our holiness schools a possibility, will rejoice to know that we are so soon to enjoy some of the

We Have A Wonderful Book

"Who is the Beast" of Revelation?"

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conveniences their generosity has made possible.

Our brethren at Coffee, Mo., sent us a barrel of choice canned fruit and vegetables recently, and have also furnished us with two fine tablecloths, and several sets of silver plated knives and forks. The Flower Memorial Church, of St. Louis, also sent us a barrel of good things to eat which arrived Thanksgiving morning. The success of this work will depend large-

ly upon the prayers and co-operation of our brethren who love this work and pray for its prosperity. The Lord bless them everyone and raise up many more friends of our school. The old-time power and glory abide upon our people, and best of all God is with us.

H. O. Fanning.

EVANSVILLE, INDIANA.

I want to give my testimony. The Lord sanctified my gift I laid on His altar, and I want to praise Him. My heart's desire each day is to be like Him and be pleasing and upright in His sight. What a wonderful Savior is Jesus my Lord. I love Him. In His service,

Mrs. Rubright.

WALTHALL, MISSISSIPPI.

Greetings and good wishes for the Herald family, and may His grace abound in your hearts and bless your labors for the ensuing year.

When I read The Herald I feel as if I had been to a good meeting. It is so helpful to me in my daily life since I subscribed three years ago through a dear friend. Through the mercies of God and the efforts of one of His humble servants I hope yet to see someone in my town accept holiness. I ask the prayers of The Herald readers that the Holy Ghost may come in mighty and convicting power.

Yours for the Master,
Mrs. V. L. Cooke.

GREELEY, NEB.

I have been a reader of The Herald for a number of years and consider it the best paper that comes to my study. I am heart and soul with you in your contending for the "faith once delivered to the saints."

What the church needs is not Pool Tables to attract the godless folks but a Holy Ghost ministry, a preaching of the Bible doctrines of repentance, the new birth, the witness of the Spirit and holiness, these are the truths that made Methodism a power, and these faithfully preached will again kindle the fire in the "Dry Bones."

Where is the cause for the spiritual decline so noticeable everywhere? The fault is with the preachers.

I am very well acquainted with a church that was served by a so-called strong preacher of many years experience; the church was full of members who knew nothing of experimental religion or vital prayer.

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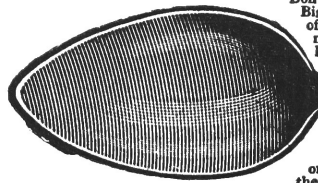
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The preachers are responsible for this deplorable condition. Men who have been stationed on the walls of Zion to cry aloud have become silent, or their voices have turned to give out useless platitudes.

The blood and the souls of countless thousands God will require of a time-serving ministry, that has rejected the Holy Ghost for new-fangled methods, while conference after conference reports a loss in membership. We need to cry aloud and spare not with the voice and message of John the Baptist.

Would to God that some method and machinery could be put into operation that would cull out the "Soothsayers" from among the preachers, for better have no preacher than one who gives forth an uncertain sound.

May the Lord bless you and help you to keep the fight hot and press the battle to the gates.

Sincerely,
L. P. Green.

ELLISTON, VIRGINIA.

Contrary to what the children say in their letters I will say that, as I did not see the last article I wrote, for publication in The Pentecostal Herald, I will try just one more, and try to make it brief. I write because I can't help it, as I want to give my testimony. I want to say that I cannot do without The Pentecostal Herald. It grows better all the time. Spiritual, Christlike, far more so than any paper I know, it strengthens and builds up my Christian life and helps me in my work. My time is much occupied, especially since I have felt led to write a Bible Commentary. Out of the hundreds of papers that claim my attention, I have selected four that I can hardly do without, but I'd give up the other three rather than The Herald.

I want to give the endorsement of my whole heart, mind and soul, to the protest Bro. Morrison is making against the pool rooms, pageants, etc., in our churches. God forbid that the Methodist Church should ever let down the restrictions, endorse and permit dancing, etc.

I have on my desk, as I write, a request from the Great Commission Prayer League. I write to my religious paper requesting him to ask his

readers to pray for a revival in all their churches, and to that end, to have an all-night prayer service at each point. I feel sure that you will attend to these requests.

O, Lord, help us, our whole beloved nation to humble ourselves at thy feet, and pray to God with all our might to forgive all that is against His will; get us all right with Him that we may work as well as pray for a great universal revival of pure and undefiled religion all over our land.

E. W. Stiles.

BY A LAYMAN.

Am glad to testify that genuine Christianity is opposed to all low-down worldly amusement anywhere, much less in God's house of worship. All such amusements as dancing, card playing, pool tables, chicken pie suppers, etc. These, in my opinion, are damnable heresies and are works of the devil, and a minister who would tolerate such things simply slanders Christ, and sins against God, and is not worthy of the name—hence he should be born again in order to be able to preach the gospel. I am a layman of the M. E. Church, and I detest a weak-kneed, man-made, compromising, do-nothing preacher. Permit me to say that I am a reader of The Pentecostal Herald, which I deem a highly religious journal of sterling worth. I rejoice in the firm stand it takes against the all-prevailing evils, that seem to be looming up so vividly in these days of unrest and disturbance, where men are "waxing worse and worse." May God send us a host of men like the Editor and his workers we read after in The Herald.

J. H. Schaeffer.

GLENVIEW, KENTUCKY.

Recently, I closed a genuine revival meeting at Glenview, Ky., but not the revival by any means; it will go on and on, and on. We had six conversions, several reclaimed and one sanctified. One sister went through all the death route, having wonderful revelations. I am rejoicing over the work there. It was so wonderfully sweet, and tender. It was a glorious meeting. The Lord wonderfully blessed. I want to praise God for converting

and sanctifying me. Love to all in Jesus' name,

M. Ford Dixon.

REQUESTS FOR PRAYER.

I have asked the prayers of The Herald readers before and I feel that I will have to come again. My grief is almost more than I can bear. Pray that I may be saved. I know God has in time past given me room to repent, and I put it off until I feel like it is too late. My sins are before me day and night. Please pray for me.

L. B.

Those who have full salvation and absolute faith in God as a healer, please join me in prayer for my son who has nervous trouble, that he may be perfectly healed.

C. B. Manly, Sr.

Please pray earnestly for me that I may be what Jesus wants me to be. I have never been happy and satisfied as to my soul's salvation. Pray that every cloud may be removed and that I may enjoy perfect peace. Pray also for the healing of my body, if it is His will.

A Reader.

Will The Herald readers please pray earnestly that my husband may be saved from the curse of drink. He doesn't seem to realize where he is drifting, and I want all The Herald family to pray until he is saved.

A Friend.

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

Date: For Jan. 18, 1920.

Subject: The Boldness of Peter and John.

Lesson: Acts 4:1-31.

Golden Text: "Stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

Deeds Before Words.

If God had not wrought this plain miracle of healing the man at the Beautiful Gate under the modest ministry of Peter and John, they might not have spoken with such boldness in the open courts. There is a time to be modest and a time to be aggressive; but it is wise for us first to fortify ourselves with some sure evidence of the Divine approval before we make our words too strong. Since it is the privilege of all who minister in Christ's name to receive the power and have the evidence of His approval, it is possible for all of us, from the humblest to the greatest, to fulfill a courageous ministry. It may not always be a ministry of eloquent sermons, but it should at least be a ministry of clear and definite testimony. If there is any outstanding example among the doings of the early Christians which teaches us a greater secret of success it is the definiteness and boldness with which they stood for the saving truths of the Gospel, intermingling their personal testimony with the saving truths which they proclaimed. It is natural that people should gather where there is something doing. After this miracle, it was not difficult for the apostles to get an audience. It is also true that the enemy becomes afraid and puts up a fight when the people of God are getting results. Both of these truths are amply set forth in the lesson of today.

The Essential Truths.

There was no effort to soften the prejudices of the audience to whom Peter spoke on this occasion. We do not say that it is always necessary to be brusque or to make superlative statements. If we do this habitually, people of good taste will be driven from us. We should therefore choose

very carefully the subjects upon which we make strong and exclusive statements; but it is never a mistake to say, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The early Church had very few doctrines on which it was exclusive and intolerant; but upon the above mentioned doctrine, it always stood calmly and kindly, but firmly. It suffered no teaching to inveigh against the person of Christ, the doctrine of His resurrection and atonement, or any of the truths which were essentially related to these doctrines. We have, in this age of reformed theology, some new statements of the Gospel, but it is safe to say that the Christianity produced by our new theology would not have produced the boldness of Peter and John, and would not have stood the persecutions of the early centuries. Neither will it stand the test and the sifting which is to come upon Christianity in the years which lie ahead of us. When we depart from these great outstanding truths, we have surrendered Christianity, whether we admit it or not; and, though it may take several generations, we are on our way to a state of things in which no religion exists.

The Pardoning Power.

The blessing of divine pardon must come to us through Jesus Christ and Him alone. Executive pardon cannot come through two or three officials in the same state. This would produce confusion. So we are told that in the divine government Omnipotence has vested its pardoning power in one person alone, and "neither is their salvation in any other." All gospel truth is powerful; but this was a timely truth; it was what is sometimes called a dispensational truth. There come times in the world's religious history when certain statements of gospel truth are especially suited to provoke the resentment of the enemy, to reach the hearts of men, and to stir society to its centers. Jesus Christ and His resurrection were in this respect dispensational truths on the occasion of our lesson. They created a stir when they were aggressively preached. As we read the history of revivals, it is interesting to note the various timely truths which have received emphasis in connection with the revivals; such as Justification by Faith under Luther, the Witness of the Spirit under Wesley, Sanctification under the early Methodists and the present holiness movement, Divine Sovereignty under the Edwards, the Law in its Relationship to the Gospel under Finney, the Love of God under Moody, and Sin in the Light of the Gospel, under the modern Billy Sundays. It is believed that the second coming of Christ is a dispensational truth, although there have been several marked periods in which the preaching of this doctrine has been revived since the time of the apostles, and diversity of utterance, along with various abuses, have served to offset the revivalistic power of this truth in many communities.

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The expression "filled with the Holy

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Mrs. Pierce selected a severe time for her test—the middle of January. Yet she started getting the eggs promptly. Your hens can lay well in cold weather, and we'll prove it. Here's our offer:
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Ghost" (verse 8) has two meanings in the gospel. It may mean that the Holy Spirit resides in us, or that He overwhelms us with an anointing to prepare us for some special trial or effort. This latter meaning seems to apply here, when Peter answered the opposing rulers and charged them with the death of Jesus Christ. We have several instances of this special fullness given to servants of God in the New Testament when they had to rise to some great emergency. We commonly refer to it as an anointing. When God anoints us, it is always for a purpose; and if we keep the price paid and live close enough to Him, our anointings will be more frequent, and when the occasion arises, the grace will be given.

LETTER FROM EAST TEXAS.

I have been a constant reader of The Pentecostal Herald through all its change of names for twenty years, and all over this East Texas sawmill

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district it has followed me up. You have been so punctual in making the changes in my address that it's been a very few copies I have missed getting. It's about all the preaching I hear, and I never read a copy of The Herald that my spiritual strength is not renewed.

Oh, my dear brother and sister in Christ, if you could live among the laboring class of sawmill workers and see the need of the gospel being preached among them, you would feel like folding your tent and bringing it with you and setting it up and giving them the gospel, regardless of recompense or invitation. We don't have to go to the foreign countries to find the heathen that need Christ preached to them. We have them here with us. The price of everything is so high and the common laborer's wages are so

small they can just hardly live, and the preachers have given them up for the reason they can't pay the preacher his price. The ten months that I lived at Aldridge, from February to this month, November, there was not a Methodist preacher in the town of one thousand inhabitants. The Apostolic folks tried to hold a meeting, but they seem to be fanatical and extremists, and the better class of people did not take in with them, although they seem sincere and devoted, but the class they were preaching to needed repentance preached to them. If you can't do any more, I ask your prayers for East Texas sawmill district.

Mrs. R. L. Fortenberry.

REQUESTS FOR PRAYER.

I request the readers of The Pentecostal Herald to pray for two friends of mine in whom I am interested. They are in a dangerous state. One of them doesn't seem to know just where she stands.

Chrystal White.

I want to request earnest prayer of The Herald family for my mother who has been very ill for two months. Her case is complicated, and doctors say she cannot recover without an operation, which is against her wish. She has been prayed for and is improving some, but not well yet.

Willie V. Boone.

Will Dr. Morrison and The Herald family please pray for me that I may be satisfied spiritually? I am hungering and thirsting after righteousness. Also, pray for my people.

A Reader.

To The Prayer Circle:

I thank you for your prayers for our holiness meeting. Bro. John F. Owen gave us good, clear teaching and helped our little band very much. It was really marvelous how our finances and missionary offering came in. We

want to be sure we are in the will of God in locating our future work in Salem or elsewhere if He leads. We have invited Bro. Owen and hope to get ready to hold our meeting next July if possible. I am watching for a write-up of our meeting in The Herald. Please hold our work before the Lord along these lines. We must have victory. Mrs. E. F. True.

I AM WAITING FOR THE COMING.

This will go to the tune, "Shall we gather at the river."

I am waiting for the coming, Of my Savior from on high; For the sounding of the trumpet, From the rainbow in the sky.

I am waiting, I'm not weary, Though my load be hard to bear, He is standing ever near me, And my burdens gladly share.

I am waiting, yes, to meet them, Once I loved of long ago; For the Savior said He'd bring them, Clad in garments white as snow.

I'll be waiting not much longer, For my race is almost run; For the shadows now are gathering, As the clouds doth hide the sun.

Oh, how sweet the thought that lingers, Though there's pain in death I know; When my days on earth are ended, Then my soul shall upward go. I can see my end is coming, Swiftly as the moments fly, But I know in whom I'm trusting, And my soul shall never die.

Chorus.

Yes, I'm waiting, gladly waiting, For the coming from on high; For the sounding of the trumpet, From the rainbow in the sky.

I have been a reader of The Herald for several years and always enjoy reading every page of it. May the Lord bless the great work The Herald is doing. Yours, R. T. Ware.

WHAT IS AND WHAT IS NOT SIN? Do we have to commit sin, if so how much or how little? Can anybody live without sin? What is the difference between a sin and a mistake? When does a temptation become a sin?

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Our Boys and Girls.

Dear Aunt Bettie: This is my first letter to The Herald. My mother takes The Herald and I see the letters in the paper that other boys and girls have written. I like to read them and I hope some other boy or girl will read my letter. I am 11 years old and am in the 5th grade. If I see this letter in print I will write another letter. Lovingly yours,
Lucy Schooley.

Dear Aunt Bettie: Will you allow a Kentucky girl to join your happy band of boys and girls? This is my first letter to The Herald. My papa takes The Herald and I enjoy reading the Boys and Girls' Page. I have three brothers and one sister living, and one little sister in heaven. My little baby brother is twenty months old, and he is the sweet little thing. I am 14 years old, 5 feet 6 inches tall, and weigh 104 pounds. I have dark brown hair, brown eyes and dark complexion. If I see my letter in print I will come again. Love to Aunt Bettie and cousins.
Mabel Brown.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band. I have light brown hair and fair complexion. My papa takes The Herald, and I enjoy reading it. I am 4 feet 5 inches tall and weigh about 70 pounds. I have three brothers and one sister living, and one little sister in heaven. I will be eleven years old in February. This is my first letter to The Herald so I will close. Your loving niece,
Annie Bessie Brown.

Dear Aunt Bettie: I am a little Tennessee girl. I am 12 years old. I am going to school and am in the 6th grade. My teacher is Miss Lena Jones. She is a good teacher. With love to Aunt Bettie and all the cousins, I will close.
Addie Bell Thompson.

Dear Aunt Bettie: I am a DeSoto girl. I have not seen any letters from DeSoto. My parents take The Herald, and they think it is fine. I love to read Our Boys and Girls' Page. I am in the 8th grade. Who can guess my age? It is between 12 and 16. My birthday is April 19. Davie Ray, I guess your age to be 14. Am I right? I have six sisters and one brother. We live in the country. My trust friend today is Jesus. He has been so good to us. I will close hoping to see this printed.
Alta Berry.

Dear Aunt Bettie: Will you let a little Texas boy join your happy band? Grandma takes The Herald and I love to read it very much. I go to the M. E. Sunday school Sunday morning and to Holiness Sunday school that evening. With love to Aunt Bettie and cousins.
Baby Hampton.

Dear Aunt Bettie: As this is my first letter to The Herald, I thought I would write a line or two. My father takes The Herald. I am in the 6th grade at school. My age is between 9 and 13. My father is nearly blind. I live in Andrews, Georgetown county, S. C. The population of Andrews is about 500. The machine shops are located here. We have two banks, several blocks of brick stores, concrete pavements and a graded school which would be a credit to a town twice its size. I like to read the Boys and Girls' Page. I have a grandmother. I have a little baby brother eleven months old. Ivy May Keltner, I guess your age to be 14. Lovingly,
Alene Ward.

Dear Aunt Bettie: I have finally decided to write. I have been reading The Herald for sometime. My grandfather takes it. I have been thinking I would write for sometime, then I thought I had rather read other letters than to read my own, then I thought if all were like me there wouldn't be any letters at all. So I hope you will let a little Texas girl join your happy band. I don't see but just a few girls and boys now and then from the dear old Lone Star State. I wonder what is the matter with them. Now I will describe myself. I have light curly hair, fair complexion and pale blue eyes. Who has my birthday, July 21? I will leave my age for the cousins to guess; it is be-

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tween 13 and 17. I weigh 131 pounds, and I am a little over 5 feet tall. Maybe some of you are acquainted with my uncle, S. W. Hampton. He is a holiness preacher. He has been the pastor here at Pearl for five years, but is going to leave this year. I am a Christian girl but do not belong to any church. I go to the Holiness Sunday school every Sunday evening and sure enjoy going. Pearl is just a little country town. We are 21 miles from a railroad station. My father's occupation is farming and stock raising. How many of you cousins like to ride horseback? I surely do enjoy it. I will try to guess some of the cousins' ages. Elizabeth Peets, I guess your age to be 15. Davie Ray, guess you to be 13. Louvenia Maggart, I guess you to be 16. Am I right? With oceans of love to all,
Mildred Hampton.

Dear Aunt Bettie: I will try to write you and the cousins. I am 9 years old and am in the 4th grade. I am picking cotton today, and the paper to the 7 o'clock and picked 53 lbs., today. Ruby Cookley, you asked if anyone liked to go to school better than you did. I guess I like to go to school as well as anybody.
Arner Cornelius.

Dear Aunt Bettie: This is my first letter to The Herald. My father takes it and I read the Boys and Girls' Page. I am a little Colorado girl and I will let the cousins guess my age. It is between 10 and 13. I will give my description. I have brown hair, black eyes and dark complexion, am 5 feet tall and weigh 75 pounds. I am in the 7th grade. This grade isn't very hard. I will close. Your niece,
Rosie Henderson.

Dear Aunt Bettie: Here comes a Colorado girl who wants to join your happy band, as I see no one has written you from Colorado. My father is a subscriber to The Herald and I enjoy reading it very much, especially the Boys and Girls' Page. As I find it is necessary, I will give my description. I have dark curly hair, dark complexion, black eyes, am 5 feet and 2 inches tall and weigh 104 pounds. I am in the first year of high school. I guess my age; it is between 12 and 15. I will close. Your niece,
Lola Henderson.

Dear Aunt Bettie: Here comes a Virginia sister to be in your happy band. I take The Herald and think it the best paper I ever read. I am married and have three sweet little children and one boy and one girl. The baby, a boy, will be two years old in March. I have a real sweet husband, only he uses tobacco. I ask the prayers of The Herald to pray he might give up cigarettes. As this is my first letter to The Herald, I will close, hoping to hear from Aunt Bettie soon.
Yours in Christ,
Mrs. J. N. Harris.

Dear Aunt Bettie: This is my first letter to The Herald. I am 12 years old and am in the 5th grade. My teacher's name is Miss Jessie. I have light hair. I have dark hair and blue eyes. Who has my birthday, Aug. 11? I have a trap setting and caught three muskrats. I have three sisters. My mother takes The Herald and I enjoy reading the letters. I will close now with love to you and cousins.
Morgan Diggs.

Dear Aunt Bettie: This is my first letter to The Herald. I am a little girl 9 years old. I have two sisters and one brother. My father is a Friends preacher. I have a pretty cat for a pet. I have to walk to school and I like it. It is a beautiful walk so I don't mind it. I wish some of you city cousins could see the woods. It is my bedtime so will have to close.
Ethelyn Virginia Diggs.

Dear Aunt Bettie: This is my third letter to The Herald. My home is in Mathews county, Va. I live very close to the Chesapeake Bay. The land is low. We get oysters and fish out of the Bay. The trappers set their traps to catch fur. They get a good price for it. We have a holiday now. Our teachers have gone to Richmond to a Teacher's Convention. Well as my letter is getting long I will close. Love to all.
Edith Diggs.

Dear Aunt Bettie: Will you let me step in the Boys and Girls' Corner? I have always liked to read their letters, but I want to ask if any of your boys or girls know where I can get a cook or house-keeper to help raise my children for God. I want a Christian woman about 30 to 40 years old. I will pay not less than \$35.00 per month and car fare out here. No washing to do. My wife died last spring with the "flu." I have seven children. I hope I can live true to Jesus forever.
Yours truly,
F. Bristol.
Grangeville, Cal., Box 79.

Dear Aunt Bettie: Here comes a little Kentucky girl to join your happy band of cousins. My brother takes The Herald, and I enjoy reading the Girls and Boys' Page. As this is my first letter, I had better introduce myself. I have light hair, blue eyes, fair complexion, and will let the cousins guess my age. It is between 12 and 15. I live on a farm and have a cat and a dog for my pets. I go to school every day and am in the 6th grade. My

teacher's name is Mrs. Allie Wheeler. I love her very much. Will close with love to Aunt Bettie and all the cousins.
Anna Toomey.

Dear Aunt Bettie: This is my first letter to The Herald. I will describe myself. I have black hair, brown eyes and dark complexion. I will leave my age for the cousins to guess; it is between 7 and 12. I have three sisters and one brother. I have two sisters dead. Papa takes The Herald. I have a kitty and a dog for my pets. My dog will tell me howdy. I love God. I had better close.
Julia Jones.

Dear Aunt Bettie: Mama is a subscriber to your paper. I sure enjoy our page. I call it our page because I believe you will not turn me away. I am 11 years old. I go to Sunday school and am a member of the church. I think we have a fine pastor. His name is Bro. Harper. I live on the farm with my mother and five brothers and one little sister. My papa is dead. It is almost a year since he left us and we miss him so much. Mary Carden, I guess your age to be 13. Gladys Devine, I guess yours to be 16. Am I right? May God take care of Aunt Bettie and all the cousins. Your new cousin,
Winnie Cooper.

Dear Aunt Bettie: I have been reading the letters from the boys and girls and would like to join the band for I like good company. I like to go to school. I also go to Sunday school. Our preacher is Bro. Harper. I like him fine. My father died a year ago, and we miss him so much. My mother is a subscriber to The Herald. I guess your age to be 14. Theima Smeathers, I guess your age to be 12. I will leave my age for you to guess; between 12 and 15.
Alice Cooper.

Dear Aunt Bettie: Here comes a Tennessee girl to join your happy band of boys and girls. I have been a silent reader of The Herald for sometime. I enjoy reading the letters very much. Most of the cousins describe themselves, so here I go—brown hair, gray eyes, dark complexion, and weigh 98 pounds. Will leave my age for you to guess; it is between 10 and 15. The one that guesses it I will send them a post card. Your loving cousin,
Jessie Lee Taylor.

Dear Aunt Bettie: My father takes The Herald and we like it very much. I enjoy reading the Boys and Girls' Page. As I haven't seen any letters from our State I thought I would write one. I am a Michigan boy, live on a farm, and go to a country school, and am in the 7th grade. My teacher's name is Miss Carpenter. She is very good. Who can guess my age? It is between 11 and 14. I will send a post card to the one who guesses it. Gladys Devine, I guess your age to be 15. Theima Smeathers, I guess your age to be 12. Please tell me if I guessed your ages. My pets are eight rabbits, two kittens and doves. I have a sister Ruby May, and no brothers, but I have very kind parents. My father is Superintendent of our Sunday school. He has been for about 15 years. He said he had heard Bro. Morrison preach at Baton Rapids, Mich., camp meeting. I would like to hear him too.
Earl F. Rothfuss.

Dear Aunt Bettie: This is my third letter to The Herald. I live on a farm of 250 acres, and like farm life fine. I like to go over the fields and woods and play. There is a great high bluff about one-half a mile from my home, and the water runs off of it, and ferns and moss grow on it. Some of my chums, my brother and sister and I went to another bluff Sunday and gathered a lot of ferns. I go to school every day and am in the 7th grade. I live in good old Kentucky and have never been out of Kentucky in my life.
Kathleen Dew.

Dear Aunt Bettie: As this is my second letter to The Herald I thought I would come again. Aunt Bettie, I will tell you and the cousins a joke on my little nephew. We have some little red pigs, and he said he would give grandpa a kiss for one, and papa gave it to him. I will leave my age for the cousins to guess; it is between 8 and 16. Emily Flanders, I guess your age to be 10. Am I right? With much love to Aunt Bettie and the cousins,
Ruby Eunice Dew.

Dear Aunt Bettie: I am a little girl 8 years old and this is my first letter to The Herald. I live on a farm and like to print. I am in the 4th grade and like to go to school; also to Sunday school. My mama takes The Herald and together we look for its weekly visits. With much love to you and all the cousins, I am,
Your little niece,
Virginia Amoneit.

Dear Aunt Bettie: Will you let me come in and talk with you awhile. I used to write to the Children's Page. I was a member of Uncle John's family of Ministering Children. I am married now but still like the Children's Page. I am a Southern girl and I want to work for Jesus. I believe in full salvation, as the dear old Herald stands for. I like it because it stands for Bible truth and against worldliness in the church. I think it awful that preachers who claim to be preaching the gospel of Jesus want to put movies and pictures in our churches. Debley Dooland, you wanted to know how many cousins believed Sunday was the first day of the week. If you will read first Genesis, you will see that God made everything in six days and rested the seventh from His work, so that made the seventh the Sabbath. But after Christ came and was crucified He arose on the first day of the week, and they changed the Sabbath to that day because Christ arose on that day.



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Someone asked how Methuselah could be the oldest man in the world and die before his father. My mother and father are his father and never died, but was translated. Someone may guess my age; it is between 17 and 23. My birthday is Feb. 12. Who has it? My husband and I are planning to go to China as missionaries sometime. My dad took our little baby from us and took it to heaven a week ago. It was four weeks old. Well, I must go or you will get tired of me and won't let me in any more.
Pareleah Noe.

Dear Aunt Bettie: Just a few lines. I live on a farm. My brother and I live together. My mother and father are both dead. Pray for my brother that he may be saved. I thank God for this great salvation that the world knows nothing about. I cannot praise the blessed Savior enough for what He is doing for me. Jesus is very precious to my soul; He has saved me from the guilt and power of sin, and now I can enjoy this freedom. Am redeemed through God's boundless love and the precious blood. Bless His holy name. Come, poor sinner, give your heart to Jesus. Come to the light that is shining for you. Come, poor sinner, take up the cross. Jesus stands ready to save you.
May Day.

Dear Aunt Bettie: Will you let a little Montana boy join your happy club? I have seen lots of letters to you from different places, but none from Redstone, Mont. I am 8 years old, have light hair and blue eyes. We live so far from school that we cannot go in the winter time. It is very cold here now and lots of snow on the ground. My little sister and I help papa and mama in the summer time. We ride after the cattle, help do the feeding, carry water, and lots of other things. My sister and I made \$15.00 bringing cattle this summer. My sister and I have a heifer, two dogs and two cats for our pets. Mama has sent for a mite box for us so we can save our nickels and pennies for the missionaries. Your friend,
Louis C. Calvert.

Dear Aunt Bettie: I would like to join your happy band. I am a Montana girl, and live on a 320-acre farm. I am 9 years old, with red hair and gray eyes. I have one brother. Mama and papa take The Herald and I enjoy reading the Children's Page. We went to Sunday school in the summer, but now it is too cold. We had Sunday school in the school-house four miles from us. My papa is a superintendent and my mama teaches a Sunday

How to Get More Eggs in Winter

Thousands of chicken raisers who used to complain that their hens stopped laying in winter are now getting remarkable results by the use of a chicken tonic known as Reefe's "More Eggs." Already it has been used by over 400,000 poultry raisers. One user writes "More Eggs" says that he "got 117 eggs instead of 3." Many others say that the tonic has doubled and even tripled their egg supply. For instance, C. L. Kidd, of Teague, Texas, says in a recent letter, "We are getting more than three times the eggs we were previously getting." With the extremely high price of eggs, poultry raisers can add immensely to their egg profits by using this tonic to increase their winter supply of eggs.

If you send \$1.00 to E. J. Reefe, the poultry expert, 3501 Reefe Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

school class. Well, if I see this in print I will write again. Your friend,
Helen E. Calvert.

Dear Aunt Bettie: Will you let a lonely Tennessee girl join your happy band? As this is my first letter to The Herald I will not write much. I will describe myself. I have brown hair, blue eyes and fair complexion, and weigh 85 pounds. I am in the 4th grade. I leave my age for the cousins to guess, which is between 10 and 13. I will close, hoping to see this in print. Your loving niece,
Flora Cunningham.

Dear Aunt Bettie: As it has been a long time since I wrote to the Children's Page I thought I would write a few lines. I have blue eyes, golden hair, and weigh 120 pounds. I am 5 feet 2 inches tall. I am 14 years old. Who has my birthday, March 1? I live on a farm and like it just fine. I go to school most every day. How many of the cousins like music? I do for one. Bessie Russell, I guess your age to be 14. Maude Duke, I guess your age to be 16. Louise Morris, I guess your age to be 14. Am I right? Eva Wells.

Evangelistic Appointments

COAST TO COAST CONVENTION DATES.
C. W. Ruth, Wm. H. Huff, Bud Robinson, Kenneth Wells and Wife.
Tacoma, Wash., Jan. 13-18.
Portland, Ore., Jan. 20-25.
San Francisco, Cal., Jan. 28-Feb. 1.
Los Angeles, Cal., Feb. 3-8.

REV. GEO. BENNARD'S SLATE.
Kent, Ind., Jan. 4-15.
Cedarville, N. J., Jan. 22-Feb. 8.
Stuart, Neb., Feb. 12-23.
Wisner, Neb., March 4-21.
Westport, S. D., March 24-April 11.
Stella, Neb., April 14-May 2.
Permanent Address, Bellaire, Mich.

FRED DE WEERD'S SLATE.
Arlington, Ind., Jan. 12-18.
Fairmount, Ind., (Black Creek Church), Jan. 25-Feb. 8.
Larwill, Ind., Feb. 15-29.
Home address, Fairmount, Ind.

W. B. CAIN'S SLATE.
Ontario, Oregon, Jan. 4-15.
Troy, Idaho, Jan. 22-Feb. 8.
Connell Wash., Feb. 12-29.

WM. O. NEASE'S SLATE.
Mitchell, Ind., Jan. 3-18.
Hamlin, Tex., Jan. 25-Feb. 8.
Chanute, Kan., Feb. 15-March 9.
Home address, Ohvet, Ill., No. 45.

A. H. JOHNSTON'S SLATE.
Klamath Falls, Ore., Jan. 4-25.
Grant's Pass, Ore., Jan. 27-Feb. 8.
Home address, 800 Princeton St. Akron, Ohio.

J. B. KENDALL'S SLATE.
Emporia, Kan., (First Church), Jan. 15-Feb. 8.

L. J. MILLER'S SLATE.
1st M. E. Church, Huntington, W. Va., Jan. 4-25.

BONA FLEMING'S SLATE.
Athens, Ohio, Jan. 12-25.

C. G. CURRY'S SLATE.
Solomon, Kansas, Jan., 1920.
Sallina, Kan., Feb. 1-25, 1920.

L. R. S. McNEAL'S SLATE.
Shawnee, Okla., Jan. 1-18.
Home address, Shawnee, Okla., Box 504.

J. B. McBRIDE'S SLATE.
Lincoln Place, Pa., Jan. 12-28.
Roston, Mass., Jan. 30-Feb. 15.
Home Address, 1251 Sierra Bonita Ave., Pasadena, Cal.

T. M. ANDERSON'S SLATE.
Rutland, Ohio, Jan. 4-25.
Columbus, Ohio, Glenwood M. E. Church, Feb. 1-22.

JOHN F. OWEN'S SLATE.
Hillsdale, Mich., Jan. 4-18.
Home address, Boaz, Ala.

L. E. WIBEL'S SLATE.
Flat, Ind., Dec. 28-Jan. 25.

CHAS. C. CONLEY'S SLATE.
Wooster, O., Jan. 22-Feb. 8.
Home address, Columbus, Ohio.

RAYMOND BROWNING'S SLATE.
First M. E. Church, Mt. Vernon, N. Y., Jan. 4-25.

JAMES V. REID'S SLATE.
Huntington, W. Va., (First Methodist) Jan. 4-25.
Austin, Tex., (First Methodist) Feb. 1-22
San Antonio, Tex., Feb. 29-March 21.
Travis Park Methodist Church.
Ft. Valley, Ga., March 28-April 18.
Princeton, W. Va., April 25-May 13.
Rocky Mount, N. C., May 23-June 13.

REV. A. J. MOORE AND O. W. STAPLETON'S SLATE.
Abingdon, Va., Jan. 4-25.
Austin, Tex., First Methodist, Feb. 1-22
San Antonio, Tex., Feb. 29-March 21.
Travis Park Methodist Church.
Ft. Valley, Ga., March 28-April 18.
Princeton, W. Va., April 25-May 13.
Rocky Mount, N. C., May 23-June 13.

O. H. CALLIS' SLATE.
Dolan, S. D., Dec. 28-Jan. 13.
First M. E. Church, Sheridan Wyo., Jan. 21-Feb. 22.
Parker, S. D., Feb. 29-March 7.
Permanent Address, Wilmore, Ky. Box 333

JOHN E. HEWSON'S SLATE.
Milton, Ind., Jan. 4-18.
New Cumberland, W. Va., Jan. 25-Feb. 29.
Owensville, Ind., March 7-28.
Home address 127 N. Chester Ave., Indianapolis, Ind.

H. W. SWEETEN'S SLATE.
Miami, Fla., Jan. 15-Feb. 1.

MARY H. M. ELLIS' SLATE.
Newcastle, Pa., Jan. 4-18.
Wilkes-Barre, Pa., Jan. 25-Feb. 15.

FRESE AND WATKINS' SLATE.
Mt. Vernon, O., Jan. 1-18, care Chas. Baxter, R. F. D.
Milton, Pa., Jan. 22-30.
Pensacola, Pa., Feb. 1-22.
Williamsport, Pa., Feb. 29-March 7, 612 Mulberry St.
Decatur, Ill., March 14-April 4, 222 N. First St.
Grafton W. Va., April 7-25, care Rev. E. Stillion.

W. A. VANDERSALL'S SLATE.
North Lawrence, Ohio, Dec. 21-February.

SLATE OF JACK LINN AND WIFE.
Englewood, Kan., January 4-18.
St. John Kan., Feb. 1-29.
Sheridan, Ind., Jan. 21-Feb. 8.

T. M. ANDERSON'S SLATE.
East Liverpool, O., Feb. 29-March 21.
McArthur, Ohio, March 28-April 11.

REV. M. E. BAKER'S SLATE.
Monterey, Ind., Jan. 5-18.
Leiter's Ford, Ind., Jan. 19-Feb. 1.
Bedford, Ind., Feb. 3-15.
Alert Ind., Feb. 17-22.
Veederburg, Ind., March 2-14.
Charlestown, Ind., March 16-26.

HARRY MORROW'S SLATE.
Terre Haute, Ind., Dec. 28-Jan. 18.
Home address, 2239 Washington Blvd., Chicago Ill.

GUY WILSON'S SLATE.
Washburn N. D., Jan. 4-18.

W. A. VANDERSALL'S SLATE.
North Lawrence, Ohio, Dec. 21-January.
Right Tenn., February.

LELA MONTGOMERY'S SLATE.
Hamburg, Ill., Jan. 1-18.
Enfield, Ill., Jan. 25-Feb. 8.
Bone Gap, Ill., Feb. 15-March 7.
Christoper Ill., March 10-28.
Frankfort Heights, Ill., April 1-18.

JARRETTE AND DELL AYCOCK'S SLATE.
Redlands, Cal., Dec. 31-Jan. 18.
Address 833 Kensington Road, Los Angeles, Cal.

G. A. LAMPHEAR'S SLATE.
Osage City, Kansas, January.
Springfield, Neb., February.

BLANCHE SHEPARD'S SLATE.
Caro, Mich., Jan. 11-Feb. 1.
Colling, Mich., Feb. 5-29.
New Lothrop Mich. March 4-21.
Edmonton Alberta, March 26-April 4.
Jackson, Mich., April 11-May 2.

W. C. MOORMAN'S SLATE.
Coffeen, Ill., Jan. 18-Feb. 6.
FREDERICK F. AND ERNA O. NIXON'S SLATE.
Vera, Okla., Jan. 1-18.

MACKIE SISTERS' SLATE.
Butler, O., Jan. 14-28.
Akron, O., Jan. 29-Feb. 17.
Trinway, O., Feb. 20-March 14.
Akron, O., March 19-April 7.
Permanent Address, New Cumberland, W. Va.

SLATE OF W. R. QUINTON AND WIFE.
Dunavant, Kan., until Jan. 15.

KENNETH AND EUNICE WELLS' SLATE.
Tacoma, Wash., Jan. 14-18.
Portland, Ore., Jan. 20-25.
San Francisco, Cal., Jan. 28-Feb. 1.
Los Angeles, Cal., Feb. 3-8.
San Diego, Cal., Feb. 10-15.
Permanent Address, 2015 Mabel St., Indianapolis, Ind.

SLATE OF C. C. CRAMMOND AND WIFE.
Breckenridge, Mich., Jan. 4-18.
Eagle, Mich., Jan. 20-Feb. 1.
DeWitt, Mich., Feb. 3-15.
Orange, Mich., Feb. 17-March 2.
Wheeler, Mich., March 23-April 4.
Alto, Mich., April 6-18.
Sheridan, Mich., April 20-May 2.
Lansing, Mich., May 6-23.
Mission, Lansing, Mich., May 25-30.
Berlin Center, Mich., June 2-13.
Sheridan, Mich., June 15-27.

Fallen Asleep.

BRINKS.
Mary Ann Brown-Brinks, who died at Ozark, Ark., Oct. 28th, 1919, was born in Dale County, Ala., on the 21st day of Oct., 1829, being 90 years and 7 days old at the time of her death.

She and John L. Brinks (who preceded her to Heaven 48 years ago) were married Nov. 21, 1847. She was reared by a good, Christian mother, and was happily converted to God at the age of eight years while out in the field, and afterwards joined the Methodist Church. She lived a devoted Christian, attending preaching during the week days and Sunday, Sunday school, prayer meetings, Home and Foreign Missionary meetings and all ordinances of the church. In 1870 she and family moved from Dale County, Ala., to Ozark, Ark., where her Christian husband died Oct. 18, 1871, afterwards moved to Cabin Creek, or Lamar, Ark., where she lived 12 years. While there she kept boarders—students who attended Central Collegiate Institute, (later Hendrix College) to be educated for the ministry of the M. E. Church, South. Such men as Mark Butler, John Edwards, Hiram Shangles, James O'Bryant, S.S. Anderson, Ed Steel, and many others, who are now in the conferences of Arkansas, Oklahoma and many other states, lived in her home and received inspiration from her Christian life. Thirty years ago she professed entire sanctification which she lived and enjoyed until her death. During her life there was a family altar in her home erected for prayer to God night and morning. She and her husband had born to them a large family of eleven children, five sons and six daughters. Three of the children preceded her to Heaven and eight children, thirty-eight grandchildren and thirty-six great grandchildren are now left to mourn her death. All her children are Christians and members of the M. E. Church, South. She has one sister at Paris, Ark., one brother at Ozark, Alabama, who are devoted Christians.

A devoted christian mother, a mother in the church, a mother to all humanity, a mother in Israel, whose life has been spent so dearly in the Master's service, has fallen asleep in Jesus and gone home to God to glorify Him. X.

VICKREY.
Minnie Agness Vickrey, oldest daughter of W. F. and Frances Vickrey, was born June 24, 1900, near old Union, in Hardin county, Tenn. Died March 21, 1919, near Liebig, in Ripley county, Mo., age eighteen years, eight months, and twenty-four days. Agness professed religion on the night of March 9, 1916, at a prayer meeting, and lived a consistent Christian until the day of her death. She was a good Christian girl and a good Christian worker, being gifted in Christian work, especially in prayer. She was obedient at home, highly respected by all who knew her. She was not ashamed to confess her Savior before the world. We have heard her testify many times, and speak of her home in heaven.

She was married to James Warren Rogers, Jan. 28, 1918, the ceremony being performed by Rev. N. Y. Gary, minister of the Freewill Baptist Church. The lovely form was laid to rest March 22, in the Plunk grave-

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Name.....

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yard. Services were conducted by Rev. Larkin Johnson, minister of the Methodist Church. She leaves a father, mother, brother, sister, husband, a sweet little baby, and a host of relatives and friends to mourn her loss, while she revels in the beauties of heaven awaiting the coming of the loved ones of earth. We will meet her there in the realms of light, where sad partings come no more. Written by her father, W. F. Vickrey.

THORNBERRY.

Mrs. Bettie Wright Thornberry died at her home at Claymour, Ky., October 29, 1919. She was born June 1, 1856, and professed faith in Christ many years ago. She became a member of the M. E. Church, in which she lived a consistent life until her death. She was married to J. C. Thornberry, unto whom were born eleven children, eight of whom survive their mother. The writer has heard her express her desire that her children be Christians. I trust they may submit to the Lord and have their mother's prayers answered in their behalf, and that those who are saved may live closer to the Lord. May the Lord comfort the bereaved ones and bring them finally to an unbroken family in heaven. A Friend.

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We must turn our large left-over stock of Bibles into cash at once; therefore, we offer them at these remarkably low prices—from 30 to 50 per cent. below the regular net cash price at this time. Send in your orders at once, so that you will not be disappointed, as they will sell very fast at these prices.

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Specimen of Type

6 That which is born of the is flesh; and that which is born of the Spirit is spirit.

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OF ASBURY THEOLOGICAL SEMINARY

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Mrs. H. C. Morrison, Associate Editor.

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TIMES OF TESTING.

BY THE EDITOR.

WE are taught in the Old Testament Scriptures that God left certain heathen tribes in Canaan land to test the loyalty of the Hebrews. Sad to say, the Hebrews took up with, intermarried the heathen, and departed from God; a few held true. We are in times of great testing. Those who would put God first and be true to the great principles of righteousness and true holiness laid down in the Bible, shall need to watch and pray.

Many people in Kentucky just now are passing through the tobacco test. Tobacco is bringing immense sums of money and it means quite a good deal for the man to be true to a Spirit-enlightened conscience and not give way to the lure of gold. Tobacco is not bread, nor meat, nor drink, nor clothing, nor medicine. It is poison, it is filthy, it is expensive; the use of it is wasteful. The tobacco habit is unclean and repulsive. Among the young it is very destructive; among women it is extremely dangerous; but at the present time it is bringing immense sums of money. Men's souls are being tried; many will yield. Some men claiming the experience of heart holiness can get easy victory over raising tobacco when it sells for six cents a pound, but they will have to pray, perhaps, when it sells for seventy-five cents per pound; but the principle is the same.

The women are passing through the fashion test. The fashions are of the world and for the world. They are very expensive; they constantly change in order to force the devotees of fashion to buy new clothes—expensive garments. Those who would keep up with the fashions must have a large income, go in debt, or sell their virtue in order to clothe their poor degraded bodies in harmony with the changing styles. The fashions of today exalt clothes and customs above modesty and virtue. It is a broad gate and many there be that go in thereat. We know of nothing more inconsistent than that a woman should be professing the experience of entire sanctification and dressing in harmony with the modern, suggestive, immodest fashions, which never did, nor could, come down from heaven, but have the brand of the lower world all over them. Blessed are they that stand the test of the modern fashions and keep themselves unspotted from the world. Multitudes of women, young and old, are giving up the Holy Spirit, lives of consecration and service, and heaven itself, in order to keep up with the blind, foolish, lost world in its expensive and immodest dress.

These testing times are not going to let the preacher off easy. He, too, must stand the test. He must give the people faithful warning or their blood will be required at his hand. It takes a courageous man today to be

faithful to God amidst the lust for gold, the passion for fashion, the craze for pleasure, the tendency toward loose and liberal views that erect no positive standards and pay little, or no attention, to the "Thus saith the Lord." Of course, it is unpleasant to preach against the sins of one's own house, relatives, loved ones, friends, supporters, and admirers; such preaching calls for a hero, but the pulpit is no place for a coward, but for a faithful man, crucified to the world and willing to suffer for Christ's sake and for the gospel which kills and makes alive.

We notice that a Methodist preacher in Denver, Colo., we believe pastor of Grace M. E. Church, proposes to put jazz music into his services. He says it "will draw." In explaining himself, he says "Christ was no monk. He mingled with the common people." The dear brother may get all the comfort out of such dodging that he can, but Jesus Christ never did anything, or said anything that harmonizes the jazz music and various foolish and worldly things that various preachers are trying to trump up with the worship of God. Many a church is empty because the people are not fed; the sheep can't eat dirt or feed on stones. Many a pulpit is so bare that the people do not go to hear the preacher for he says nothing worth hearing. Instead of bringing in a jazz band this brother ought to have days of fasting and prayer. He ought to call his church-members to forsake the world, consecrate themselves to God, seek the baptism with the Holy Ghost, and go out on fire to gather the people into the sanctuary and lead them to Christ. Jazz music is not the power of God unto salvation. It will not bring men into the Kingdom of heaven. It will hinder instead of producing a state of mind that leads to salvation.

A Gracious Year at Asbury

WE have not said anything in these columns about Asbury College for sometime. We are just now beginning the winter term and thought the friends of the School would be glad to hear something of our progress.

Last summer we pressed the matter of buildings to the limit of our means, and with all possible speed. We have completed and are using a splendid gymnasium. It is a commodious, comfortable and handsome building—a great addition to the plant.

We have built one of the largest and handsomest dining-rooms we ever saw. This dining-room will accommodate a very large body of students. The kitchen and arrange-

Renew Now!

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ment is up-to-date and convenient. We also added a number of very fine rooms to our dormitory space, all of which are now occupied. We have the foundation and considerable of the frame up for a new dormitory for boys which will be pressed to completion with vigor as soon as the weather permits. Calls for catalogues and inquiries are coming to us from every part of the country, and the indications are that we shall have a very full school next year.

Up to the present we have enrolled 540 students, and are expecting others for the winter term. Of these students two hundred fine young men are preparing for the ministry. Many of them are now very excellent young preachers. Seventy-three of our students belong to the Volunteer Band for foreign mission service. They are carefully studying the various mission fields. This body of students get together every school day at the noon hour for special prayer for the mission field and the missionary work, and for the blessing of the Lord upon them for preparation for service. The graduating class for the present year has thirty members; eighteen of these expect to go to the mission field. Many of these have already put in their applications to the various mission boards, and the possibilities wrapped up in these eighteen earnest young people, looking forward eagerly to their various fields of service, cannot be calculated.

We believe that one of the best works that Asbury has ever accomplished is the education and sending out of a number of young men who have come to us from foreign countries. We have fine reports from them. Several years ago we graduated and sent back to the Philippine Islands Mr. Alejandro who has met with excellent success among his people. At the Centenary at Columbus this summer, it was my pleasure to meet with his superintendent, who told me that while Alejandro is receiving from the Church only \$25.00 a month, he was offered \$125.00 by one of the public schools in the Philippine Islands. His answer to the official who made him the proposition was "When the Church found me, you would not have given anything for me. The Church has made me

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

"Without a Sacrifice and Without an Image."

Rev. Henry Ostrom.

Hosea 3:4.



ERE is a prophetic description of the Jew of our times. It is a complete picture. As if it were a transcript from actual observation made in Warsaw or London or New York this very year, it fits the twentieth century Israelite.

As for sacrifice, that was to be at the very springs that fed the rivers of his personal, domestic and national life. Beginning probably, in Eden, observed by Abel, accredited by Abram of whom it was said so early after God made the unconditional covenant concerning him, that he builded an altar, and afterward incorporated into the very life of Israel with the Pascal Lamb, the Passover and the many observances of the Jewish ritual, it was theirs most emphatically.

The sacrificial is ours also, more authoritatively, more meaningful than it ever could be with them. Ours is the actual, theirs was the typical. Ours is "the Lamb of God," "Christ our Passover," "the precious blood of Christ." In ours He "by one offering perfected forever them that are sanctified by faith in him."

But here are these ancient people without a sacrifice. The orthodox Jews do keep Feast Days yet. They still observe the Passover; but they observe it robbed of the life-giving quality and stripped of the significance of obedience: there is no Pascal Lamb. It has sunken down with them to a celebration of the deliverance from Egypt rather than the sparing of the lives of the first-born on account of the sprinkled blood. It is now an historic commemoration of a political epoch with the sacrificial ignored. Rejecting the "one offering" of "the Lamb of God" which fulfilled all sacrificial types they struggle to retain the semblance of the ante-type and blindly grope through the passing years "without a sacrifice."

They are also "without an image." Thank God for that. The Jew was specially set forth by God to present to humanity at large the witness and assurance of "one personal living God." While they did share in their disobedience the idolatry of prosperous nations in material things, they do not share that today. Since the captivity in Babylon they have been almost entirely free from idols. Even in America today they are particular about dis-allowing pictures on the walls of their homes (if orthodox Jews.) It is true again, as if written from present-day observation of them; "without an image." That is the complement over against the other phrase in Micah's prophecy "without a sacrifice."

Now these two phrases taken together reveal the pathos. You see in them what signifies a hard, dull daze. Blind? You say. Lost? Tortured? Yes, all that, and that due to disobedience toward God. "If thou wilt not observe to do all the words of this law . . . the Lord shall scatter thee among all people . . . the Lord shall give thee there a trembling heart, and failing of eyes and sorrow of mind . . . and thy life shall hang in doubt before thee." (Deut. 28:58, 65, 66). "They shall be led away captive into all nations." (Luke 21:24). Reading the Targum, (twenty great volumes; given out since the Christian Era became established), instead of the word of God in the Old Testament which they are supposed to reverence, the traditions of men colored to misrepresent Jesus and His teachings . . . this they read, or start to read. But the Old Testament prophets; few may be allowed to read them. We see that, as it is, they are almost a Bibleless people, and of course utterly devoid of the light and truth of the grace of Christ Jesus revealed in the New Testament. Surely the sacrifice is wanting: as surely only that hidden idolatry of the heart without visible images is theirs. There is no visible image.

Behold in all this a picture of those in our day who are supposed to accept and believe both the Old and New Testaments but who speak mainly of their faith in the *organized* Church rather than of their sure confidence in God's Holy Word. See the general tendency to discount the sacrificial, the tendency to declare in favor of human improvement but to do away with the "blood that cleanseth." "Doism" is in the saddle today, even in books widely commended and in sermons given to the Church as models. Do! Do!! Do!!! "Team-work!" "Efficiency!" "Psychology!" "Drive!" Organizations (called churches) are accredited because of the number of automobiles lined up at the street edge near the place of assembly. No matter if they deny our Lord or feed the vain boast of the proudest. The worth of an organization is affirmed because it can gather millions of dollars in the name of religious "doings." It is to "carry on." Now, just how many touring cars would it take to save one soul? How many dollars are really needed to produce the sanctification of one lost sinner? Hateful subtlety, sly blasphemy, that would make the Cross of Christ an example of monumental murderousness to be succeeded by the darkness of the tomb of a dead martyr. This "Doism" aims at Calvary and the dagger has push to it also. It flaunts before the millions of souls, at a time when the flaunting is far more widely seen than ever before, the soiled rag of human vanity scattering disease

germs of lust and lawlessness. This theory would fain tunnel under the Cross and fell it forever. Ah, "without shedding of blood is no remission." Aroused souls, (unsaved) are of course ready candidates for Christian Science, Theosophism and the dozens of other fads in the name of religion. Unless they really go to the Cross by faith and learn there that "it is the blood that cleanseth" of course they may be expected to chase away after autos and dollars and drives. Aroused, but still blind they are, until they have learned at the Cross to "look and live". Reader, be not betrayed by figures and pictures and ecclesiastical boast. They all must utterly fail at length, unless they start outright with the dictum "*Christ was made a curse for us.*" That theory of "Doism" is what we understand by Heathenism.

Refined it may be, but not a whit the less deadly. Humility, cleanness, fidelity, glory cannot be found save at the foot of the Cross. And too, with startling aptness the other phrase applies to us today, "without an image." Who doubts the IDOL of "scholarship" is any less actual than if there were made of wood an image covered over with gold and set upon the head of the Statue of Liberty in New York harbor? Who doubts that the IDOLATRY of money, commerce and material display is any less real today than if a figure hewn out of marble and inset with diamonds were placed on the top of Pike's Peak with the following words spelled forth in brilliant electric lights that the millions might actuate into declaration their idolatry there, "*Without an image" but with "idolatry!"*" That is it, it is the age of the exploiting of the invisible. Assured of the wonders and powers of the invisible, the world turns from the impracticable image to the covetous indulgence. It leaves the material thing for the market-gain and erects within the world of thought and theory its own Pantheon. There let pride of intellect, fondness for money and display, self-sufficiency and boasting, ingratitude clad in lawlessness, blind egotism or lust stand forth. Let there be no hint of apology, no weakening as if of the rebuke made plain by contrast between this and holiness. Just "fall for" these. Forget that a living personal holy God has spoken. Is not just such in evidence today? It is the cheat of real idolatry conceived in imagination and draped in sentiment legitimately followed by the rejection of the Cross!

But, thank God, that contrariwise the acceptance of the Cross produces the prompt cry of the soul,

"The dearest idol I have known,

Whate'er that idol be,

Give me to tear it from Thy throne

And worship only Thee."



The Glorious Bride.

Rev. Leo McCabe Johnson.



"Come hither, I will shew thee the bride, the Lamb's wife." Rev. 21:9.



OUR minds are so subjected to limitations and we live in a great world of materialities, that I fear many times we lose the true significance of spiritual things and especially when we speak of the Church. A little brown stone building near an apple grove comes into our minds. A particular kind of church, with a certain creed or doctrine. Now such a church is right and proper, but I believe this should be held secondary in mind and think of the Church in terms of the redeemed among men.

One time George Whitefield got among some people who made much over their denomination, and to cast away their prejudice and save a clean track for his message, he stopped abruptly in the course of his sermon and looking upward to heaven, addressing God, he cried, "Lord, are there any Baptists in heaven? Are there any Methodists in heaven? Are there any Presbyterians in heaven?" In a moment the answer came thundering back, "No, not a one of them." "Then," Whitefield cried again, "well, Lord, who is up there?" Answer: "Only those who are washed in the blood of the Lamb." He was then prepared to preach Christ to them.

It is possible, and commonly so, that a per-

son may be a member of the material church and at the same time lack membership in the true church. It is a very popular thing to inscribe our name on a material book that lies around in some pastor's study, but a very different matter to write our names in the Lamb's Book of Life.

Our text shows the Church's two successive states—her present and her future. In the former she is called the Bride, in the latter the Lamb's wife. In the wilderness Israel was the bride or the betrothed one; in Jerusalem she became the Bride. So with the Church at present; she is the bride and at the coming of Jesus she becomes the Lamb's wife. The Church is now in the

period of betrothment. Many are falling in love with the Bridegroom and joining the bridal procession.

Just before the consummation of the marriage, or the second coming of Jesus, I hear the Bride say to the Bridegroom, "Come," and the Spirit who has been preparing and adorning the Bride for the marriage day joins her in the desired arrival: "The Spirit and the Bride say, Come."

Let us notice particularly who and what she was before she became the Bride. She had nothing to boast of. Her lineage was not of royal blood, but low and mean. She was an outcast, wretched and unknown, defiled and filthy with corruption, without goodness, without beauty, without personality. She was an alien and unlovable. She lacked everything that would make her comely in the eyes of one who was seeking a Bride. But of such was the Father's eternal choice; such He chose to be the Bride of His Son.

The Bridegroom knowing she is a captive undertakes to make her free. Wrath abides upon her because she is a criminal and must be delivered from condemnation and death. The chains and fetters that bind her are broken and she is given her liberty forever. She is betrothed by the Bridegroom coming down in lowly guise to woo and win her to Himself. But now He is carrying on His suit in absence through the intervention of another—the Holy Spirit. Just as Isaac's proposals to Rebekah were carried on through the faithful Eleazer of Damascus, Paul felt the charge of this suit upon him as one intrusted with the gospel, for he said to

the Corinthians, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Let us consider lastly of how she is prepared and adorned. This is through the Holy Spirit. The Spirit seeks to overcome her unwillingness and disobedience, and persuades her to consent to the glorious betrothment. Then and only then his work of preparation begins. He strips her of her rags and puts on royal gowns. He washes her and makes her whiter than snow. Having taken her from the pit of miry clay and divested her of everything that made her unlovable, He clothes her with the beautiful garments of salvation making her attractive in the eyes of the Bridegroom.

I notice that brides are always dressed in white, white being a type of purity. The Spirit seems to make the same choice for the decking of His Bride—purity. The garments of purity are the most costly apparel He could purchase for her; and Jesus, that He might sanctify the people with His own blood, suffered without the gate. Purity costs a tremendous sum. God loved purity so that He was willing to pay any price to bestow it upon His Bride.

Purity is the gem of unspeakable value; that jewel that is not dug in mines or found perchance in the lids of a shell, but only found in the heart of God. So unlike the jewels of earth that sparkle in the sunlight but refuse to glisten in the night. The gem of purity sparkled with fidelity in the hearts of three Hebrew children in a blazing furnace. It glowed with obedience in the lion's

dungeon. It glistened with perseverance in the heart of St. Paul as he went through shipwreck, imprisonment, and famine. It glistened with such fervency and glory on the face of dying Stephen that it compelled a reflection from the windows of heaven. Purity will be the magnetism of the Church when she is caught up to meet Jesus in the air.

Oh Church of God! let's seek to adorn ourselves, not with the fleeting fashions of the day, but with that inward adorning of the heart. Let's stand before the mirror of God's searching Spirit and look at the unlovely, the unclean, corrupted attire of our hearts and then turn to the Adorer who is ever ready to put on us the beautiful garments of purity, that we may look attractive in the eyes of the coming Bridegroom.

Much of the preparation is now, but still much is reserved for the future, especially for the day of the first resurrection. Glorified robes are given her; not scarlet, nor purple, but fine linen, which is the righteousness of the saints. Her crown is prepared, a royal throne is set before her, a royal banquet is made ready in her own glorious city—the New Jerusalem. Then begins the everlasting festival in the great palace hall of the King. Heavenly songs will be sung as they never were sung. Then shall the Bridegroom rejoice over His Bride, and as He gazes upon her, He calls her the fairest among women and she will look at Him whom she has loved, yet not seen. Then we shall hear her call Him "the Chief among ten thousand."

"Purgeth It, That It May Bring Forth More Fruit."

Mrs. Georgia D. Shelley.

YES, really an effectual life, but capable of bearing more fruit. We have often noticed a Christian man or woman before they were entirely sanctified and afterwards. Before they received the experience they were useful and bore some fruit, but after they made the crossing and were over in Canaan, flowers blossomed out and more fruit was the result.

I made the remark the other day to a person who was speaking of a certain local preacher who had had very poor advantages, yet there was a considerable degree of refinement about him; that he was a sanctified man, and the Holy Ghost was refining in its influence. When one is turned over to the dominating influence of the Holy Ghost it subdues the uncouth, untutored nature. The harsh, rasping voice is mellowed; there is a light that comes into the countenance, a gentleness in the demeanor.

Once given over to the guidance of the Holy Spirit, activity takes the place of lethargy. Laziness drops out of the life. The indolent housekeeper becomes a neat home maker. The hours once spent in tattling and contention and idling, are given to reading the Bible and good literature, and she no longer can be put down as an ignorant, aimless creature. The more we know if wholly the Lord's, the better we will serve the community in which we live.

Sometimes purging the grapevine, it appears to the casual observer to be denuded of every branch that could bear a cluster, but when the season of grapes comes on we have noticed how much larger the fruit was than last season. Sometimes in a life the pruner cuts very close, and sometimes it appears a useful member of the body is cut off, but afterwards when another member bears so much more fruit than the one cut off, we say, "He purgeth it."

I wonder if Milton's eyesight gone, meant

"more fruit." I wonder if Paul's thorn in the flesh meant "more fruit." Some grapevines have only leaves, and some lives before the Father's eye flaunt only leaves, and like the vine, are cut down in their beauty.

I have often looked at a beautiful woman in lovely attire, yet so worldly and given over to sin, and thought no robe of white hereafter, no golden harp, no palms of victory! All the beauty will fade away with the life! No shining garments in the supernatural light beyond the stars!

Dives dressed in purple and fine linen and fared sumptuously, but Lazarus was clothed in rags, but which life bore fruit? Was Lazarus purged to bring forth more fruit? Ah, to have only leaves to present to the Master's piercing gaze! Is the purging easy? Is it pleasant? I trow not.

The old man in every nature dies hard. But to have the nails driven to the head means death to the old man. Then it is no longer I, but Christ.

Ah, how human nature shirks responsibility and seeks the easy path! It is this thing of seeking the easy thing to do that causes so many seekers after Christ to stop at conviction and never drink the bitter cup of repentance. When one truly repents he is not so quick to turn back to the world; he remembers the dregs in that bitter cup.

Clergy Certificates—1920.

Ministers of the Methodist Episcopal Church, South, will doubtless recall the fact that Clergy Certificates which have been issued during 1919, and which are now being issued are limited to expire one year from date of issue.

Ministers desiring certificates for 1920, who now hold certificates bearing limit of say January 15, or even February and March dates or later in 1920; holders of such certificates should not now apply for certificates for period beyond December 31, 1919. They should wait till about two weeks before ex-

piration date of old certificate which date can be determined by an inspection of inside of back cover of certificate. The foregoing does not apply of course to ministers whose certificates, even though limited to a 1920 date, may have all been used and now desire new certificates for immediate use.

Cordially yours, WM. M. CASSETTY, JR.
Executive Secretary.

Announcement.

After many years of serious and prayerful thought and the solicitation of friends I have decided, with the Lord's help, to enter the evangelistic field. Received the blessing of sanctification at Winfield, Kan., Dist. Camp Meeting in 1906, under the ministry of Dr. H. C. Morrison, and have preached it ever since. I have been fourteen years in the pastorate, ten of which were in the S. W. Kansas Conference of the M. E. Church, which conference I joined in 1911, and four years in Colorado, transferring to the Colorado Conference in 1918, and of which I am now a member. Am in position to know, help and sympathize with the pastor in all his problems. Will be glad to help in any meeting where good, old-fashioned Holy Ghost help is wanted, both in song and preaching. Yours for an old-time revival in His name.
RUFUS D. WEBSTER.

The Second Coming.

The doctrine of the Second Coming of Christ is attracting attention now as never before. Dr. Morrison has written a book on this subject which has had a wide reading, and is scriptural and convincing. Those who have not read on this subject would do well to get this book for a beginning of their study on this very interesting subject. It certainly looks as if we were approaching perilous times. It is a cloth bound book of 120 pages, and can be had of The Pentecostal Publishing Company, Louisville, Ky., for 60 cents postpaid.



"LOVEST THOU ME?"

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



EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Here is a challenge to our faith and hope; the wildest sweep of the imagination cannot encompass a truthful analysis of this wonderful promise. The reason is obvious: our eyes, as yet, are finite; our ears are finite; the longings of the heart are circumscribed by the things of time and sense, the promise is infinite! Might as well undertake to trace the course of a meteor, traveling at the furious speed of one hundred thousand miles an hour, as it goes its long circuitous journey into the depths of the eternal blue, sometimes requiring two millenniums to make the vast pilgrimage.

In the year 1882, a great comet appeared in the eastern sky; it was visible for many days. Astronomers say that the same comet passed along the same route, and was seen every morning by the shepherds on the hills of Judea, one hundred years before Christ. How wonderful are God's ways! O, the unsearchable riches! Who can measure them? Here is a challenge for an investment—open to all, with a surety-bound, endorsed by the bank of heaven, promising dividends that would cause the steel and oil magnates to turn green with envy. It is not calculated by the percent basis, but by the multiplication of the principal.

Now, that we are unable to place an estimate on the things the ears are incapable of hearing, the eye incapable of seeing, and the heart incapable of yearning for, suppose we undertake an exploration into this unknown continent by another route; the one outlined by the Scriptures being impossible. May we examine some of the agencies operating here in this world, without them, or if they were eliminated it would be heaven below. But for the things that hurt, and hinder, and destroy, in all avenues and experiences of life, there would have been no need of a dying Redeemer—a Blood Atonement—looking to a redemption beyond this present age. These things obtain, blighting and disappointing every high and holy impulse of the soul. In the face of such disaster the promise of a sure deliverance comes to us, as the Balm of Gilead to the wounded traveler on the Jericho road. If we can keep these superlatives before us, as we journey out into our tomorrows, we shall find our feet on firmer ground, our minds in sweeter peace, our souls better attune to the harmonies of higher altitudes, our pathway will be brighter, and our hope more secure, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

First, there will be no terrors to affright us. Terrors by day and by night seem to abound; what a relief to feel absolute freedom from the frightful things that hurt and things that alarm. We might use all the space available for this discussion, enumerating the long catalogue of the dangerous and the frightful. For many years the whole world has been in terror: dangers on the land, on the sea, under the sea, and in the air. We watched for a long time, each issue of the papers with a peculiar clutching about the heart. Today, we dwell in safety; tomorrow may find our dreams, our aircastles all demolished.

It should be a source of great relief to every child of God that, somewhere in the unknown future, there awaits for the faithful a land that shall never be invaded by the terrors that affright. Someone has said, that a

child of God should never fear; but we are human, subject to the organizations of a world order. Even our Master could not escape them, while walking the dusty roads of Palestine. The Apostle to the Gentiles, likewise, had "fears without and fears within." "And I was with you in weakness, and in fear, and in much trembling." Noah was "moved with fear" when he prepared the Ark. Do not say, we can be free from fear in this life; we are yet human. Thank God, a place is awaiting us, where nothing will hurt or make afraid.

Second, there will be no sorrows to afflict us. This world is truly called a vale of tears. Our Savior was a *Man of sorrows and acquainted with grief*. Just what cold steel is to the heart, sorrow is to the life and spirit; especially is this true to those who are not anchored in Him with an unfaltering trust. Millions are carrying loads or sorrow, heavy enough to crush them. Men and women are dying all about us; not from sickness, and not from supposed natural causes, but of broken hearts. The human mind and will can bear only so much, then it breaks. Is it possible to imagine anything more glorious than living in a state, whether here on earth, or in some other place—out in the measureless space; living in a land where sorrow and weeping are unknown? The old world is sadly, sorely afflicted with sorrow; on every street, on every bulletin board, in every home, and on every train, there are visible footprints of destinies stained with the blood of broken hearts. The mansions are never so stately; the stocks and bonds can never pay enough dividends; the cornucopia can never empty out upon us enough blessings to ward off the chilling blight of sorrow. The gourd may be leafing out with promises of permanent shelter, and at the same time the worm will be gnawing its way to the vitals; tomorrow the head is defenseless; there remains no shelter. The storm of sorrow will beat down upon us, but out yonder in that realm, the beauties and glories of which the heart of man has not even been able to imagine, there will be no sorrows to afflict us. "He that dwelleth in the midst of the throne shall feed them, and shall lead them unto fountains of living waters, and God shall wipe away all tears from their eyes."

Again, there shall be no sickness to dis temper us. Seventy people out of every hundred are in some way afflicted. Ailments are not among the sinful alone. Oh, no! Some of earth's greatest saints have scarcely known a well day. Disease and its aftermath often afflict the innocent for many generations. There is an inexorable physical law of transmission; our bodies are in continuous dangers: it wasteth at noonday and stalketh about in darkness; death rides on every breeze; the air is a charnel house of disease. Even the waters that slake our thirst may be infected with messengers of evil; messengers that will poison every drop of blood in our veins. It is a fight to protect our bodies from physical disorder; there are a thousand chemical combinations in our daily food that will destroy our efficiency for days, and sometimes for weeks. Thank God, it is named in the bond through Him that is life and health, to deliver us from all afflictions; no more pain, no more sickness.

Again, more wonderful than all else; there will be no sin to endanger us. As we look through the black vistas of centuries, smeared with blood and shocked with turmoil, there is one word written over the entire face of the earth—*sin*. Most of the hurtful agencies that victimize the race find their tap-root in sin, nourished and sustained by

the depravity of the heart. Sin and its author will be utterly destroyed in the coming age. The heart of man cannot imagine what it would mean to live in a realm free from sin; where righteousness and truth have kissed each other; where the wicked will cease from troubling, and the weary will be at rest. "Lovest Thou Me?" To those who answer this question without reservation, but with the whole heart, there awaits for them a crown of rejoicing, one that fadeth not away, for sin will be no more forever.

Lastly, there will be no death to dissolve us. This mortal will put on immortality, and there shall be no more death; neither sighing, for old things have passed away, and behold, all things are new. Death is an enemy and this enemy shall be conquered. It is the last one in the long list; the last one to surrender his credentials and withdraw from the field of slaughter. He will lose his sting; he will be vanquished. The race battles with death from the cradle to the grave. His approach and triumph over so many keep us in continuous apprehension of his cold touch. The Pale Horse has been proclaimed a universal Conqueror; he laughs at our puny defenses, for he is sure of his victim in the end. Bolts and mahogany doors cannot bar him out. The almighty dollar, which triumphs over every other rival, must trail his banner in the dust when the Pale Horse attacks. But in the great beyond, the veil of which now shuts out the light, there is a Morning Land, where this monster Death can never enter. No death to dissolve us. The anticipation of such a reward should bring us to our knees in a surrender of body, mind, soul, and strength. Remember all these things are for those who love Him. "Lovest Thou Me?"

Our Evangelistic Conference

BY DR. H. C. MORRISON.



THE Conference of the Evangelists of the M. E. Church, South, met in Nashville, Tenn., in the famous old McKendree Church, Dec. 31st to Jan. 1st. All the general evangelists were either present or sent in their reports. With the exception of the hindrance occasioned by the "Flu" last fall and winter, our evangelists have had a time of great success and blessing. The reports were very encouraging.

Dr. Goddard, Home Missionary Secretary, is the President of this organization, and presided over our Conference. He is a man of unusual gracious spirit, many years a pastor, a devout Christian of large vision and most brotherly spirit. His kindness and courtesies as a presiding officer cannot be excelled. He shows himself in every way a big brother to our evangelists. We are fortunate in having Dr. Goddard as our President, friend and counsellor.

This work was organized by Dr. Moore when Home Secretary. He is now Bishop. He did a great work for the evangelists of Southern Methodism. He nursed this organization in its beginnings with great care. Bishop Moore was in Nashville at the time of our Conference and to the great delight of the body, was present and made some remarks to the brethren. The growth and development of the spirit and usefulness, the strength and Christian manhood of this devout body of men in the evangelistic work are very noticeable.

The first day of the Conference was spent

in reports, short addresses and testimonies. It was a very gracious day. Our hearts were mellow, and there was as fine a spirit of brotherhood as one could hope to see anywhere. The second day was given up to addresses. Bishop Ainsworth gave the principal address. Dr. Pinson, of the Foreign Board, also spoke to us. Dr. Parker spoke to us. We had a fine address on conditions in Japan from Rev. Sam Hager who has devoted twenty-five years to faithful and fruitful service in that great mission field.

At the request of the brethren this writer preached to the Conference on Wednesday night on the baptism with the Holy Ghost, and the blessing of the Lord was present. I was followed immediately by Bro. Hager, and the Chairman, introducing Bro. Hager called attention to the fact that some thirty-odd years ago while Bro. Morrison was holding a revival meeting in McKendree Church, Bro. Hager, who was now to address us, received the baptism of the Holy Spirit. This was quite interesting. I remember the incident very clearly. Hager had gotten one of his limbs hurt playing football, and had his leg put up in a plaster of Paris case. He was a student at Vanderbilt University. His fellow students helped him down to the altar and he got the blessing on one knee. He has been a great spiritual factor for the past quarter of a century in Japan.

It was my good fortune to take supper one evening in the delightful home of Bishop Cannon. He has a most interesting family. His wife is fitted in every way for the high station which she occupies. The daughters are charming young women, and there are some fine young men coming on. Quite a group of Bishops was present at the supper—Bishop Murrah, Bishop Waterhouse, Bishop Moore, Bishop Ainsworth, and Bishop Candler. What an interesting group of men! Fine specimens of intellectual and spiritual life. It was "a feast of reason and a flow of soul."

All told we had a delightful Conference. We have in the Southern Church a very fine body of evangelists, and we are coming to have very delightful fellowship at our annual meetings. I hope to get a list of the names and addresses of the brethren and print them in THE HERALD soon.

Bishop Ainsworth's address and remarks on several occasions during the Conference, were full of wisdom, power and unction. He was a big brother among us and completely won our hearts. No true Methodist could have found fault with any words he uttered, and many of his sentences were of marvelous power and penetration, and appropriate in every way to the times in which we are living and the work we have to do. For some years I have regarded Bishop Ainsworth as one of the finest men in our connection, and I congratulate the Church on his election to the Episcopacy and the great work he is rendering to our Zion. May I ask the readers of THE HERALD to remember our Evangelistic Conference in earnest prayer.

Give Us More Prophets.

John Paul.



It may be a harmless mistake, but it is a mistake, to suppose that the New Testament ministry is a divinely instituted caste, with functions clearly distinct from those of the "laity," and under some kind of half-inspired obligation to wear a distinguishing garb. When the apostles determined to specialize, giving themselves to prayer and the ministry of the word (Acts 6:4), they did what may have been their duty, and what may be the duty of most preachers and many laymen; but we should remember that they were acting upon their better judgment, and not a divine command; and that if they had stilted notions

about distinctions between the work of the layman and that of the preacher, these notions were punctured when God took some of the very "laymen" whom they had appointed to serve tables in their little communism and made mightier preachers out of them than some of the apostles.

There may be ecclesiastical and priestly men who have marked pulpit ability, but they are rare exceptions to a rule. The rule is that the more ecclesiastical and priestly a man becomes in his ministerial activities the more of a failure he is in pulpit ability and power to grip the heart of the multitudes with a great gospel message. It is a widely observed fact that prophetic and evangelistic power do not increase in proportionate ratio with the length of men's coats and the height of their vests, nor with their eminence in theological learning, provided that theological learning is flavored with the professional and the sacerdotal and leads to higher ecclesiastical responsibility. We think the theological schools are exceedingly rare that do not foster these flavors and their corresponding aspirations, and we fear that there are few theological institutions where there is not an unconscious development of the caste notion in the ministry. The reader will understand that inveighing against long coats, etc., would be entirely aside from our theme. There are proprieties of dress which belong to every character which possesses weight, and flippant or vulgar garb should be eschewed by preachers; it is a superstitious regard for clergy clothes as a badge of caste distinction that marks the evolution of a prophet into a priest.

The ordained ministry is a fortunate evolution, growing out of the needs of the organized church. The only part of it that requires a peculiar divine call is the *preaching* part. God calls men to *preach*, that is all. He who says that God calls men to farm, or to practice law or medicine, in the same sense as he calls them to preach, has gone back on the traditional definition of a Scriptural call to preach. We may wish that all the Lord's people were prophets (Numbers 11:29), but it remains that they are not. But when it comes to the call to be a clergyman or an ecclesiastic, providence gives this, the same as it gives the lawyer or the artisan his call. The early Church felt the need of umpires and leaders, to administer its ordinances without confusion, and to prevent the abuse of upstarts and ignoramuses. That these head offices fell to the men who had the preaching gift was a mere coincidence, but it grew to be more and more a custom, until prophetic gifts and priestly orders, wide as they may be apart, came to be identified in the people's minds, and were forced to grow in the same hill, so to speak. The consequence of this was, that the latter, being more favored by the atmosphere, became a ranker plant, and shaded the other out; and when the Luthers and Calvins and Wesleys began to appear the good old gospel sermon, with a prophet behind it, had given away to the mumblings of ritualistic, bead-counting priests. Up to the present, the prophets have, with some exceptions, supposed that they must also be clergymen, and that priestly ordination should logically follow prophetic utterances.

Preaching as a distinct institution was a later and higher office among the people of God. The Old Testament preacher was called a prophet. Indeed this term was used in referring to preachers in the New Testament. In the Old Testament a man sometimes passed up from priest to prophet, as in the case of Ezekiel; but in the dark ages of the Christian era the imposing offices of the ordained priesthood seemed higher, and the order has ever since been reversed accordingly. Men are taught to pass "up" from prophet to priest; and too often with the growth of the clergyman there is the death of the prophet.

Good News.

Jack Linn.

Bing! Bro. Will Huff preached a big one right off the bat, and followed it up with three or four more great sermons, all of which scored a home-run. I—Hallelujah Jack—sat in the bleachers and got all worked up, inside and out, until I found myself shouting, "Glory! Hallelujah!" Really, I was so blessed that the devil went away howling like a sick calf in a thunder storm.

Where was this? In Chicago. What was the occasion? The Coast to Coast Convention for the Promotion of Holiness. In what church was it held? No church; it was held in the Chicago Evangelistic Institute, a place owned of God.

And Bro. Bud Robinson was there. Dear old Bud, recently smashed up, fifty-nine years of age, sweet as honey and pure as the blood of Jesus Christ can make a man. Among other wonderful things that grand old holiness preacher told us was about "His Trip to Heaven and Back." So graphically did he describe his hospital experiences that I just spontaneously went to heaven with him, and there learned with Bro. Bud that the attraction of the glory land is JESUS.

It was my first time to meet Bro. Bud personally. He said to me: "Are you Jack Linn of THE PENTECOSTAL HERALD?" "Yep," I answered, smiling. "Well, I love you," and tears from his bright eyes rolled down his cheeks. And then our tears were mixed together. He said further: "When I read your article the other week on 'Bees' I said I wanted to see the 'old boy.' I was going to write you on my typewriter, but my arm hurt me so," (each arm had been broken in three places) "and I had just pulled out a bone which had been working through the flesh."

Yea, verily, God raised this man from the dead. He has many times preached on Lazarus and now he himself has come forth. Glory to Jesus.

I told him I was going to send him one of my books, "Hallelujah Jack." "Will you read it?" I asked. "Sure," he replied, "I can read." Just like Bud, wasn't it?

And Ruth was at the convention—yes, C. W. Ruth, one of God's truest men—and what Bro. Ruth doesn't know about second blessing holiness, isn't worth knowing. If there is anybody in this world who doesn't love Bro. Ruth, I want you to send me the name of that person so that I can put him or her on my prayer list. He is honey, turned to sugar, embellished with glory perfume which came from the third heaven. Amen!

Prof. Kenneth Wells and his better half, more familiarly known as "Eunice," led the music, and sang and played and got happy and blessed us all. If they are ever looking for a job to sing the gospel, I'll give it to them if I can.

Funny thing happened on the last night of the meeting. Unconventional Brother Ruth called out to the audience and wanted Mrs. Linn and me to sing. I told him I thought Mrs. Linn would, but my "singer" was not working. She did not want to refuse, and yet was surprised and unprepared. She went to the platform, fussed up, rubbers on, coat on, and had eaten a heavy supper, so she could hardly breathe—and did the best she could. Well, it was a "hallelujah breakdown," but Bro. Ruth said it was fine. Now, didn't I tell you he was sweet. Well, glory!

Many trophies for Jesus were won at the altar. Money came easy, as it always does in holiness meetings, and all of us had a skyward pull. Go to the convention, if you ever get a chance. You'll have a "hallelujah" time.

Here is a question I want to ask Bro. Bud. I am saved and sanctified, and believe that Jesus is coming back again, and that He is the Great Physician. Now here is the question—"Doesn't that beat the devil?"

Encouraging Messages from our Great Army of Workers.

Coast to Coast Convention.

Our last convention before Christmas was held in Lansing, Mich. Lansing offers one of the best opportunities for Conventions of any place we have yet visited. They have a splendid, strong Association; there are quite a number of the city pastors, members of this Association, and interested in this work, and the doors of some of the best churches are open for this meeting.

We had our opening service in the big Central Methodist Church, right in the heart of the city; then we went on to the First Methodist Church in North Lansing; and are also putting in some services in the Michigan Ave., Methodist Church. The coal situation at first looked as if we could only have one day in each church, but the ban was lifted, and we are now having all the services in the big First Church.

This meeting is most representative and genuinely interdenominational. More preachers have been in attendance than at any previous Convention, not less than twenty-five or thirty responded last night and these men are from some of the leading churches and are interested in the spreading of holiness. There are Methodists, Free Methodists, Menonites, Wesleyan Methodists, Evangelicals, and Nazarenes. These good, earnest preachers are being blest and encouraged and will go back to their fields of labor with new zeal and hope.

There have been about 125 delegates and visitors from adjacent cities. The census showed that eighteen denominations, and eighty different churches had been represented in the Convention. The meeting has been characterized by a gracious spirit of freedom and devotion and there have been many earnest seekers for full salvation at the altars. If all the cities were organized and interested in the spreading of Scriptural holiness as this city it would certainly mean a great advance for full salvation.

Brother Wade, the pastor, has shown us every kindness, and his people have been very courteous to us. Brother Gilley, the pastor of the Nazarene Church, and his people have helped us push the battle.

This Association has engaged a man and his wife as evangelists and they are carrying the truth into the churches of the surrounding towns. They report that many doors are open and that their evangelists have more work than they can possibly do. Thank God for the new interest and the larger opportunities that are coming our way. REPORTER.

Report.

As it has been a long time since I made a report through your splendid paper, some of my friends and acquaintances may wonder if I am still in the work. I wish to state for their benefit that, with the exception of a few months, I have been constantly engaged in evangelistic labors. In all of these efforts God has given me a measure of success. Some of my meetings have been among the best of my entire ministry. I have recently engaged in a series of meetings in the Illinois Conference of the M. E. Church, South, and the Lord gave us some great victories. There were not a large number of professions but some real salvation work. I find the people more inclined to respond to the appeals of the gospel than they were during the war, but it is still difficult to have spiritual revivals, and they will not come without a tremendous effort and much prayer. Worldliness and sin abound everywhere and there is much indifference to spirituality on the part of the Church. What is needed is a continual, clear and fearless presentation

of the truths of the gospel as taught by the Methodist fathers, and much prayer, till sin and worldliness are routed out of the Church and spiritual indifference melts away before the consuming fire of spirituality. We need to get back to first principles and hold to them with a tremendous grip. The world does not need a new gospel nor a new religion, but it is dying for lack of the old gospel and the old-time religion. I fear that even some of us "holiness preachers" do not declare the old gospel as plainly and continuously as was formerly true. It seems to me some of us do not hold to the old lines and methods as closely as we might. I believe we need to watch closely a tendency toward popular evangelism. Let us hold to the old doctrines and preach them plainly, fearlessly, and continuously in the spirit of love and God will give us genuine conversions and real sanctifications. I wish to state that I have some open dates which I shall be glad to give to someone desiring a real revival. Address me at 355 South Bayly Ave., Louisville, Ky. I desire the prayers of God's people that He may give me great victory in the work. E. O. HOBBS.

Freeport, Kansas.

We wound up our evangelistic program for the year at Freeport, Kan. Rev. A. E. Davis, the pastor, stands for full salvation and all the other fundamental doctrines of the Bible. He is a great worker and has a tenacious grip on the situation. Rev. R. O. Schmidt, former student of Asbury and now pastor of Anson, Kan., led the singing. His people live around Freeport. Hence he was back in his old home town and community. He did good work at his post of duty and exerted a fine influence upon the people generally. A number were blessed at the altar.

We are now en route to the Evangelistic Convention of the M. E. Church, South, at Nashville, Tenn. Our next meeting will be held at Welsh, La., with Rev. R. L. Weldon, pastor of M. E. Church. ANDREW JOHNSON.

Benton, Kentucky.

Some who used to read my notices in THE HERALD may think I have quit my job, but not so, I am still in the battle. I had a great year last conference year. I was in Tennessee, Missouri and Kentucky. Had great meetings in which numbers were saved and consecrated to God. I was in meetings on the Paducah circuit. There are four churches on that circuit. I have been in six meetings on that charge, and am to go back for three more this year. That circuit pays the pastor \$2,400 this year. We put around a hundred members in the church; great numbers came to the altar to tithe, and today that is the leading circuit in the Memphis Conference. Think of a four point circuit paying twenty-four hundred dollars to the pastor, besides other things!

Had great meetings in Missouri at Bedford. Every pupil in the High School, who was not already a Christian, was saved and joined the church, and everyone would lead in prayer and agreed to lead a prayer meeting. I sometimes get a letter from a young man who is preaching that was converted years ago. One reminded me the other day that in 1911 I came to him at the altar and said, "Young man, are you praying?" I did not know he was preaching until I heard from him.

I had a letter from a young man sometime ago telling me that a talk I had with him on the street in Paducah, Ky., led him to Christ. When we get home we hope to see many whom we have helped on the way. I

soon go to Missouri to spend the rest of the winter in meetings. A. A. MYRICK.

Arcadia, Florida.

After our campaign in Tallahassee, Brother Stapleton felt the need of rest for his throat, so returned home until after the holidays, while Brother Moore and the writer proceeded to Arcadia, Fla., for a union meeting with the Methodists, Baptists, Presbyterians, Christians, Episcopalians and Dunkards.

Arcadia is a beautiful little city set in the heart of the orange groves of South Florida. The weather was ideal for the meeting which was held in a large tent. From the very beginning the crowds were immense and there was a delightful spirit of unity among the people. There was the most sympathetic co-operation from the pastor of each church except the Episcopal.

Like many cities adjacent to camps, this place had gone wild over society, entertaining the soldiers and in turn being entertained at the camp, until the social life of the town had been undermined and was tottering on the verge of moral bankruptcy. It seemed this meeting was launched in God's own time as merciful intervention to restore the standards of the Church, redeem morality and bring salvation. Brother Moore preached as I have never heard him preach in the years of our association, uncompromisingly declaring the gospel's power in all its phases as related to human need. He drilled, dynamited and blasted until it seemed every sin of the community was turned up and exposed to view. But instead of opposition and antagonism arising from any quarter it seemed the people recognized the voice of God in the messages and threw up their hands in surrender. They grasped at the proffered salvation like a drowning man grasping at the life-line. It was indeed a community-wide revival the extent of which only eternity can reveal. It will always stand out in our minds as one of the great meetings of our lives.

The liberality and hospitality of the people were indicative of the wonderful awakening which came to their hearts. We have never been treated more royally anywhere. Without any pressure whatever, and with very few words concerning finances they freely gave us the largest offering we have ever received.

We have had the greatest year of our lives for which we give God the praise; and we are going into the New Year with new hope, courage and determination. The next meeting of the Moore-Stapleton-Reid Trio will be in the First Methodist Church, Austin, Tex. JAMES V. REID.

Lansing, Michigan.

The Church of the Nazarene at Lansing, Michigan, has enjoyed another series of evangelistic meetings covering a period of three weeks in November. Rev. W. R. Cain, of Wichita, Kan., was with us. Near the close of the two weeks of prayer which the church observed previous to the beginning of the campaign the Holy Spirit intimated that we might expect the unusual in these meetings, that God works in diverse manners and we should anticipate no methods of manifestation, that it was our business to dig the ditches and the Lord would supply the floods.

Brother Cain's ministry among us was unique. His southern melodies charmed, his Irish wit baited many hooks. His attacks on sin were direct and sharp, cutting deep. His stand for sanctification as a definitely experienced second work of grace was radical. He showed the sinner the need of pardon and

the regenerated the need of cleansing. Yet, with all his radical, forceful utterances, he never forgot to give full explanations so that no weak or inexperienced saint might throw away his confidence and un-Christianize himself. He threw in "incidentals" that showed the practical everyday application of sanctification in the lives of those who claimed the blessing. The results have been very marked in the spiritual life of the church. There were many seekers, and most of them came through as clear positive cases that are likely to stand. Many strangers came to the meetings, heard the message of full salvation for the first time and immediately sought and found the cleansing of the Holy Ghost. The whole membership has felt the fire. The revival continues since Brother Cain went on to another appointment. Praise God.

IONE GOULD, Reporter.

Delphi, Indiana.

After attending the General Conference of the International Holiness Church at Cincinnati, Ohio, we opened up a campaign at Delphi, Ind. This was our third meeting we have conducted in the above town. We conducted a tent meeting there two years ago, and at that time there were one hundred at the altar. We organized a class of thirty-two at that time. Our meeting which just closed was one of the best meetings we ever conducted. Our crowds were good and several prayed through and joined the class. Some who prayed through went as far as fifty miles to make restitution. On Dec. 6, God put it on our class leader to buy a fine lot and we expect to see a new International Holiness Church erected soon. The new church is to be built on the Bungalow style. The writer and wife have been invited to conduct the first revival in the new church. Brother Albert Ewing, of Frankfort, was with us two nights and proved a blessing to all. Let us take courage and do what God puts upon us. Your brother and sister,

W. E. CLARK.

An Evangelist's Recent Round.

Am just home for a season of needed rest. Have spent some five weeks in Pennsylvania. Was at Rockwood, Evangelical Church; Salisbury, all churches united, and held in the Reformed Church, the largest in town. Then in Hooversville, United Brethren. After that I went to Roscoe, Presbyterian Church. Then to Pittsburg, Free Methodist, Gospel Tabernacle, of Christian and Missionary Alliance, Everybody's Mission, and The Union Gospel Church. Thus you see I have had a varied lot as to denominational church life.

My messages have been Bible expositions from three to four days usually at a place. The people are much interested in the prophetic themes I am giving them, Is another great war coming? This question is on all lips. I preach for two hours on it and the people frequently say, "It seemed so short; I could have listened another hour."

"The End of the World; Is it Near?" This arouses quite an interest. But when we come to answering the question, "Who is the Beast of Seven Heads and Ten Horns?" then we get the crowds. This brings them and holds them. "The Millennium," is a theme also that arouses much interest. The people are urging that I write a book on this last subject. They are handing me money in advance to insure its early appearance.

I hoped to reach Texas last summer, but Pennsylvania, New York, New Jersey, Delaware, Maryland and other states held me. But now I am planning my Texas, Arkansas, Oklahoma trip for February and March. Let those who wish from one to three or five of these messages in those states write me at once and I will put them on my slate if I can. God honors these expositions of His word. We are certainly in the "latter days." Keep your lamps trimmed and burning, for the

King will soon appear. "O, I'm glad I'm ready." Address me, Wilmore, Ky.

L. L. PICKETT.

Mt. Holly, North Carolina.

My sister and I closed our thirteenth and last revival for 1919 at Mt. Holly, N. C. Our next revival will be at First Methodist Church of Mt. Vernon, N. Y. The pastor of this church is Dr. Otho Bartholow. He is a very remarkable preacher and preaches to what is probably the largest Methodist congregation in the New York City area. Among other unusual features of his church work he has a Bible class of more than twelve hundred men. It is very refreshing to know that this great church has not been built on "vaudeville religion," as Dr. Morrison so aptly styles it. Dr. Bartholow is intensely pre-millennial in his faith and he believes in the baptism with the Holy Ghost.

Recently it was my privilege to attend both the Western North Carolina Annual Conference and the North Carolina Conference. Bishop U. V. W. Darlington presided over both bodies and it was wonderfully satisfying to hear his Bible readings and expositions daily on the work of the Holy Spirit, and the Spirit's presence was manifest. All of us went away feeling that we had attended the most spiritual annual conference held in many years. Bishop Darlington said that he had been just an ordinary church member with an ordinary religious experience until, as he expressed it, "one day Henry Morrison came down out of the pulpit as he was preaching, and placing one hand on my head said to me, 'Young man, you'll give up everything to Jesus Christ, or you'll go to hell.'" That was the time when young Darlington made the full consecration of his life to God. May our heavenly Father bless you, Dr. Morrison, and give your right hand power to smite some more such men for the episcopacy!

While attending the North Carolina Conference I heard one of the presiding elders discussing the case of a young man who was a candidate for admission on trial. He said, "Bishop, this is a very excellent young man but he has attended Moody School in Chicago, and has gotten hold of some ideas about the second coming of Christ. I have warned him about preaching on this subject because it is something that we don't know much about and we ought not to preach on subjects which we don't know about." The Bishop asked me to preach that afternoon, and my text was from Titus 2:11-13. In the course of my remarks I could not help saying that maybe we preachers don't know very much about our Lord's return, but when we remember that the New Testament mentions this event about three hundred and eighteen times it would be well for us to find out something about it. In closing my sermon I told my experience in sanctification and expressed my confident hope of "the glorious appearing of the great God and our Savior Jesus Christ." Amens and hallelujahs rose like the smoke of sacrifice and when I called for those who were going to seek the fulness of the blessing preachers and laymen crowded the altar and wrung my hand until it ached. His and yours,

RAYMOND BROWNING.

From the Land of the Dakotas.

Following the Jamestown camp, we began our work at Rural, N. D. Here we had a faithful pastor and wife, a fine company of sanctified people, and a gospel singer that has few equals, nevertheless, the visible results were not large. There was a good attendance and some seven or eight seekers, but they did not seem to get through very clearly.

Our next meeting at Forsythe, Mont., was under the supervision of the Laymen's Holiness Association. We pitched our tent where we were in the dust of a much trav-

eled highway, the smoke and roar of the switch engine and some other things to disturb. We had a chance to preach full salvation and ring out some warnings on coming judgment to folk who are seldom disturbed with these vital truths. There were some good earnest seekers and a few finders at the altar.

Our next meeting was at Valley City, N. D., where we were permitted to pitch our tent in the beautiful City Park and for three long weeks we cried aloud and spared not. There were a few earnest seekers and a few received the assurance.

From Valley City we went to Mott, N. D., where we had a very delightful meeting at Chilton, on the Mott charge. The pastor, Brother Gress, is an old friend and true yoke-fellow. We are determined to do all that we can to keep such doors open, but compromise we dare not and will not.

After this meeting, following the doctor's advice, we took a rest. Assisted in a meeting at Oakes, N. D., attended the North Dakota Conf. at Minot, went to Fergus Falls, Minn., where we started a meeting which Dr. Joe Morrison came on later and took charge of, and we went on to Barrett, Minn. Barrett is a small town situated on one of Minnesota's beautiful little lakes. Broher H. O. Jacobson had preceded us here and held a meeting in a country church nearby. He rallied the holiness people in the surrounding country and set the fire burning. This opened the way for the meeting in Barrett. Here we found a group that knew how to pray and lead souls to Christ. We had good attendance in spite of bad weather and bad roads, (that is, when the picture show was not in town). There were about a dozen seekers in this meeting and we had a chance to instruct a company of people in holiness teaching that had not received much light on this subject. They did not crowd the altar but listened attentively, and some of them sought and found the desired gift. We also had a good chance to strike a hard blow against the teaching that one can be a Christian and commit sin every day in thought, word, and deed. Some of the folks of this faith were considerably aroused about our teaching to the contrary.

Our last meeting was at Willow Grove, where we had real victory. The weather was cold, the roads bad and the crowds small, but God's power was manifestly on the meeting. The seekers prayed through and obtained the assurance in the good old-fashioned, John-Wesley style, testified clearly and immediately sought to lead others into the experience of their new found joy. We are now at Dickey in a hard battle but the eternal God is our strength and shield. Mr. and Mrs. Edwin R. Hamme, a young couple who were beautifully saved in our Willow Grove meeting, have charge of the music. We covet this talented young couple for the Master's vineyard and pray that God may lay His hand on them and lead them into the evangelistic field. Yours faithfully,

W. G. BENNETT.

Columbus, Ohio.

Am glad to report still on the firing line. Last meeting at Ottoke, O., where souls were saved and sanctified. Bro. E. J. Bowdle, of Loving, Ohio, was my co-laborer. Began here yesterday. Last night quite a number asked for prayers, some coming forward and praying through. My next meeting will be Stratford, Ohio.

AURA SMITH.

Books by Rev. H. C. Morrison:

Romanism and Ruin, \$1.00; Prophecies Fulfilled and Fulfilling, 60c; The Second Coming, 60c; Book of Sermons, 60c; Life Sketches and Sermons, 60c; The Two Lawyers, 60c; Thoughts for the Thoughtful, 25c; Confessions of a Backslider, 25c; Baptism with the Holy Ghost, 10c; Pearl of the Greatest Price, 10c. Special price for the set, postpaid, \$3.50. PENTECOSTAL PUBLISHING COMPANY,

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Colonel S. L. Brengle	Rev. C. H. Linn

(Continued from page 1.)

what I am and my services belong to the Church."

Those who invested in this young brother made no mistake. He is now married to a fine Filipino girl, who is an earnest Christian, and they have a bright little baby. Let those who have helped to support the foreign boys, pray the blessing of God upon him.

I am just in receipt of a letter from Rev. C. Y. Lee, who is teacher and pastor at Singapore. Mr. Lee is a Chinese gentleman of unusual gifts and culture. He was with us at Asbury College some five or six years, and won the respect of professors, students and community not only for himself, but for the great Chinese people also. His presence among us was a constant plea for the people from whom he came, and brought us into admiration and Christian kinship with the Chinese people. The Lord is blessing him very graciously in his work at Singapore. Let those who have helped to educate the foreign boys remember him in prayer.

A few days since I received a letter from Rev. G. Hiraide, of Tokyo, Japan. He is an unusually fine man. He has suffered great persecution for Christ's sake. He is a man of rare intellectual gifts. He lived a beautifully consistent life while at Asbury College. He is now teaching, preaching and witnessing in Japan. I have not known a man who seemed to me to exemplify more beautifully the New Testament doctrine of perfect love. I could write of a number of other foreign students who have been with us here, and who are in their home lands witnessing to a full salvation, and proving themselves to be the Lord's anointed among their native people.

We are in great need of money at Asbury College. This is a blunt statement, but very true. We shall have to add very largely to our plant the coming year. We must begin our buildings the first spring days in order to be ready for the great increase of students when the fall term opens. Many of our readers have helped us in this good work. God has set His seal upon it. We know not what to do but continue to build, to enlarge, to go forward. Pray for us, and send in some of your tithe money. Some will read this who can give one dollar, some who can give a thousand, and others who can give in between the smaller and larger amounts. The opportunity is golden—now is the time to build for all time to come. Give us a helping hand,

and remember us at the throne of grace. We held our usual revival meeting directly after school opened and had something more than a hundred conversions and sanctifications. Our pastor, assisted by Bro. Westfall, of Charleston, W. Va., is to begin a meeting in a few days in the Methodist Church in Wilmore. Send up a great volume of prayer for the blessing of the Lord upon us.

Faithfully yours,
H. C. MORRISON.

A BUSY WEEK

It was my privilege at the invitation of the Secretary of the Y. M. C. A., to spend a week from December 14 to December 21, in Charleston, W. Va. He arranged for a week of special services just a little different from anything I had previously undertaken.

On Sunday morning at eleven o'clock, I preached to a fine congregation at the First M. E. Church, South. Sunday afternoon at 3 o'clock, I preached to men only at the First Presbyterian Church. Sunday evening, I preached to a fine audience in the First M. E. Church. The people gave me a very hearty welcome and the blessing of the Lord was with us. Four people united with the Church, South, Sabbath morning, two on profession and two by letter. Monday evening I preached at the Y. M. C. A., to men. Tuesday evening the same. Wednesday evening I preached in Tabernacle Baptist Church, the United Brethren Church, Church of Disciples, Presbyterian Church and the M. E. Church, South, all uniting together in this service. All of the pastors were present at this service and the Lord gave me a good time. The people claimed to be blessed. Thursday at noon, I preached in one of the foundries to the working men. Thursday evening, to men only at the Y. M. C. A. Friday I delivered an address at a luncheon given for men at 6 o'clock and then preached to men at the Y. M. C. A. Saturday evening, I made a talk to the members of the Holiness Association at Central Methodist Church. Sunday morning I preached at the United Brethren Church, Sunday afternoon to a mass meeting in the Rialto Theater, and Sunday evening, I preached to Bro. Westfall's congregation at Central Church, where I have preached many times.

The Lord was with us in these meetings and they were very gracious. The men's meetings were not largely attended, but they were gracious. The church services were well attended and blessed. The closing service held at Central Church was a time of special grace. The altar was full of people. All told, I believe it was a very valuable week.

Brother Westfall, pastor at Central, is a great soul-winner and there is always a good spiritual atmosphere in his congregation. The many friends of Brother Brown, pastor of the First M. E. Church, South, will be glad to know that the blessing of the Lord has attended him very graciously in the great new church at Charleston. In the past three years, he has taken in some five hundred members and the spiritual tone is good. The church is well organized and his people have a mind to work. This year promises to be very fruitful. Charleston is a charming little city. It is well churched, has a wonderfully equipped mission which, with building and equipment, dining-room, kitchen, bed, surgical operating room, excellent dental outfit, hospital arrangements and everything at cost of over \$100,000.00.

May the Lord greatly bless Charleston, its pastors, its people, and bring a multitude of its lost sheep into the fold this year.

From Unbelief to Assurance; A Filling of Fiction in a Warp of Fact

BY DR. H. C. MORRISON.

CHAPTER XII.

JUST before the argument of the case began the Evangelist asked permission to say a word, and standing up, said, "I wish to say in the presence of your Honor, the Court, and this multitude of people, I renew my challenge and am ready at any time, with anyone who will meet me, to discuss the subject on which I have been preaching, and the great doctrine I have been defending. I want it distinctly understood with friends and foes that my glove is in the arena, and I am ready for battle with any and all comers, and I make no reservation."

The Judge gently tapped the desk with his gavel, and said, "Gentlemen, we must proceed with the matter in hand."

"Please your Honor," said Smith, "the defense is ready to proceed, but, I wish to say with your permission, I pick up the gentleman's glove and am ready to debate the question with you whenever proper arrangements can be made."

The Judge gave a keen rap upon his desk and said, "We will have no more of this sort of thing in court. These are matters to be discussed and arranged for somewhere else except in a court of justice during trial proceedings."

At once the prosecution launched into a stormy speech against the accused. First of all, he paid a high tribute to the church represented by the prosecution. Next, he paid a high tribute to the pastor of the church. He then lauded the many noble gifts and character possessed by the Evangelist, speaking in highest terms of the meeting just closed. He then proceeded to abuse and belabor Hal Jones to his heart's content, to which no one offered any objection. The lawyer sweated profusely, became very hoarse, and labored under the most intense excitement throughout his impassioned speech.

Smith arose very calmly and said, "There can be nothing farther from my thought than to speak disrespectfully of the great Christian Church represented in this trial. The church is not on trial. Its contribution to the salvation of men and the welfare and betterment of the human race is beyond question. Neither am I here to say aught against the honored and beloved pastor of the congregation of this great denomination here in this city. I will say, however, I think it most unfortunate that he should have brought into our midst this excitable, and perhaps, well-meaning brother, who has by his extreme methods, extravagant speeches, abusing and threatening attitude, bold and defiant challenge, been the direct cause of all this disturbance, the excited and bitter feeling that has been introduced in church circles.

"Gentlemen of the jury, it is not my prerogative to enter into a theological discussion before you. I have no objection to the doctrine of 'Once in grace, always in grace.' Perhaps, I would better say, I am not here to discuss that matter, to try to prove it unscriptural or otherwise. That does not belong to this case. I profoundly respect several great bodies of Christians, many of them as pure men and women as ever walked the earth, who have firmly believed that those once converted could never fall away and be lost. But I do object to any man coming into this country and telling the people that they can make profession of faith, come up to the front of the chance, and in their hand, profess faith in Christ, and go out and commit any and all sins, and with utter

indifference and a full assurance that they can live in these sins, die in these sins, and go to heaven. Why, gentlemen of the jury, this unfortunate misrepresenter of a great church and a great doctrine is as dangerous to society as a red animal. His teaching is as inconsistent, unscriptural and evil in its tendency as the old Roman Catholic custom of selling indulgences. In fact, this brother gives larger liberty to wickedness and freer range of passion than the sale of indulgences. In the case of the Roman Catholic, he can buy a permit to commit a certain sin, or sins, or to live quite a loose and reckless life for a certain period of time, and he gets these special privileges at considerable financial expense; but this unfortunate brother gives you carte blanche for all time, in all matters. It's a sort of a *free sinning* with him, without money and without price. All you have to do is to walk down in front in one of his meetings, give your hand, profess faith, get baptized, and turn yourself loose on society, blow up banks, forge checks, seduce women, swear; in fact, commit sins, large and otherwise, all the time with the pledge and assurance that if you should die in the midst of them you would go straight to glory.

"Gentlemen of the jury, it has been my sad misfortune to be an unbeliever. I have associated with infidels, but I admit in this presence that however I may have felt in my darkest days, and however skeptical my companions may have been, in my sober moments and serious reflections, I have always felt a fear,—and I believe the same is true with other men in my class—that the Bible might be true; that after all, a man might be called to account in the world to come for his conduct here, and that fear has had a salutary effect on my life. I believe the same fear, and the same salutary effect have existed in the minds of all skeptical men with whom I have been associated. I have never associated with an infidel with any sort of intelligence who has given people the freedom and comfort in sin that this unfortunate religious teacher has given to this community, provided they would profess religion under his teaching and accept his theories of doctrine and life. To me, it has been a startling revelation! I never would have believed that any man could hold an honored place in the ministry of any church, or could come into this well ordered and cultivated little city, and stand up in the pulpit and assure men that he had a brand of religion with which he could stamp them and turn them loose to blow up banks, steal, lie, and commit adultery, with the assurance that in case of death, accidental, sudden, or otherwise, they would go straight into the presence of a holy God, and be received with a glad welcome—'Well done, thou good and faithful servant.' I could not have believed that any minister, or any congregation of any denomination could give its approval and endorsement to any teaching so dangerous, so out of harmony with what seems to my poor knowledge, to be the teaching of the Bible. Gentlemen, I am glad to say to you, that my acquaintance and experience with this young man, Hal Jones, the prisoner at the bar, has been the means of my conversion to faith in the inspiration of the Scriptures, the Deity and Godhead of Jesus Christ."

A murmur ran through all the court-room, a number of men uttered low amens, and one old sister said, "Glory!"

(Continued)

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The subscription of many persons expires at this time. We hope you will send in your renewal at once. THE HERALD is going to have interest, life, and thrill in it the coming year. By the help of God it is going to say things. Send in your subscription today! Do not miss an issue.

SHALL WE SLEEP, WITH A WORLD ON FIRE?

Without any choice of ours, great changes will come into the college world by the next generation. The states will enforce laws calculated to reduce the number of colleges to them that can afford to be strong and well equipped. It would be hard to perpetrate a more pathetic fraud than to fool a promising youth into taking a college course unfit for recognition and then, when too late to repair his mistake, start him out in life backed by an alma mater which would forever embarrass him. I could maim him with just as clear a conscience. A palsied arm or a glass eye would be no more against him in his struggle for success. Must it be said,—as standards are raised and as the states erect their not unreasonable requirements, must it be said that the people who support a full gospel are too poor, too short sighted, too wanting in liberality to build and maintain a college that takes rank? Shall Roman Catholicism and Christian Science and Seventh Day Adventism and Mormonism and Rationalism open their purses and provide institutions where their future leaders may get a recognized high education in an atmosphere favorable to their cults, and then we who have the secret of all secrets forget to build for the future? I would fear that my money would appear in the judgment against me if I failed. I do not believe that you intend to fail. Pray over this thought in connection with the real movement which is now on to build for the future in Asbury College.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

Letters to a Young Preacher.

CHAPTER XVIII.

My Dear Young Brother:



HERE is a matter about which I have been thinking I would write you. It is this: there is a certain amount of wit and humor admissible in the pulpit. At this point, however, you should be guarded. It is a very easy matter to kill the effect of a sermon by provoking a spirit of mirth which is, if not carnal, certainly not spiritual. I am confident I have frequently hurt the effect of a sermon by throwing in a bit of humor at the wrong place. I have known many others to do the same. We must remember always that a sermon must not simply be entertaining or only instructive. It must produce conviction. It must make the people feel their solemn obligation to God. It must send them away with a profound sense of duty—not the same feeling at all that one might get of certain obligation from a Chautauqua or in a class-room, but there must be something in the sermon more and different from a mere lecture to entertain and instruct. The hearer must feel that he is listening to a message from God, that the Lord is speaking through His servant.

There is nothing more out of harmony with good taste and the true spirit of Christ and His gospel, than that a man should preach a humorous sermon on the baptism with the Holy Ghost, an amusing sermon on the future punishment of the wicked, or a witty sermon on the crucifixion of Christ. Such subjects are in a realm far above and away from wit and humor. On such subjects men must think with deep and serious solemnity, the whole attitude of the preacher must be serious, intensely so. That does not mean that he need to be dry, but it does mean that he must be in word and manner in harmony with the great subjects he is discussing.

I do not recall that I ever heard a Bishop, a truly great preacher, or a distinguished scholar, refer to Greek, Latin, or Hebrew in a discourse. I may except Bro. Godbey, but as you perhaps know he is a great old saint

in a class to himself. Be sure you avoid any appearance of pomposity, braggadocio, or pretentious claim to scholarship, or any sort of boasting about your knowledge, your accomplishments, the great things you have done or could have done, or expect to do. Everything of this sort is entirely out of harmony with the spirit that should characterize the ministry of the gospel, and you will find there is nothing of this sort in the sermons of great preachers, and you will never hear anything of the kind I am seeking to guard you against from men who even approach high rank as ministers of the gospel.

I shall be sorry if I make the impression that you should be in the least prosaic or uninteresting in your ministry; that there should not be flash and point in your preaching and, as I have already intimated, there are many subjects, and important ones, that may be enlivened and spiced with sanctified wit and humor. Of all things, may we be saved from dry preachers and dull, commonplace sermons. I delight to look into a man who surprises me, who arouses my closest attention, who makes the sparks fly at every stroke. But at the same time the preacher must remember the realm in which he is moving, and the fact that he is the messenger of the Lord. Much of the preaching of today may have instruction and entertainment and have in it no saving power. It is mere human thought, ingenuity and talk, and the Holy Ghost is not there. It is not the gospel.

No public speech can compare with the gospel. The message of the Lord to men when spoken with intelligence, energy and unction, is the power of God unto salvation. It is indeed a sword; it divides soul and spirit, joints and marrow. But I must close until next week. Blow out whatever chaff you may find in these letters, and appropriate the good wheat. May the Lord's blessing abide with you with peculiar power during the coming year.

A Special Issue.

The second week in February we will bring out a special issue of THE HERALD on the dress evil. We will thank our friends to send us in something clear-cut on this subject. We especially desire some contributions from serious and devout women who protest against the immodest dress of the times. One brother has ordered a thousand copies of this special number for distribution. We shall be glad for those who desire to put all check possible upon the growing evil of immodest dress to send in their orders now for ten or more copies of this issue to be handed out among the people. Please write to THE PENTECOSTAL HERALD Office and tell how many copies you want. You may have these copies for three cents per copy. Order at once.

The Two Lawyers,

"The Two Lawyers" is the title of a very interesting book written in story style, and setting forth very clearly the doctrine of entire sanctification, and the unscriptural and illogical methods of those who object to the teaching of the Holy Scriptures on this all-important subject. The story as told in "The Two Lawyers" captivates and entertains the reader in a remarkable way. Young people will read this story with genuine pleasure and interest. We very highly recommend this book to all classes who are interested in the doctrine and experience of full salvation. The book can be had of The Pentecostal Publishing Company, Louisville, Ky., for 60 cents.

Have you read "Twelve Striking Sermons" by Andrew Johnson?

If you want some of the very best sermonizing books on the market at a bargain price write us for description and price.

Letters from the People.

CAMBRIDGE, ILLINOIS.

My reason for not changing our Discipline is, I have just been praying for the Holy Ghost to light up our pathway so our experiences be Bible. 2 Timothy 3 brings without a doubt to all Bible readers, that we are living in the time of the end of the Gentile dispensation, the last preceding the millennial. The bright morning star showing us plainly the swift approach of the glorious Sun of righteousness with healing in His wings. The Bible and times are moving along today to show us that the end is near. Men are lovers of themselves; lovers of money. Never in all ages were money-loving and money-getting so rampant as at the present day. The people are blind to what does not glisten, and deaf to what does not jingle. Paul says the covetous is an idolater. According to that scripture, pulpits and pews are filled with idolaters, proud blasphemers, disobedient, ungrateful, unholy.

Today, thousands of preachers with the Holy Bible lying before them, have the audacity to preach against holiness to please their proud, worldly and wicked members for the sake of filthy lucre. Without natural affection. Not only are family relations ignored but murders, especially infanticides, are common. People these days join the popular churches without any conviction of sin; they just simply obligate themselves in the presence of God and man. They never think of giving up Satan's frolics, fandangoes, dances, and the pleasures of sin; thus not only falsifying, but per-juring themselves and making themselves the subjects of hell. Paul is speaking of professors of Christianity, traitors, headstrong, puffed-up, lovers of pleasure more than lovers of God. The church member of today in general, despite all that can be done, will have the pleasure of sin, run after the world, its foolish amusements, silly pastimes, and actually no love of God, and pastors are afraid to restrain them; with folded arms give way to an overflowing tide. Having the form of godliness they were church members, for none others have the form. How rapidly we are sweeping to the end because of this black catalogue of sin in the churches of the present day. I can remember back when these vices and follies were not tolerated in the churches. Sad it is today to see the churches filled with Satan's devices. Praise God for men like Brother H. C. Morrison who are not afraid to bring out the real truths.

Eggs Paid the Pastor

Mrs. Lena McBroon, Woodbury, Tenn., writes: "I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid my pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and had 1½ dozen left." E. J. Reefe, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. You need this great egg producer. It means big egg profits for you. Don't delay. If you send \$1.00 to E. J. Reefe, the poultry expert, 3251 Reefe Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

John the Baptist brought out the real truth about Herodias, and paid the price for a pair of whirling feet to please an old, lustful king. They may dance our heads off but it will never be sanctioned in the church that I belong to at Cambria, Ill., for we are not built that way. S. E. Sargent.

MY TESTIMONY.

Isaiah 35.

I desire to praise the Lord because He is very real to me now. About seven years ago I accepted Jesus as my Savior, Sanctifier, Healer and Coming King, and the glory holds today. I love Him better each day, and am not at all tired of this holy way, where no ravenous beast is allowed, where no unclean person can travel. Am glad this highway of holiness begins right down here on this earth. There is power in Jesus' blood to wash the vilest sinner, and to cleanse the most filthy beast, and tame the wildest nature, however carnal it may be. The Lord has been so good to me that I feel like traveling on.

Mrs. J. V. Caudle.

SEDAN, KANSAS.

"Take heed lest any man deceive you." No one ever uttered a more faithful warning than did the Master in these few words. What has caused more heartache than deceit? I received a letter a few days ago from a lady. She said, "Judge, my husband deceived me." After explaining her case, she asked, "What recourse have I in law?" And after advising her as best I could, I concluded by saying, "Your husband needs holiness, for nothing but the blood of Christ can cleanse a deceitful heart." This is but one of many cases that we deal with almost daily.

We also have deceivers in our pulpits. Evidently, Paul knew something about this in his day, for he said, "I wrestle not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places." One of the most popular churches of our town sent to Denver, Colo., for an evangelist, and he was here but a few days until the crowds were so large that it was necessary to get a larger building. Our good Methodist pastor gave them the use of our church. The man declared himself a holiness man and proceeded to preach holiness. Some of our people were carried away, and said to me, "What do you think of it?" I said, "He talks good and hits sin, but does not seem to have the Holy Ghost." I prayed for him and for the meeting; after a few days he gave an altar call; or rather an invitation, as he called it, and several came forward. He said, "Be seated." And then said to the seekers, "You must just receive Christ by faith. A sinner cannot pray through." He had two formal prayers and had the seekers to sign cards, saying that their signature would entitle them to membership in any church in town, and closed the meeting. This grieved God's Spirit and I could not sleep but little that night, but the Lord showed me that He did not want me to endorse the meeting, so I stayed at home. My

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DR. C. A. DIXON'S ENDORSEMENT.

"Is The Devil a Myth?"

Dr. C. A. Dixon, who is a familiar figure, both in this country and England—serving several years the Spurgeon Tabernacle—London, gives the following testimony to the above book:

"I have read with absorbing interest, Dr. C. F. Wimberly's book, 'Is the Devil a Myth?' and though I believed in the Devil's personality before, the facts that he has gathered, and the scriptures he has expounded give a vision of the 'god of the world' more horrible than I had ever imagined. Though I might contend that some of Dr. Wimberly's expositions are a little fanciful, as for instance, where he describes the devil as an 'astute author,' because so many books are bad, while I would put the blame on the authors themselves; he has certainly proved by Scripture and history that there is a powerful personality malicious and cunning, who is responsible for much of the wickedness in the world today. It is pleasing to note that Dr. Wimberly will have to re-write his chapter on 'Alcohol as the Devil's Handmaiden,' now that national prohibition is in the hands of the country." —A. C. Dixon, Los Angeles, Cal.

BEAUTIFUL 1920 SCRIPTURE TEXT CALENDAR FREE.

The Georgia-Alabama Business College, Macon, Ga., is sending out absolutely free of charge a lovely Scripture text calendar for the year 1920. This calendar is illustrated with extremely beautiful full color scriptural illustrations. Each monthly page carries one of these Scriptural illustrations, such as "Jesus Blessing the Children," "The Star of Bethlehem," "Jesus Stilling the Tempest," "Christ and the Holy Women." There are twelve of these monthly page illustrations in full color, besides the full page illustration on the cover of the calendar. Every Christian worker should have one of these calendars. Each day in the month is shown in large figures and immediately under the figures is given the text for the day, except on Sundays. Each Sunday date gives the subject for the Sunday School lesson, Scripture reading and Golden Text. On the back of the calendar is given the standard time for each of the twelve divisions, and also is carried a 200 Year Reference Calendar, which enables one to select one of seven calendars for use in each of 200 years from 1800 to 2002.

The price of these calendars is 30c, and they are very cheap at the price, but they are being sent absolutely free to Christian workers, the only return courtesy that is asked being the sending to Georgia-Alabama Business College of the name and address of some prospective student who desires to take a business course in book-keeping, shorthand, typewriting, commercial English, etc. Write at once and get your calendar, giving the name of some prospective business student. In writing mention this paper.

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wife continued to go and said that he preached straight, and that I ought to attend. I said, "Wife, he is deceiving souls." But she says, "He has set apart a day for prayer and fasting." "Yes," said I, "that is good, but you remember the Pharisees fasted twice a week." The meeting is still in progress and some are signing cards. I am praying for God to send a Holy Ghost man here, one who will not compromise, and who knows how to instruct seekers, so they can pray through. I will find an open door for such a man. Pray through for Sedan, brethren. Yours and His,

E. E. Cornue.

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MITCHELL, INDIANA.

I am an old-fashioned, John Wesley type of Methodist. I do not believe in pool tables, moving pictures, dancing and worldly amusements being carried on in the Church of God. I thank God that we have one preacher in this country who will stand true to God and lift up his voice against all these worldly things in the Church. I only wish we had ten thousand preachers



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like Dr. Morrison who would cry aloud and spare not. I value The Herald next to my Bible. Its columns are perused with great pleasure and profit. I hope I may never be without it. I am a local preacher in the M. E. Church. Rev. A. S. Trabue.

HARTFORD, KENTUCKY.

I am a reader of The Herald and always anxiously await each week for its arrival. I am so glad for the good pieces Brother and Sister Morrison and others have written about God's mighty power to save from all sin, and against sin in the church.

When I read the 8th and 9th chapters of Ezekiel I think that is just what Brother and Sister Morrison are doing—crying against the sins of Israel. Let every reader read those chapters. Nothing but the power of God can lift the Church out of sin and formality.

I had a dream about the Church which has been before me so much. I dreamed I went into the house of prayer, or church, from a door near the pulpit, my face toward the people. All the front pews were vacant; a little farther back were gathered very few people who were sitting straight up in their pews fast asleep. I turned

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to look at the pulpit, and there sat a very large preacher asleep also. I did not take a seat but turned to go back the way I came and all awoke.

Can it be the church people are asleep to the formality and sin into which the Church is drifting? No sin can enter heaven, but Jesus will present to His Father a glorious Church without spot or wrinkle. Reader, will you be one among that number? We do know that God can cleanse and keep those who diligently seek Him. More reading the Bible and prayer are what we need.

I want to praise God for His dear children who know and serve Him, those who, by His mighty power He keeps day by day. There are many in the churches who do know their God. And there are more than a few who have been turned out of the churches because of their hope in Christ, who have power with God, and know Him through mighty, prevailing prayer.

In the Bible we read, "If we seek him we shall find him." What blessed assurance to know this. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." And again, "By this shall ye know ye are my disciples if ye love one another."

When the Bridegroom comes will He find us with oil in our vessels, and our lamps trimmed and burning bright, or will we be as the foolish virgins? Oh, let us wake up, love one another, love the Lord with all our hearts, and be ready to meet Him with joy when He comes. Pray for me that I may keep my eyes fixed on Jesus, and be ready when He comes.

Mrs. Lizzie Carden.

HOME.

Nina M. Wading.

There are many people who say they have no home. And in most cases the people who say this are not happy, because it is natural for us to love home and all that it represents, and if we do not have a home, we miss a great and wonderful part of life. The home is an anchoring place, a haven where we feel that we are sheltered, and we gladly return to it after having left it for a time. It is a sad fact that there are homes which do not deserve the name, but these might better be called "houses" for the real "home" is where love reigns.

Though there are many who say they have no home, no one need make such a statement. Everyone, rich or poor, great or small, may have a home—not just a "house," but a real home where love truly reigns. That home which all may have is called "Heaven," and our dear Lord, who reigns there, is truly love.

While here on earth, each one of us is given our choice, whether we will prepare ourselves for eternal life in the glorious home above, or whether we will follow the path that leads us far away from the place where love reigns and down to a place of everlasting punishment where evil is king and where nothing good may enter. Surely, we would choose to go home! If we need a home these few years we are upon earth, and long for it so intensely when we are away from it, how much more shall we need a home through the years of eternity! Surely we would not deliberately choose to be homeless.

If we desire to know the way to go home, we need only to turn to the beautiful words of Jesus found in the 14th chapter of St. John: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto to him, Lord, we know not whither thou goest; how can we know the way. Jesus saith unto him, I am the way, and the truth, and the life, no man cometh unto the Father but by me."

There we have the way home. It is by believing in Jesus, accepting Him as our personal Savior, and then following Him all our lives. In no other way may any of us gain access to those mansions which Jesus is preparing. We often find the road to heaven clearly pointed out to us in our reading of the Scriptures. In John 6:47, it is unmistakably given, again in Christ's own words: "Verily, verily I say unto you, He that believeth on me hath everlasting life."

Though we know little about the home we are going to when this earthly life ends, we are given glimpses of it here and there through the Bible which abundantly show us that it is to be a glorious home, beautiful beyond anything that we have ever seen. No matter how much we have traveled and what beauties of the earth we have seen, none of these can compare with the glories of heaven. Even though we have been so fortunate as to have beheld the world's greatest cities, their wonder will be small when compared with the Holy City—the New Jerusalem. In all of the earthly cities—even the most beautiful—there are many objectionable features, ugly spots that mar the general beauty. But in the Holy City there will be no ugliness, for nothing that is not pure and beautiful can enter there. It will be a city of gold and jewels, each gate a pearl. There will be no need of lights—not even the sun—for Jesus will be the shining light of that city. There will be no night and darkness. There will be no angry, treacherous sea, but there will be a beautiful, clear, calm river—the river of life. There will be no need to lock the gates of that city, for what evil could enter them?

Shall we be happy in heaven? We shall be happy beyond any happiness we have ever known here, for there will be nothing to mar it. Things will not "go wrong" in heaven—we will have no worries or cares. There will be no sickness, or death, or any sorrow whatever, "For the hand which is in the midst of the throne, shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." And why should we not be happy; for we will live forever in a beautiful home with our loved ones and friends who have also found "the way," with the angels, and most glorious of all, with our Lord, continually praising Him with singing and beautiful music, everyone robed in pure white.

There will be no need of a temple in heaven, for God Himself will be the temple. To those who love Jesus, death is not a thing to be dreaded, for it is only falling asleep and awakening in a beautiful home. Shall we not all choose to go "Home?"

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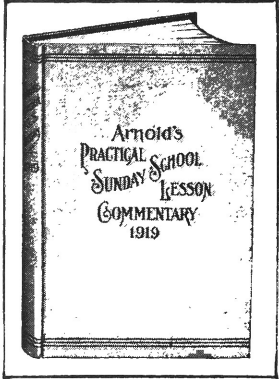
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ON THE International Sunday-School Lessons for 1920.

Rev. David S. Warner, A. M., Editor

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL.

ACROSS THE DEAD LINE.

Date: For January 25, 1920.

Subject: Peter Stands up For Truth and Honesty.

Lesson: Acts 5:1-11.

Golden Text: "Lying lips are an abomination to the Lord; but they that deal truly are his delight." Prov. 12:22.

Standing Together.

"Neither was there any among them that lacked." Thus, in the chapter which precedes our lesson, do we get the splendid condition of things in the Christian community at Jerusalem, under the management of the apostles. Driven together by outside pressure, hedged off from political, social and business opportunity as a penalty for accepting Christ, the communism at Jerusalem was a natural thing. It is often pointed out by socialists as a Biblical precedent for their system; but we may answer that it will not work except where a high spiritual condition is somewhat uniform. Even then, the community must have clear boundaries, such as are impossible under average conditions. I have heard the theory and have entertained the view that the community of property in the church at Jerusalem was without the Spirit's leading, a misguided enterprise, destined to bring confusion; but a closer study of it would impress us that God was honoring them and safeguarding their institution. The lesson today shows His jealous, protecting care. We grant that the communism fell through. But it accomplished its work in conserving the resources of the infant church through a perilous season, and enabled them to make the best use of their worldly goods, much of which were soon to consist of gifts from the Gentile Christians, through a wasting famine which was soon to fall upon the Roman empire (Acts 11:27-30), and which would fall harder upon the Jerusalem saints because of their segregated condition and lack of reserve resources.

Free To Give All.

We have said that the Socialistic idea of holding property will not work "except where a high spiritual condition is somewhat uniform." It seems evident that the Jerusalem church illustrates this, for we may safely infer that the communism worked till the full salvation saints scattered abroad or died, and, perhaps,

a few compromised. Conditions changed, and the enterprise failed. It can scarcely work under anything less than a theocracy or divine government. We are hardly able to tell from the account whether this community of goods was optional or imperative as a condition to membership in the Church. We gather from Acts 4:32, that it was uniform, but we may infer from Peter's remark to Ananias (Acts 5:4), that, while it was uniformly observed, it was not enforced by a law of the Church.

Seriousness of Sin.

We cannot measure the seriousness of this man's sin, or of any other man's sin. Sin is not always due to be visited with swift destruction, but it will be visited with sure destruction. It is the sureness, not the swiftness, which is horrible. Men confuse these distinctions, and get the idea that the sinner whose heart is slowly beating his funeral march to hell is in a plight less miserable than Absalom, or Nadab and Abihu, or Ananias. My opinion is, not that Ananias was a weak brother whose feet slipped under the temptation to covetousness, but a hypocrite of the whole cloth, in league with the enemies of the gospel, who deliberately planned to impose on the infant church by pooling a fraction of his property with it and getting all his living, while the balance drew him an interest and made him rich; a malignant servant of the devil, a pious fraud. It has been observed that God has shown His attitude toward sin and foreshown its sure results by the fact that we have on record instances of the death penalty for every violation of the moral law.

The Preacher Lifts The Mask.

A horrible thing about sin is that it is often painless till exposed. A burn would scarcely pain us if the air did not strike it. So, many a sin burns out fibre and tissue till a man has no future, leaving him finally to go crashing to his doom, after he has soothed himself in the secrecy of his wrong. All will be uncovered by and by, as was that of Ananias. It was a sad duty assigned Peter to serve thus as the mouthpiece of divine judgment, but such is sometimes necessary. It is more often our duty, if we will do it, to uncover a man's sins and let them burn him while he has time and opportunity to repent; before he, like Ananias, has crossed the dead line.

THE AWFULNESS OF SIN.

Mrs. G. H. Josephson.

This subject has been before us lately so forcibly that at times we were forced to exclaim: O! for a place of rest where there will be no sin.

Some people say the world is getting better. We say, yes, in missionary countries where the people are flocking to hear of a crucified and a risen Lord, but in this so-called Christian country of churches, what do we find? The people as a majority, caring nothing for God. Graft and theft among our leaders and officials, licensed and voted for by men who

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know they are black and corrupt in their lives, but because they are well dressed, well educated and have plenty of money behind them, they are put in office to corrupt the office and the country.

Take another side of the question: The State of Georgia stands for Prohibition, and yet we know of one town (and perhaps there are many more we know nothing of) whose officials are all church members and yet the State laws are broken every day, open bar-rooms run on the high license plan, voted for and licensed by church members who have not the moral courage and backbone to fight for God, and the purity of the town.

If this Sodom was destroyed, this would be their doom: "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17.

We are told sometimes we are too bitter, too narrow, but in these days of liberality, it is better to give God the benefit of the doubt, than to compromise with the devil, thereby giving

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him a hold on us, because we think going to the moving pictures and other places of the kind no harm. Can we go to the Sunday night moving picture show and glorify God by so doing?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. The time is here when the church needs fearless preachers to hold them

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over hell-fire until they feel the scorching of the flames and then they will be in a position where they can appreciate the love of God.

People in this country as a rule are hardened to the fact that God loves them, and their self-righteousness will only succumb to the flames of hell and perhaps not then. Pastors, some of you are weighed in the balance and found wanting. You are afraid to stand before your people and call them hypocrites to their faces, and that it is either holiness or hell for them. God says: "I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hands." Ezek. 33:7, 8.

Many a pastor is afraid to preach holiness or hell to his people because it is not a popular doctrine and they might be offended with him, forgetting it seems, that God will require their blood at his hands if he fails in his duty. Many a one on that awful day will hear the curse, "Depart from me, I never knew you." We are more anxious over the adornment of our

churches than we are over the welfare of immortal souls.

Many a poor sinner has been sent on down to hell on account of the coldness of so-called Christians. when they come to the house of God and are scorned by the ones who ought to give them a helping hand, they go away feeling that no one cares for them, and their blood will be required at our hands. To such self-righteous people, Christ says: "Woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13.

Very few are willing to bid a poor sinner welcome to God's house; instead they say by their actions; "Stand by thyself, come not near to me, for I am holier than thou." Isa. 65:5.

In this same passage, God says: "These are a smoke to my anger, a fire that burneth all the day." We see every day, women with their names on the church roll, going to card parties, gambling for prizes, and yet they would be offended if you told them they were gambling. Merchants charging higher prices for goods than the law allows, robbing the widow and the orphan, because they worship the

dollar instead of God. Christ says to such: "Thou fool, this night shall thy soul be required of thee." Luke 12:20.

Do we realize what an awful thing sin is? If we did, we would be more in earnest in our work, and we would get rid of the inbred sin in our lives; we would get the baptism of fire and do His work in His way, not ours. The pastors would rise up in the strength of God, and preach holiness or hell to their people. The Sunday school workers would be more earnest in the welfare of their scholars, and the parents would know where their children were and what they were doing. As it is, there never was a time when the children were as disobedient as now, for the parents have lost control of them and their actions because they did not start right with them. We see them smoking, chewing, playing cards and cursing because the father sets the example before them and they think it is manly.

When will the parents wake up and realize that the coming generation are the children of today, and that they are responsible for them. If we do not do our duty and they are lost, their blood will be required at our hands.

Pastors, it will be a terrible thing in eternity to meet your flock in hell because you did not do your duty and

tell them: "This is the way, walk ye in it." Isa. 30:21. As Sunday school teachers, it will be a terrible thing for our scholars to be lost because we took no interest in them while in our charge. Let us pray for them and let them see we are interested in their immortal souls.

These days whole families are going to destruction because parents neglect their own salvation and that of their children. Never a prayer heard in the home because the parents have forgotten God. Let us work more earnestly to put down sin in all its phases. Above all let us pray more. God can do what we cannot, and may the blood of none be required at our hands.

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Our Boys and Girls.

Dear Aunt Bettie: This is my third letter to The Herald. In my other letter you put my name Day and it should be Doty. Thelma Smeathers and Lou Webb, I guess your ages to be 12 and 10. Am I right? I will leave my age for the cousins to guess; it is between 8 and 11. To the one guessing it I will send a card. I hope to see this letter in print. Love to Aunt Bettie and Cousins. Mary G. Doty.

Dear Aunt Bettie: How are you and the cousins? As I saw my other letter in print I thought I would come again. I am living for Jesus and I hope all the cousins are doing the same. Praise the Lord for His great salvation. Glory to God, Jesus gave His life a ransom just because He loved me so. God so loved the world that He gave His only begotten Son that whosoever believeth should not perish, but have everlasting life. Praise His sweet and holy name. I am going to move close to a holiness preacher where I can go to Sunday school and preaching. Love to Aunt Bettie and all the cousins. Marvin Stutte.

Dear Aunt Bettie: As I saw my other letter in print I thought I would come again. I am going to school and having a fine time. My teacher is Miss Annie Reeves. She sure is nice to us. I will try and guess some ages. Ethel Jones, I guess your age to be 14. Pauline Davis, I guess your age to be 12. Marie Hurst, I guess your age to be 11. With much love to Aunt Bettie and the cousins. Your niece, Rachel Biechey.

Dear Aunt Bettie: I thought I would write you a letter to see how you were getting along. I am all O. K. I like to go to school. I am in the 5th grade. I live in the country where there are many rocks and woods and trees and birds and flowers. I want to give the description of our house. We have a big white house with four big rooms. Lola Dale.

Dear Aunt Bettie: How are you enjoying life by now? Bro. Adams, from Toronto, held a meeting here a few weeks ago. No one was converted. I enjoy reading the Girls and Boys' Page. Mama takes The Herald. I am in the 6th grade. Annie Billings, I guess your age to be 12. Am I right? How many of the cousins have family prayer every night? We do. I have no brothers or sisters. Your loving niece, Wilma M. Welch.

Dear Aunt Bettie: Here comes a little Missouri girl to join your happy band. This is my first letter to The Herald. I will describe myself. I have black eyes and hair, am dark complexion. I weigh 95 pounds. I will leave my age for the cousins to guess; it is between 10 and 14. Now I will do some guessing. Ira A. Eschen, I guess your age to be 12. Lillian Jones, I guess yours to be 11. Am I right? If I see this in print I will come again. Ruby Rector.

Dear Aunt Bettie: As this is the first time I have ever written to you I will have to describe myself. I have light hair, hazel eyes and a light complexion. First, I'll have you guess my age and then I'll guess some of the cousins' ages. Mine is between 10 and 13. I am in the 8th grade. The ones that guess my age correctly I will write to them. Mary E. Carden, I guess your age to be 14. Carrie Lou Webb, I guess your age to be 12. Gladys Devine, I guess your age to be 15. Am I right? I live on a farm and like it ever so much better than in a city or town. I have a black horse and little black colt. I am afraid this cold winter will be pretty hard on them. We all have a colt or a piece of property, and they are only four and one years old. I have three brothers and two sisters. Mildred Hall you almost have my little brother's birthday, only his is May 4 and he is nine years old. If I see this in print I'll write again. Love to all. Beryl Lester.

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Dear Aunt Bettie: May the Lord bless you and all the cousins this beautiful morning. Will you admit a Georgia boy into your charming circle? I am saved and sanctified and pressing my way to the glory world. Glory to Jesus! I take The Herald and sure do enjoy reading it. I live on a farm 6 miles from Canon, Ga. We have a nice holiness church in Canon. Brother C. J. Whitley is our pastor. We have just closed a week's meeting. I am fond of reading and have read a whole lot. Have read a number of books, but I love the Bible best of all. Have read the Bible through four times. I think we all ought to read the Bible more, for it is the Word of God. Who can guess my age? It is between 22 and 25. To the one guessing it correctly will send a nice Testament. Your loving nephew, David Pressley.

Dear Aunt Bettie: Here comes a little Missouri girl to join your happy band. I am ten years old. We have meeting every two weeks. I go every Sunday. We have a good preacher. I like him fine. I am in the fourth grade at school. I have three brothers but no sisters. I have a kitty and dog. I live in the country. I go to the M. E. Church. If I see this letter in print I may come again. Love to Aunt Bettie and cousins. Sylvia M. Kirkpatrick.

Dear Aunt Bettie: This is my first letter to The Herald. I am a little girl 9 years old. My mama takes The Herald. I love to read the Boys and Girls' Page. I go to Sunday school every Sunday. I go to school every day. I am in the 3rd grade. I go to the holiness church. I will close for this time, wishing to see it in print. Eunice Romane Hancock.

Dear Aunt Bettie: Here comes a little Kansas boy to join your happy band. Papa takes The Herald and we all enjoy reading it. I have three brothers and two sisters. My oldest brother is fifteen and my youngest sister is six weeks old. I am ten years old. I go to school and am in the 4th grade. I go to church and Sunday school. I like my teachers very much. I just attended a revival at Dalton, Kan., held by Andrew Johnson. I like him just fine. As this is my first letter I had better close. Love to Aunt Bettie and all the cousins. Don Evans.

Hello, Aunt Bettie! How are you? Fine I hope. I am coming to call on the cousins for room on their page. Well, Aunt Bettie, I have received some letters from the cousins. I don't want you all to call me Lola that is not my name, it is Lola. I received a letter from Rena. She is not a Christian, but is asking me to pray for her. I want all of the Christians to pray that my prayers may be answered, that she may be saved. Lola.

Dear Aunt Bettie: As I saw my other letter in print I thought I would write again. I am sure enjoying life. I am going to school every day. I am in the 3rd grade. I am ten years old. Mama takes The Herald and I enjoy reading the Boys and Girls' Page. My teacher's name is Hugh Huffines. I like him for a teacher. My deskmate is Carrie Nell Duke. I have three brothers and three sisters. Aunt Bettie, how old are you? I sure like to read your letters in the paper. Brenet Maggart.

Dear Aunt Bettie: Will you allow another little girl from the sunny south to join your happy circle of boys and girls? I enjoy reading The Herald very much. Always look forward to its appearing. Mildred Skeen, I guess your age to be 17. Am I right? What do you readers do for amusement? It rains here most of the time. I will leave my age for the cousins to guess, which is between 18 and 21. Who has my birthday, Dec. 15? Love to all. Maggie Devine.

Dear Aunt Bettie: Here I come again. I will write you a visit this rainy day. I am 7 years old and in the 2nd grade. I have two sisters. My sister and I have about twenty hens. We used to get about eight and ten eggs a day, but don't get quite so many now. Eggs are sixty cents a dozen here. I love to go to Sunday school. Our teacher's name at Sunday school is Mrs. Clara Dunn. Well I will close. Your niece, Birdia Clydia Wilson.

Dear Aunt Bettie: Thought I would drop in and pay you a visit this evening. This is my first letter to The Herald, but I sure do enjoy the other letters every week. I have been expecting to drop in for some time, but have been busy. I got forgetting to do so. My father is a minister, and was a missionary to India for eight years, during the famines of 1897 and 1900, and made two different trips to that country. I was born there, although I am a full blooded American boy. I will leave my age for the cousins to guess. It is between 15 and 18. I weigh 130 pounds, am 5 feet and 6 inches tall. To the one who comes nearest guessing my age, I will send a picture from some foreign country. I will ring off, hoping to hear from some of the cousins. If this gets through safely, I will call again. Elvin F. Hotie.

Dear Aunt Bettie: Here comes a little North Carolina boy. I am eight years old in the 3rd grade. My teacher's name is Miss Rouls. I like her very much. I have two brothers, Paul and Mason. I have one sister Naomi. I will close for this time. D. J. McGregor, Jr.

Dear Aunt Bettie: How are you and all the cousins? Oh, no, keep your seat, I haven't very long to stay. I am ten years old and in the 5th grade. My teacher is very sweet, her name is Mrs. Garstine. I go to the Second Baptist Church. I sure have a sweet teacher. Her name is Miss Euter. Your niece, Gertrude Parker.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band? This is my first letter to The Herald. I am seven years old. I have light hair, fair complexion. I am in the 3rd grade. My mama and papa are dead. I live with grandpa and grandma. I go to school in Anthony. My teacher and two sisters and I love her very much. I have a pony, a cow and a calf, and a nice shepherd dog. I will close. Elsie Goss.

Dear Aunt Bettie: Here comes a little Mississippi boy to join your happy band. How are you cousins enjoying this cool weather? I am fine. We have three little calves just alike, two weeks old. They sure are pretty. We are going to make syrup tomorrow and I will have to stay at home and help. Gladys Devine, I guess your age to be 16. Am I right? If I see your age to be 16. Am I right? I will send me a photo. I will close. Cecil Griffith.

Dear Aunt Bettie: How are you and all of you cousins? Well, before I go any further I will describe myself. I have blue eyes, fair complexion, and light hair. I have two brothers and two sisters and both of them are older than I am. One of my brothers is older than I am and one of them is younger than I am. My deskmate is Effie Woodard. My chums are Brenet Maggart and Carrie Nell Duke. Love to Aunt Bettie and the cousins. Louise Russell.

Dear Aunt Bettie: As I have just been reading the Boys and Girls' Page and like it fine, I will come from Georgia and like to see you all. I will have to stay at home and help. Gladys Devine, I guess your age to be 16. Am I right? I will send me a photo. I will close. Cecil Griffith.

Dear Aunt Bettie: It has been raining all day today and I have had to stay indoors most of the time, though my little sister Mary and I have had a nice time playing with our dolls on the days like this. Wish some of the cousins were here to play with us. I am 9 years old and in the 3rd grade at school. As this is my first visit and as I am not very interesting I will be going and come again when I have more to talk about. Your loving niece, Vera Mae Baird.

Dear Aunt Bettie: Will you let an Arkansas girl join your band of cousins? This is my first letter to The Herald. I sure do enjoy reading it, especially the Children's Page. I have brown hair, brown eyes and fair complexion. I have four sisters and three brothers. I have two sisters and one brother married. I go to Sunday school most every Sunday. I am in the 7th grade at school. I will guess my age, between 16 and 20? Louvenia Maggart, I guess your age to be 15. Am I right? Well I must close. With love to Aunt Bettie and the cousins. Ruby Hays.

Dear Aunt Bettie: This is my first letter to The Herald. How are you and all the cousins? I am all O. K. I have brown hair, brown eyes and fair complexion. Who has my birthday, April 27? My papa takes The Herald and I like to read the Children's Page. Elizabeth Peets, I guess your age to be 13. Well, I must close. With love to all. Kate Hays.

Dear Aunt Bettie: I am your new niece. Thought I would write you and the cousins to get acquainted with you. You are so dear and sweet to me. I am saved and sanctified and walking in my Saviour's footsteps. I will be present when the roll is called. I will answer when they call my name. Glory to God, my sins have been taken away. Say, May Day, I would like to get acquainted with you. Your letters sound so sweet to me. I love you God. With love to all of the cousins and Aunt Bettie, your sanctified niece, Ura Deaton.

Dear Aunt Bettie: Have you room for a little Tennessee boy? Daddy takes The Herald and thinks it such a good paper. I see but few letters from this State. Well, I guess I had better describe myself. I have blue eyes, fair complexion, light curly hair and am 9 years old. I live in the country. I have two brothers and one baby sister. She is our pet. My brother and I are tithers. We have some rearlings, and the tenth of our income belongs to the Lord. We belong to the Methodist

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Church. We go to Sunday school nearly every Sunday. Our church is about one mile from home and our school one-half mile. Mary Leggett, you ask how many of the cousins had family prayer. We do. Aunt Bettie, I know you are a kind and sweet woman or you couldn't have so much patience with all us little tots. As this is my first letter I will be going. With much love to all. Jesse B. Plunk.

Dear Aunt Bettie: As it has been several months since I last wrote you I will come again. I enjoy reading the Boys and Girls' Page just fine, and Aunt Bettie, your letters are just fine. I only wish you could write more often. I am saved, and ask the prayers of Aunt Bettie and the cousins that I may ever die for Jesus. I hope that all the dear cousins who are not saved will give their hearts to Jesus real soon. I have received letters from Mable Graves, Hilma Cowan, Jesse Leame and Nettie C. Duke, and was glad to get them. May Day, I enjoy your letters very much. Come again real soon. Georgia Mills.

Dear Aunt Bettie: You were kind enough to print my first letter, and when I read some of the boys and girls' good letters I decided that I would come again. Our village has two churches—Christian and M. E., three stores, barber shop, a school building with a Masonic Lodge in the upper story. I am about four hundred miles from Aunt Bettie. Do you remember Mrs. Homer Jenkins? She was Miss Lillie Foster before she married. She was once one of your students at Asbury. She is an aunt of mine. We have often heard her speak of you and Dr. Morrison. When she was old enough I could be glad to go to Asbury. Love to all. Nell Spence. Yes, I know Mrs. Jenkins. She is a fine woman. Aunt Bettie.

Dear Aunt Bettie: I just moved on a farm this fall just outside of Charleston, W. Va., and I like it fine. I go to the Central M. E. Sunday school. I heard your address to young people two years ago in January. Mother takes The Herald and I enjoy reading the Boys and Girls' Page. I have one sister and three brothers. I am the youngest. My age is between 11 and 15. My birthday March 2. As this is my first letter to The Herald I will close. Gretis Mae White.

Dear Aunt Bettie: This is my first letter to The Herald, although I have often thought of writing to you. I have been a silent reader of The Herald nearly a year. My grandfather took The Herald, and last March papa subscribed. I am 5 feet tall, have dark brown hair, bluish-gray eyes, fair complexion and weigh 61 pounds. I study 8th grade at school. How many of your cousins are Christians? May Day, come again with another one of your sweet letters. I joined the M. E. Church, South, last August and have been loving Jesus with all my heart since last August 13, which was one week before I joined the M. E. Church. My father is a minister. He, my mother, and I are saved and sanctified. Now, Aunt Bettie, please print this as it is my first letter. Love to all. Elton Crowson.

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Sterling, Kansas.—Mr. A. S. Thode writes: "I never used 'More Eggs' Tonic until last December; then just used one \$1 package and have sold over \$200 worth of eggs from forty-four hens. 'More Eggs' Tonic did it."
 Any poultry raiser can easily double his profits by doubling the egg production of his hens. 'More Eggs' is a scientific tonic that revitalizes the flock and makes the hens lay all the time. 'More Eggs' will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens 'More Eggs'. The results of a few cents' worth will amaze you.
 If you send \$1.00 to E. J. Reffer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of 'More Eggs'—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

Evangelistic Appointments

COAST TO COAST CONVENTION DATES.
 C. W. Ruth, Wm. H. Huff, Bud Robinson, Kenneth Wells and Wife.
 Portland, Ore. Jan. 20-25.
 San Francisco, Cal., Jan. 28-Feb. 1.
 Los Angeles, Cal., Feb. 3-8.

REV. G. B. BENDARD'S SLATE.
 Cedarville, N. J., Jan. 22-Feb. 8.
 Stuart, Neb., Feb. 12-20.
 Wisner, Neb., March 4-21.
 Westport, S. D., March 24-April 11.
 Stella, Neb., April 14-May 2.
 Permanent Address, Bellaire, Mich.

FRED DE WEERD'S SLATE.
 Fairmount, Ind., (Black Creek Church), Jan. 25-Feb. 8.
 Lawville, Ind., Feb. 15-29.
 Home address, Fairmount, Ind.

W. R. CAIN'S SLATE.
 Troy, Idaho, Jan. 22-Feb. 8.
 Connell Wash., Feb. 12-29.

W. M. O. NEASE'S SLATE.
 Hamlin, Tex., Jan. 25-Feb. 8.
 Chanute, Kan. Feb. 15-March 9.
 Home address, Olivet, Ill., No. 45.

A. H. JOHNSTON'S SLATE.
 Klamath Falls, Ore. Jan. 4-25.
 Grant's Pass, Ore., Jan. 27-Feb. 8.
 Home address, 800 Princeton St. Akron, Ohio.

J. B. KENDALL'S SLATE.
 Emporia Kan., (First Church), Jan. 15-Feb. 8.

L. J. MILLER'S SLATE.
 1st M. E. Church, Huntington, W. Va., Jan. 4-25.

BONA FLEMING'S SLATE.
 Athens, Ohio, Jan. 12-25.

C. G. CURRY'S SLATE.
 Solomon, Kansas, Jan., 1920.
 Salina, Kan., Feb. 1-28, 1920.

J. B. McBRIDE'S SLATE.
 Lincoln Place, Pa., Jan. 12-28.
 Boston, Mass., Jan. 30-Feb. 15.
 Home address, 1251 Sierra Bonita Ave., Pasadena, Cal.

T. M. ANDERSON'S SLATE.
 Rutland, Ohio, Jan. 4-25.
 Columbus, Ohio, Glenwood M. E. Church, Feb. 1-22.

JOHN F. OWEN'S SLATE.
 Plainfield, O., Jan. 14-31.
 Home address, Boaz, Ala.

L. E. WIBEL'S SLATE.
 Flat, Ind., Dec. 23-Jan. 25.

CHAS. C. CONLEY'S SLATE.
 Wooster, O., Jan. 22-Feb. 8.
 Home address, Columbus, Ohio.

RAYMOND BROWNING'S SLATE.
 First M. E. Church, Mt. Vernon, N. Y., Jan. 4-25.

JAMES V. REID'S SLATE.
 Huntington, W. Va., (First Methodist) Jan. 4-25.
 Austin, Tex., (First Methodist) Feb. 1-22.
 San Antonio, Tex., Feb. 28-March 21.
 Travis Park Methodist Church.
 Ft. Valley, Ga., March 28-April 18.
 Princeton, W. Va., April 25-May 18.
 Rocky Mount, N. C., May 23-June 13.

REV. A. J. MOORE AND O. W. STAPLETON'S SLATE.
 Abingdon, Va., Jan. 4-25.
 Austin, Tex., First Methodist, Feb. 1-22.
 San Antonio, Tex., Feb. 28-March 21.
 Travis Park Methodist Church.
 Ft. Valley, Ga., March 28-April 18.
 Princeton, W. Va., April 25-May 18.
 Rocky Mount, N. C., May 23-June 13.

O. H. CALLIS'S SLATE.
 First M. E. Church, Sheridan Wyo., Jan. 21-Feb. 22.
 Parker, S. D., Feb. 29-March 27.
 Permanent Address, Wilmore, Ky. Box 333

SLATE OF JACK LINN AND WIFE.
 St. John Kan., Feb. 11-29.
 Sheridan, Ind., Jan. 21-Feb. 8.

JOHN E. HEWSON'S SLATE.
 New Cumberland, W. Va., Jan. 25-Feb. 29.
 Owensville, Ind., March 7-28.
 Home address 127 N. Chester Ave., Indianapolis, Ind.

H. W. SWEETEN'S SLATE.
 Miami, Fla., Jan. 15-Feb. 1.

MARY H. M. ELLIS'S SLATE.
 Wilkes-Barre, Pa., Jan. 25-Feb. 15.

FRESE AND WATKINS'S SLATE.
 Milton, Pa., Jan. 22-30.
 Pennsdale, Pa., Feb. 1-22.
 Williamsport, Pa., Feb. 29-March 7, 612 Mulberry St.
 Decatur, Ill., March 14-April 4, 222 N. First St.
 Grafton W. Va., April 7-25, care Rev. E. Stillion.

W. A. VANDERSALL'S SLATE.
 North Lawrence, Ohio, Dec. 21-February.

T. M. ANDERSON'S SLATE.
 East Liverpool, O., Feb. 29-March 21.
 McArthur, Ohio, March 28-April 11.

REV. M. E. BAKER'S SLATE.
 Letter's Ford, Ind., Jan. 19-Feb. 1.
 Bedford, Ind., Feb. 3-15.
 Alert Ind., Feb. 17-22.
 Veedersburg, Ind., March 2-14.
 Charlestown, Ind., March 16-28.

GUY WILSON'S SLATE.
 Napoleon, N. D., Jan. 20-Feb. 1.
 Carrington, N. D., Feb. 2-15.
 Linton, N. D., Feb. 16-29.

W. A. VANDERSALL'S SLATE.
 North Lawrence, Ohio, Dec. 21-February.
 Right Tenn., February.

LELA MONTGOMERY'S SLATE.
 Enfield, Ill., Jan. 25-Feb. 8.
 Bone Gap, Ill., Feb. 15-March 7.
 Christopher Ill., March 10-28.
 Frankfort Heights, Ill., April 1-18.

G. A. LAMPHEAR'S SLATE.
 Osage City, Kansas, January.
 Springfield, Neb., February.

BLANCHE SHEPARD'S SLATE.
 Caro, Mich., Jan. 11-Feb. 1.
 Colling, Mich., Feb. 5-29.
 New Lothrop Mich., March 4-21.
 Edmonton Alberta, March 26-April 4.
 Jackson, Mich., April 11-May 2.

W. C. MOORMAN'S SLATE.
 Coffeen, Ill., Jan. 18-Feb. 6.

MACKAY SISTERS' SLATE.
 Butler, O., Jan. 14-25.
 Akron, O., Jan. 29-Feb. 17.
 Trinway O., Feb. 20-March 14.
 Akron, O., March 19-April 7.
 Permanent Address, New Cumberland, W. Va.

KENNETH AND EUNICE WELLS'S SLATE.
 Portland, Ore. Jan. 20-25.
 San Francisco, Cal., Jan. 28-Feb. 1.
 Los Angeles, Cal., Feb. 3-8.
 San Diego, Cal., Feb. 10-15.
 Permanent Address, 2015 Mabel St., Indianapolis, Ind.

SLATE OF C. C. CRAMMOND AND WIFE.
 Eagle, Mich., Jan. 20-Feb. 1.
 Dewitt, Mich., Feb. 3-15.
 Orange, Mich., Feb. 17-March 2.
 Wheeler Mich., March 23-April 4.
 Alto, Mich., April 6-18.
 Sheridan, Mich., April 20-May 2.
 Lansing, Mich., May 6-28.
 Mission, Lansing, Mich., May 25-30.
 Berlin Center, Mich., June 2-13.
 Sheridan, Mich., June 15-27.

J. L. GLASCOCK'S SLATE.
 Quincy, Mich., Jan. 18-Feb. 1.
 Carson City, Mich., Feb. 8-22.

H. E. COPELAND'S SLATE.
 Hutsonville, Ill., Jan. 5-Feb. 15.
 Ogden, Ia., Feb. 22-March 14.
 Fairfield, Ia., March 21-April 11.
 Home address, 1444 Sixth Ave., Des Moines, Ia.

JOSEPH OWEN'S SLATE.
 Clifford, Mich., Jan. 20-Feb. 4.
 Detroit, Mich., (Asbury M. E. C.), Feb. 8-24.
 Lansing, Mich., (Mt. Hope, M. E. C.), Feb. 25-March 14.
 Lansing, Mich., (Michigan Ave, M. E. C.), March 17-April 4.

E. T. ADAMS'S SLATE.
 New Smyrna, Fla., until Feb. 8.
 Maysville, Ky., Feb. 16-March 1.

E. M. CORNELIUS'S SLATE.
 Jerseyville, Ill., Jan. 11-24.
 Michigantown, Ind., Jan. 25-Feb. 15.
 Three Oaks, Mich., Feb. 22-March 7.

F. W. COX'S SLATE.
 Grafton, W. Va., care Rev. E. H. Stillion, Jan. 23-Feb. 8.

SPECIAL SACRED SONGS.
 A new book of special songs, solos, duets and quartets now ready for mailing. Mr. Hathaway, of the National Music Co., writes: "The book contains 'Not For This World,' by Lillenas. This is certainly the climax of gospel song writing. Mr. Lillenas must have had the greatest inspiration of his career when he wrote it."
 The book contains many other songs equally as good. Per copy, 35c. Three copies \$1.00 postpaid.
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Fallen Asleep.

STOVALL.

Mrs. J. W. Stovall passed away Nov. 15, 1919, at Brownwood at 4:15 P. M. She was prepared to go. She was sanctified about four or five months ago, and was living the experience. They formerly lived here in Plainview until six or seven weeks ago. They were going to Gatesville, got as far as Brownwood and stopped. She belonged to the Nazarene Church of Plainview. The Nazarene Church has only lost this one member since they organized it ten years ago.
 O. T. Busby.

CROUCH.

Muntia Crouch, the wife of J. D. Crouch, departed this life August 9, 1919. She leaves a husband and seven children to mourn her loss. She is gone but not forgotten. She was a great reader of The Herald. She was ready to go. Before she went she sang, "Only Let Me Walk With Thee." Mama.

WYNNE.

Booth Wynne, son of Brother and Sister B. P. Wynne, of Marshall, Tex., died Nov. 27, 11:30 A. M. Booth was an excellent boy and all who knew him loved him. He was kind to all; was a member of the Methodist Church. Brother and Sister Irick, of Pilot Point, Texas, had just closed a meeting here, and in a service for the children his father went to him and put his arm around him and asked him to go to the altar. He said, "Papa, I am a Christian and love Jesus." We miss him from Sunday school, and our hearts bleed, but we are sure he is with Jesus. We will ever cherish your memory and do all we can to help your poor heartbroken mother. We bow in submission to God's will. Booth's going home has put into our hearts a greater determination to go through with Jesus. By the grace of God I will meet you at the golden gate some sweet day.
 His classmate,
 John Williams.

BAULETT.

Mr. Sadler Baulett died Nov. 14, after an illness of six days. He was a young man in the prime of manhood, being only twenty-two years of age. He leaves a wife and babe two months old, a father and mother, three brothers and five sisters. He was not a member of the church but expressed his willingness to go when the time came. His remains were laid to rest in the Indian Bayou Cemetery. We tender our sympathy to the heart-stricken wife and relatives.
 T. H. Hoffpauir.

LINSCOMB.

After a short illness, Mrs. Ann Linscomb fell asleep in Jesus Nov. 20. She was born near Indian Bayou. She was taken sick the day her brother was buried and in six days was laid to rest beside him. She leaves to mourn her loss a husband, five children, father and mother, three brothers and five sisters. She was converted and joined the church when a child and lived a consistent life until death. The funeral was conducted by Rev. Powell, her pastor
 T. H. Hoffpauir.

HOFFPAUIR.

Mrs. Eglantine Hoffpauir fell asleep in Jesus, Dec. 10. She was born in 1849, near Indian Bayou. She was the mother of fifteen children, eight of whom survive her, and a host of grandchildren. Her remains were laid to rest to await the resurrection morn. She left the witness that all was well with her soul. The funeral was conducted by Rev. Powell, pastor at Indian Bayou.
 T. H. Hoffpauir.

GERRISH.

Our beloved Dr. M. F. Gerrish, M.D., of Seymour, Ind., departed to be with Jesus on the morning of Dec. 16, 1919, after an illness of fourteen weeks. Just a few days before he died we visited him and as we entered the room, he began to praise the Lord and gave

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IMPORTANT—During the weeks for 25c period, neither of those wonderful cartoons, Savage Series, or titled "Morning," will appear exclusively in the Christian Herald in advance of its publication as a \$1.50 book.

a very definite testimony as to His saving power and how precious Jesus was to him. For years he served as President of the Silver Heights Holiness Camp, New Albany, Ind., and was a regular attendant. During the encampment of 1894 he was gloriously sanctified under the leadership of Dr. C. J. Fowler and Rev. M. L. Haney, and enjoyed the blessing and always took a firm stand for the doctrine. He was active in the affairs of the Seymour Nazarene Church, of which he was one of the organizers thirteen years ago.

The cause of holiness and the holiness people were very dear to his heart. Although a very busy man, when we would visit him in his office he would drop everything and talk of spiritual things. His companionship was sought, his advice and counsel valued. Dr. Gerrish's friends were legion, and many will rise up to call him blessed.

Dr. Gerrish was sixty-three years of age and is survived by his widow and one brother, Dr. W. E. Gerrish, of San Francisco, Cal. The funeral services were conducted Friday, Dec. 19, from the residence, by the Rev. Geo. Church, Indianapolis, Ind., assisted by Rev. H. Higby Lee, of Seymour, Ind. The music was rendered by Rev. and Mrs. C. C. Rineberger, New Albany, Ind.
 J. D. James.

DR. C. H. WOOLSTON'S TESTIMONY.
 "Is The Devil a Myth?"
 Dr. C. H. Woolston, the noted pastor and illustrator, having served for thirty-three years, the great East Baptist Church, Philadelphia, has this to say about Dr. Wimberly's book:
 "This is to certify that I have read with large interest, 'Is The Devil a Myth?' It is strong in truth and according to Scripture. As a result of my reading the book, it inspired me to prepare a course of sixteen sermons, which greatly blessed and helped my people to the truth. No greater book on the problem evil has been written. I most heartily commend it to anyone who wishes to get a spiritual grasp of this neglected subject."
 C. H. Woolston, Philadelphia, Pa.

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Specimen of Type

6 That which is born of the flesh; and that which is born of the Spirit is spirit.

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OF ASBURY THEOLOGICAL SEMINARY

PENTECOSTAL HERALD

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

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"Without Holiness no Man Shall See the Lord."

BY THE EDITOR.

LET us keep in mind that holiness—purity of heart—is the one passport to heaven. The man to whom the gates of that glorious city opens must be free from sin. There is danger that we overlook this great Bible teaching—that only the pure in heart shall see God in peace. It is of greatest importance that we keep this one grand essential of character—fitted for the skies—constantly before the people.

* * * *

From the beginning of church history back into the Hebrew dispensation, men have been strongly inclined to magnify forms and ceremonies, robes, ritual, architecture and creeds and neglect purity of heart and righteousness of life.

* * * *

There is great need just now that Protestant ministers of all Christian denominations remind and urge upon the people who have heard them that *they must be holy if they expect to enter heaven*. We are in great danger of becoming engrossed with money raising, church buildings, church unions, gatherings, conferences, banquetings, and many things that will not fit our souls for heaven, and letting drop out of our minds entirely the awful truth that, "without holiness no man shall see the Lord."

* * * *

This is not the ravings of a fanatic, or the rantings of a crank. It is the word of God. It is in perfect harmony with the eternal logic of things. Sin separated man from God and man must be separated from sin in order that he may be returned to God's favor. This was the mission of Christ in the world. "Thou shalt call His name Jesus for he shall save his people from their sins." "For this purpose was the Son of God manifested; that he might destroy the works of the devil."

* * * *

Outside of, and apart from, Jesus Christ there is no hope for deliverance or cleansing from sin. In Christ there is full salvation. Quit higgling, objecting, fault-finding, accusing, doubting, postponing, and go to Jesus with implicit faith in Him. "His blood cleanseth us from all sin." The great issue we are to meet at the judgment bar is not who was a fanatic, who was a hypocrite, who had false notions, and all the rest; but have we been cleansed from all sin by Christ's blood! In order to enter heaven we must be purged from sin. The poet expressed it when he wrote:

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.

"O, precious is the flow
That makes me white as snow;
No other fount I know—
Nothing but the blood of Jesus."

THE FIRST TEN THOUSAND YEARS IN HELL.

I hereby offer \$25.00 in cash, for the best article on, "*The First Ten Thousand Years in Hell*," of the preacher, who turned the house of God, the sanctuary of worship, into a house of play, shows and amusements, and seeks to entertain the people instead of warning them to flee the wrath to come, and to seek that holiness without which no man can see the Lord. For the best article on this subject I will pay \$25.00; the second best, \$15.00, third, \$10.00, the fourth, \$5.00. All articles must be in hand by the 10th of April. All articles must contain not less than two thousand words, and not more than three thousand. All articles sent in are to become my property to be used as I see fit. Address H. C. Morrison, care Pentecostal Publishing Company, Louisville, Ky.

Whom Do The Dancing Masters Represent?

SINCE the dancing masters have interested themselves in the arrangements of the Discipline of the Methodist Church for their convenience, many people are asking themselves whom do these dancing masters really represent.

It is the first time, so far as we know, that the dancing masters of the country have taken upon themselves to suggest to the law-making body of the Methodist Church what the Discipline of the Church shall be and what the attitude of the Church shall be toward dancing. We suppose that the dance craze has emboldened these men to come into the open and suggest to the Church what its attitude shall be toward one of the worst forms of worldliness.

Renew Now!

The subscription of many persons expires at this time. We hope you will send in your renewal at once. THE HERALD is going to have interest, life, and thrill in it the coming year. By the help of God it is going to say things. Send in your subscription today! Do not miss an issue.

Are our dancing masters noted for their love of, and devotion to, the Church of Christ? Have they been persecuted for Christ's sake and held on faithfully in their devotion to the Master? Are they conspicuous for their presence at prayer meeting. Do they ever adjourn their dancing classes to be present in a revival work? Have they been enthusiastic, to the neglect of their dancing schools, in raising the Centenary fund? Are they hard workers at soul-winning during camp meeting time? Do they open their schools with prayer? Have they been noticeably prompt and liberal in paying up their quarterage? Have they ever stood in history as a group of people denying the world, the flesh, and the devil, taking up their cross daily and following Christ?

There is but one answer to the above questions. A big NO covers the whole ground. They know nothing of Jesus Christ, they care nothing for the spiritual growth of the Church, they contribute nothing to the support of the ministry, they add nothing to the intellectual, moral, or spiritual uplift of society; they have not the slightest interest in the welfare and prosperity of the Church of Jesus Christ. It is entirely gratuitous to memorialize the General Conference. It is a piece of insolence and impudence. The only place for these dancing masters in the Church is at the mourner's bench. The preachers who hobnob with them, give them any attention or consideration, other than to flee the wrath to come, are unfit to shepherd the Lord's sheep; they have no part nor lot in Christ's spiritual kingdom.

We desire all readers of this paper and lovers of Methodism who are opposed to removing the ban from the Discipline against dancing, card playing, and theater-going, and who are opposed to using the Church for shows and worldliness of every sort, to give their name and address and return to THE HERALD office.

Name

Address

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OF ASBURY THEOLOGICAL SEMINARY



THE ANGELS' SONG.

Rev. W. E. Browning.



Luke 2:14.



None of his prayers King David exclaimed, "For I am fearfully and wonderfully made," and so we find if we only reflect for a moment upon the human ear: What a gracefully curved and fashioned organ is the human ear with its pinkish color; not altogether unlike some delicately tinted sea shell, and what a wonderful network of nerves so arranged as to catch and record the slightest vibration in the air and to accurately judge the strength and volume of the faintest sound wave.

Now let us turn our thoughts outward for a moment and find the reason for this complicated handiwork of God. Here is an instrument of strings, the strings are set in motion, the vibrations are transmitted to the ear and it becomes the sweetest music. We follow this path and we come to the violin, or the flute, or the organ; just as we follow the path beneath the trees and come upon the spring amid the rocks and ferns; and God has given us our ears with which to hear. The ear is the receiver and recorder for words of love. The ear is the pathway from our souls to the source of music. The ear is the window through which the song of birds, the ripple of brooks, the whisper of winds, and the sounds of springtime drift into our beings. Through the ear comes the warning of danger as well as the words of hope. But the greatest and most blessed use to which the ear may be trained, is the hearing of God. The ear is the passage through which the weeping and the sighing of earth may, yea, must enter. But it is also the passage through which the hope and the joy and the music of eternity may come in. And God has never created a bird with wings, but He gave the air in which it might fly. Never a fish hath He fitted with fins, but there was water in which it might swim. So with the human soul: God first gave us ears and then sent Christ to tell us of deathless eternity. To tell us of a home of the soul; to tell us of a land where crying is never heard; to tell us of a clime where helpless hands are never numbed with cold; to tell us of a region where orphans never cry themselves to sleep; to tell us of a place where hearses never drive up to the front gate; and there is no need of sextons and cemeteries. God gave us the good news and the apostles wrote it down, and it has been handed along from father to son, until it falls upon your ears and mine; faint at first maybe, but never so faint as to be unintelligible, and if we bend our ears to the sound as God intended we should, the thrilling, joyful news will float in upon our souls, as the lilac scented breeze drifts in through the open windows, and our whole being, body and soul will be refreshed and we will rise in the morning and go forth with renewed strength and more abundant life.

But one cannot appreciate the sweet sounds of nature while the ears are filled with the clanging of hammers and the rasping of saws and the rabble of voices that mingle in one continual bedlam of noise. But if we would enjoy the music; if we would hear the sweet strains, and catch the exquisite turnings of the beautiful tune, we must first shut out the discordant din, and then turn our whole attention to the music itself.

Now many of us find that at the first hearing the music did not strike us as being of much beauty; but at a second or a third hearing the words begin to reveal their meaning to us, and the catch notes begin to fall with increasing power and strangely beautiful harmony, until at last we wake up to the fact

that we are in love with the song, and we go about humming the tune and trying to remember the words, for a longing has stolen into our souls to know and to master the song.

Now, the good news I have for you today, is that sweetest of all sweet songs; the song that was sung by the angels when they came out in the sky that night at Bethlehem, and it was the sweetest song that ever fell upon mortal ear. The Shepherds heard it, and it should be consoling to you and me that the poor and lonely of earth may hear that song. We have no record that the heavenly tones fell upon the ears of any king that night; but the lonely Shepherds heard it. Not that kings and queens may not hear that song, for all may hear who will listen aright; but the reason the Shepherds heard it that Christmas night, their ears were not filled with the clamor of the world. Their ears were not filled with the clink of dollars and the crackle of bank notes. They were not listening for worldly applause. They had not trained their ears to the rush and gabble of the world. They sat out under the stars and looked toward heaven, and when the angels came out and began to sing, they were the first to hear them, and looking that way they were the first to see them. Their ears were empty of the sounds of the world; therefore the sounds of heaven drifted in, and their eyes were not filled with the vulgarity of the world, and so there was room for the holy spectacle when it appeared.

And what did they hear? What was the song? "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." O, Listen, soul! Come closer and drink in the sweet melody; "For unto you." O, you say, I thought this was meant only for the shepherds that night on the Bethlehem hills, but now as I hear it again, I find they are not calling any names; but the chorus rings out, "Unto you," and when I come to think of it, that takes in anybody and everybody who hears that song. Brother, that includes you and me. That includes your child and mine. O, hear that song! Incline your ear and listen. That song came all the way down from heaven and was heard by willing ears on the earth, and that same sweet song comes floating down across the centuries to you and me, and it has lost none of its sweetness nor of its meaning. The angels sang it; the shepherds heard it, and Luke wrote it down for us. Can you hear it? You say I can't see the angels. No, but you can see the sky, and read the song they sang for you to hear, and if you listen with enough earnestness, and look with gaze steadfast enough, and if you will fall down before the Babe of Bethlehem as the shepherds did, some day in the near future you may look on that shining host of heaven and hear that song that God wants you to hear with the ears that He has given you that you might hear. If you will shut out the discord of the world so the lovely song may come in, you may hear it now.

The angels might have sung for King Herod that night, but he was busy with Roman politics. The angels might have sung for the Pharisees that night, but they have a song of their own and will not hear another. The angels might have sung for the chief priests that night, but they will listen to no song that does not sound their own praise. The angels might have sung for the rich young ruler, but he would rather count his money. The angels' song fell upon the ears of Judas one time but he turned away to listen to the jingle of the silver pieces. He will never learn that song so long as he will

not worship the Christ of whom it is written. That song will never reach the ears of Pilate while he cares more for his position as governor than he cares for the Son of God who stands before him. Washing his hands ever so clean will never bring that song into his ears, so long as he closes them to the warnings that cry out to him. Felix might have heard the song in all its glory, but he put off the angels' song until a more convenient time. The angels sing to them who will listen. Luther opened his ears to the lovely music. George Whitefield and John Wesley opened their ears and learned the angels' song, and others learned it and it is being sung around the world today.

Brother, did you get a copy of that song, and have you learned it? Have you used the ears God gave you to learn it and having learned it have you taught others to sing it? O, open your ears and be filled with the melody of it! Learn the angels' song that you may sing it with the angels by and by. "Glory to God in the highest, and on earth peace, good will toward men; for unto you is born this day in the city of David a Savior which is Christ the Lord."

Do you love music? then why waste your time listening to the frivolous music of the world, when you know it will soon grow old and will soon become offensive to the ear? Do you need comfort? Then learn the angels' song. Is your heart broken for one you loved and that one is gone? Had you set your heart and hopes of the future on someone and then death came and spoiled your plans? That is the discord of the world. Why not learn the angels' song? Go out under the night sky and listen to the sweet music, and linger till it is written on your heart. Sing it until you can get the words in your heart and then go to the manger and look on the Babe of Bethlehem, and then to Calvary and view the bleeding Sacrifice made for you, and then look away to the throne of God where He sits King of kings and Lord of lords, and Christ will help you to learn it and that sweetest of all sweet songs will become fixed forever in your heart, and after awhile, God will let you follow Jesus to heaven, and there in company with your loved ones, with that great multitude which no man could number, sit down and join in song with the great chorus of heaven throughout God's eternity.

Witnesses yet Deceivers.

It is a fearful thing that one may go through this life testifying that Jesus is the Christ and yet be a deceiver. Yet such is the case for Jesus says: "For many shall come in my name, saying, I am Christ: and shall deceive many." That is they will come in the name of Christ, not in their own name, and shall declare that Jesus is really the Christ, and yet shall be deceivers. The manner in which they come, "in His name," and the testimony they bear, so far as it goes, is correct, but the testimony that Jesus is the Christ is but part of the truth. Being the Christ bears with it the fact that He can cleanse, can sanctify wholly, can keep, and yet many deny this who bear witness to the other, to the fact that He is the Christ. They are deceivers.

WM. R. CHASE.

Report.

I have three open dates, one in April, one in September, one September 26 to Oct. 10. Those wanting me write me at once. I use the envelope system and take a free-will offering.

A. A. MYRICK, Benton, Ky.

"The Beginning of Sorrow."

Stephen A. Zuber.

Matthew 24:8.



HERE is trouble and sorrow and distress everywhere. Nation in arms against nation; kingdom against kingdom, earthquakes frequently; and famine and pestilence almost universal. True Christians despised, hated, and weak ones offended betraying one another—the love of many growing cold. Nations and individuals have forgotten God and He is permitting them being turned into Hell, wholesale.—Psa. 11:17. The man-pleasing watchman is crying, "Peace, peace," while the pleasure and sight-seeing, God-forsaken, sin-besmeared, fashion-crazy crowds are jostling each other—jamming the broad road to perdition.

Things are growing worse at every later report. Distress and excruciating and heart-rending things are the order of the day, and nations are on tip-toe looking for the latest developments. God's day of wrath is near. Booze joints, gambling dens, Sabbath desecration, profanity and vicious liberalism and speculative commercialism, are running riot. The social club has taken the place of the prayer and class meetings, while cakes, pies, and rummage sales are occupying the time and attention of those who have lost the spirit of self-denial and tithing—giving to the Lord that which already belongs to Him. Mal. 3:7-10. "And I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath but the whole land shall be devoured by the fire of his jealousy." Zeph. 1:14-18.

These words are being now literally and rapidly fulfilled. Nations and peoples have been drunk long enough—having committed fornication and lived deliciously with her.—Rev. 18:1-17. God is a jealous God and is not mocked. When republics bow at the feet of God-forsaken, rum and tobacco-soaked, lecherous blasphemers and sacrilegious humbugs who claim equality, if not superiority to God Himself, then my brother God must interfere. That Roman priest of Chicago is quoted as saying that, "I cannot exaggerate the power and dignity of the priest of God (Roman Catholic, of course) . . . His dignity is greater than that of Mary . . . at the altar his power is not inferior to that of God Himself. In the most adorable sacrifice of the mass, the priest in taking bread and wine and pronouncing the several words of consecration draws aside the veil of heaven and calls Christ down upon our altar . . . no power of man is equal to this sublime action . . . This power of forgiving sins he shares with Christ Himself, so that, if Christ were to descend upon earth and hear confessions in one confessional while the priest would in another, the penitents in both cases would be forgiven in the same degree."

Dante, with all his description of purgatory and hell, could not have depicted a more ghastly monster coming up out of the sulphurous fumes of the pit, than this priest describes. No wonder God's wrath is being poured out over the vicious, oath-bound cutthroats at whose hands millions were shamefully murdered. We have been catering after and hooking arms with this scarlet woman so long that we too must suffer at her behest. Even our own Christian Church has been so influenced that she has ceased to protest against this gigantic system of fraud and superstition. We as a nation—God will not spare. The black clouds are already seen looming up, thunder laden and lightning flashes will presently be seen rifling bloody clouds now so imminent.

We have said, God is a jealous God. His Holy Sabbath is trampled under foot, the Bible kicked out of the public school, the saloon is peopling hell while the very walls of nunneries and houses of Good Shepherd, are crying for vengeance on the blood of their imprisoned victims murdered and outraged. Play houses, booze joints, tobacco shops and store, picture shows, ball grounds, are jammed, doing overtime while the prayer meeting is disbanded and the church pews empty. "When ye therefore shall see the abomination of desolation . . . For then shall be great tribulation, such as was not since the beginning of the world." Matt. 24: 15-21. "Immediately after the tribulation . . . shall appear the sign of the Son of man." V. 29, 30. If the condition of the world soaked and flowing with blood, famines and pestilences, is only the beginning of sorrow, my dear brother, what will the subsequent condition and end be? "A tornado strikes a town in Indiana," quoting Mr. King, "a few days ago, demolishing five hundred houses and killing forty-five people. Another breath of His nostrils strikes a school-house in Oklahoma and thirteen children are killed. A boat-load of God-rejecting and Christ-haters holding high carnival in midocean at midnight, is struck by the wrath of God, and the non-sinkable, unbreakable Titanic, with more than sixteen hundred souls goes to the bottom of the ocean; no doubt most all land in hell. The Eastland, loaded with a Sunday school crowd bent on pleasure-seeking, is struck by Divine wrath and capsizes in a canal in Chicago, and over eight hundred frolickers are buried in mud and water. A city in Ohio has become so wicked and about to cross the deadline, when God lets a cloud of water burst upon it and souls cry to God for mercy as they are swept into eternity; another display of the wrath of God. A great crowd, in a certain Michigan town, is holding a Christmas spree in honor of Jesus Christ—mockery—when some imp of the devil cried fire, and a rush is made for life; doorways are blocked with human bodies; men, women and children are trampled under foot, and more than two hundred perish—women and children." "For as in the days that were before the flood;" "and God saw that the wickedness of man was great in the earth," and repented that He made man.—Gen. 6.

"Therefore wait ye upon me, saith the Lord until the day that I rise up to the prey, for my determination is to gather the nations that I may assemble the kingdom, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."—Zech. 3:8.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. . . ye have heaped treasure together for the last day."—James 5:1-8.

We are in the day of trouble and distress—the beginning of sorrow, ships going to the bottom of the sea, famines, fires, floods, earthquakes, trainwrecks, smashups, cyclones; all manner of diseases and crimes—surely a day of trouble and distress. If this—only the beginning, then, merciful God hide us in the cleft of the rock and 'neath the shadow of thy wing.

Church Items.

A poorly-attended church is a bad advertisement for a town.

If you will not attend services come to the front door and look at the vacant seats, and you will not wonder that the home-seeker passed on to another town.

Even a dog fight on the streets will draw a crowd, but the themes of human destiny do not interest some people.

The Savior said that like as it was in the days of Noah and the flood, so would it be when He returned. Judging from conditions in our town the time of His return is at hand.

John the Baptist preached repentance and lost his head. This is a warning to other ministers to preach compliments and retain their heads.

"Thou shalt love thy neighbor as thyself," does not prohibit self-love but enjoins equal love to our neighbor—fifty-fifty. The gross violation of this law is attested by the high cost of living.

The cause of the downfall of the Jewish nation was that they rejected the Divine law as a standard of righteousness and substituted their own wills and opinions. "He that hath ears to hear let him hear."

The visitation of Divine judgments are attended by famine, floods, pestilence, earthquakes, war and bloodshed. If these things fail to call us to repentance, how much more severe must the chastisements be?

L. FLEMING.

Paying the Preacher.

A few days ago I was in conversation with a pastor who incidentally was discussing the high prices and preachers' salaries. He was showing how that \$900 a few years ago would go farther in the support of a family than \$1,800 would today. He mentioned a few articles.

A few years ago butter was 25 and 30 cents per pound; now it is from 60 to 75 cents per pound. Sugar was from 9 to 12 cents; now it is from 20 to 25 cents per pound. Eggs were from 25 to 30 cents per dozen; now they are from 60 to 75 cents per dozen. The same difference is true with reference to flour, cereals, fruit and vegetables. The same is true with reference to shoes and various articles of clothing.

The pastor making these remarks is not a money-lover and has made large financial sacrifices for the gospel. He was simply mentioning some facts that are being overlooked, that many people have not thought about when it comes to the matter of the support of the ministry.

No congregation of one hundred to a thousand members, more or less, can afford in these strenuous times of high prices, to handicap and embarrass their pastor by forcing him into debt, or cramping him in the support of his family by failure to appreciate these peculiar times and meeting the situation by increase of salary, donations, private gifts, and help that will make the man of God happy, and relieve his mind from the perplexities that otherwise would demand his attention, and let him give himself unhindered, to the work of the Lord and the building up of the spiritual life of the people.

A very little effort on the part of a few honest, earnest souls would relieve many a worthy pastor of great embarrassment. Think on these things and do something.

Faithfully,

H. C. MORRISON.

WANTED.

Christian workers, Evangelists, Song Leaders, Pastors and Tvangelic Parties, to labor in various parts of the United States, in full salvation revival campaigns. All applicants must be in the experience of sanctification and furnish satisfactory reference. Address all communications to U. E. Harding, Field Secretary of Home Missions and Evangelism, Pentecostal Church of the Nazarene, 2109 Troost Ave., Kansas City, Mo.



Shall We Let Down The Bars?

Rev. G. W. Ridout.



HE Methodist Church is up against some very difficult and vital propositions. The next General Conference will be one of the most epochal perhaps in the history of the Church. There are tendencies in Methodism which if not arrested will carry the old ship on the rocks. There are men in her ranks and in high places who would reduce her theology down to a plane where it would be denuded of everything supernatural and would be trimmed down and made acceptable to Unitarian, Universalist and other uncircumcised Philistines. On the other hand thank God there are strong men in Methodism who are putting up a strong fight for the old-time religion, who are standing firm and true for the fundamentals, who hold with unrelenting tenacity to the old doctrines of grace as expounded in Methodist theology and embedded in the constitution of the Church.

The next General Conference will have men of both schools, but the spring conferences, soon to assemble and select their delegates, need take care that the men who go are men who will live up for the fundamentals, who will be true to the faith of the fathers and to the principles of Methodism when the great issues come on. Too often men are elected to General Conference out of compliment and not because of real fitness. It is to be observed that the majority of men thus far elected are not pastors, but presiding elders, and others holding official positions—all this to my mind has a tendency to make General Conference a great official machine and not at all representative of the rank and file of the ministry and the Church.

Several things will occur at the next General Conference:

1. New Bishops will be elected.
2. Paragraph 248 pertaining to dancing, theater going, etc., will be handled again.
3. The Course of Study will be reviewed.
4. Whether the Methodist Church will be ruled by the Bishops or the Boards, or a Bureaucracy. Let us take up these things in order.

Several new Bishops will be elected. They are grooming some men already. One of them is related to one of our theological schools famous for its breadth and liberalism. Another is related to the Sunday School Board (and it is not necessary to say that the Sunday school literature of Methodism is committed more to higher criticism and dyed more with German theology, and lacks in spirituality more than any other Sunday school literature in the land).

Who will be the coming Bishops? Will any be elected of the type of Enoch George, Mathew Simpson, Joyce, Foster, McIntyre? I suppose the most evangelistic of our Bishops today is Bishop Berry. Those who are reading his articles on the Revivals, see in Bishop Berry a Methodist Bishop who is ringing true to old-time Methodism and the old-time religion. Shall we have men who are more than leaders—so called—more than philosophers, more than educators, more than administrators?

The times call for Bishops in Methodism who will have the leadership of John Wesley, the soul-saving passion of George Whitefield, the devotion to Methodist doctrine of Bishop Peck and the world vision of Bishop Taylor.

Another question of vital moment will be the Course of Study.

The present Course of Study of the M. E. Church is the most pernicious and unmethodistic in its make-up of any course ever put upon the Church. Evidently it was made up

by a group of educators (Professor Rall being chief) whose set purpose is to produce a race of Methodist preachers who will adhere no longer to what they call "mossback" theology—a race of preachers in the Methodist pulpit who will be intellectual but not spiritual, modern but powerless; men who will no longer preach the Cross and the precious blood, regeneration or holiness but whose messages will be social, not evangelistic; philosophic, not Spirit baptized.

The present Course of Study has in it a number of books, not by Methodist writers, and the whole drift of the books seem to be to "minimize" sin, deify humanity and humanize Divinity. This course is so constructed that if accepted and digested would remove every vestige of our fundamental landmarks and obliterate every profound distinction and reduce Methodism to "an emulsion of sympathetic mysticism, intuitional belief and benevolent action and denude it of apostolic and evangelical substance."

The acceptance of this Course means saying good-bye to Wesley and his theology, good-bye to Adam Clarke, Watson, Pope, Miley, Foster, Curtis, adieu to Methodist traditions and beliefs, farewell to Asbury, Bangs, Stevens and Simpson. Those responsible for this thing are asking us to make tremendous renunciations without any sense of their appalling dimensions.

In this Course there seems to be an attempt to tear theology from the old-time religion and dismiss it to an historical museum. The great Course is made up of the following books: Theological 6; Pedagogical 5; Biblical 9; Sociological 10; Ethical and Philosophical 8; General and Practical 20.

Let me note one or two things about some of these books.

Christian Theology, by Clarke. (Baptist). Rejects original sin. Sin is a stage in evolution. Accepts evolution. Defective in theology of the God-head. Rejects Day of Judgment and repudiates second coming.

Studies in Christianity, by Bowne. Evolutionary. Defective in its teachings on sin, justification, regeneration.

Religion and Morals, by Coe. Most destructive. Rejects depravity, substitutes for regeneration good habits.

Social-Institutions and Ideals of Israel, by Soares. Dangerous book. Bible rejected as authority for conduct. Social ideas take place of atonement, justification and regeneration.

New Testament History, by Rall. Evolutionary and defective in its doctrine of Sin and the Cross.

Most of these writers agree on the following: Rejection of Mosaic authorship of the Pentateuch, destroys the idea of special inspiration, rules hell out of the Bible.

Writing upon this subject four years ago I designated this Course of Study as follows: A Mosaic without Moses, a Theology without Wesley, a Christ without Deity, a Creed without Dogma, a Faith without Divinity.

A further question which will be uppermost is, Shall the Methodist Church be ruled by the Bishops or by the Boards?

They took the Course of Study out of the hands of the Bishops and put it in charge of a Commission. The tendency now is to take from the Bishops their general power of superintendency and make them servants of the Boards and Bureaus. I think this tendency is clearly seen in the Centenary Movement. The big man in Methodism today is Dr. Earl S. Taylor, a layman. It was he who put over the Centenary, and he it is who is going to whip Methodism into line with the Inter-church World Movement with its

drive for 320 millions this spring. He went before the Board of Home Missions the other week and pulled across \$750,000 for the Inter-church Movement.

I am constrained to believe that what Methodism needs most today is spiritual leadership and I do not care much whether that be lay or clerical, but I know there is no body of men who can furnish it better than our Board of Bishops if they will. But the trouble with our Bishops, they haven't time these days hardly to pray or read their Bibles. They are so absorbed in programs that they have no time to "tarry." They don't get locked up in prison now a year at a time like in the good old days of Paul or John Bunyan so as to have a good chance to pray and wait on God and write messages of spiritual power that thrill the Church.

What a great sight it would be if a half dozen of our Bishops just took a couple of months off and turned loose as flaming evangelists. The long and loud heralded revival is not breaking yet. It cometh not by program or unit or other systems. Who will lead it? Who will go through the land with an alarm bell to rouse and waken the Church from its world stupor, as a flame of fire to set afire the wood and stubble and trash that are now impeding the revival?

The men of our Bureaus are evidently not setting the world on fire. The literature they are sending out would certainly make a big bonfire, but what we need most now is Hcly Ghost fire.

Then lastly, one of the most vital, moral issues to come up at the General Conference will be the dance question, or Paragraph 248. What shall the harvest be? Shall the 1920 General Conference lower the bars and take out of the Discipline that much abused Paragraph which has stood for many years as a rebuke to the worldly, theater-going, card-playing people in our midst? Shall we listen to the clamor of the world, to the demands of the Dancing Masters and the theater people, and cut out of the Discipline this objectionable barrier? Shall we throw open the doors and let the flood-tides of worldliness rush in on us and overwhelm us?

These are vital questions. Well might every true Methodist pray mightily to God, protest insistently through their official boards, quarterly conferences, etc., against this unholy thing. Let preachers and people speak out in burning words against the dance, theater and all other forms of godlessness that the devil is trying to pour into the Church. Let delegates to the General Conference be deluged with letters of protest, and let Methodism all over the country be roused up to fight with the consuming zeal of righteousness and of God this effort which will be made in the 1920 General Conference to open the doors of the Church to the dancing and theater-going hosts.

I think as a fitting conclusion to this article I will add the following poem, by J. W. Howell, which I found among some clippings. It was published some years ago, but is doubly applicable today.

SHALL WE LOWER THE BARS?

Shall we lower the bars, and let them in?
The whirling dance, with its oft-timed sin;
Could we ask our Lord to join us there?
Do you think He in the dance would share?

The card, with its fascinating charm,
Luring its victims on to harm;
Leading so oft to the gambling-den—
That trap of death to unwary men?

And the play-house, with its brazen glare—
Should we find our "Father's business" there?

Would our Master join the giddy throng,
With its vulgar jest, and its ribald song?

Would it speed the coming of our King,
Into the Church the world to bring?
For the Church He suffered, bled, and died;
And He by the world was crucified.

The Church is His temple, so He said—
Should she drop the bars the world to wed?
"Unequally yoked" they would surely be,
For the Church and the world cannot agree.

Nay, nay! We must never yield our stand,
Nor give to the world a welcome hand.
"Dead unto sin," "in newness of life,"
We must shun the paths where sin is rife.

'Tis Satan's device to bring them in,
To lure the weak into ways of sin;
And with glowing tints he paints his lair—
Beware, O Christian! Beware! Beware!

The "road" for the Church of Christ is strait,
But ever leadeth to heaven's gate;
And pleasures the sweetest there abound;
And joys like these in the world are found.
Shall we lower the bars?

Question Bureau.

BY JOHN PAUL.

Please explain 1 Cor. 3:12-15, about a man's work being burned up and he himself saved after suffering loss. One man said this was the unsanctified man—he would get to heaven.

We are saved through faith in Christ; this is the foundation; no one can prescribe another way or lay another foundation. But we are directed, over and above this, to lay up treasures in heaven. This is done in the work of our lives. To do this, we must study to be workmen who, with their work, can be approved unto God. If we start some tangent movement that God did not call us to start or spoil our influence by fostering some abnormal or curious doctrine or practice, or waste our time in a church work which is the shadow without the substance, this may preclude our laying up treasures in heaven, which means that we shall suffer loss, although nothing that we did or neglected to do was with sinful intent. The fire that shall try these works is now burning; of course it is only figurative; it shall burn with ultimate consuming power when the real facts are demonstrated in the judgment as to what kind of works count before God. The verse applies to a sanctified man, which means that it applies to all who have accepted salvation through faith in Christ. They are all provisionally sanctified, whether they have entered upon their inheritance or not. The importance of filling my life with a diligent, unselfish service, after God has filled my soul, cannot be overestimated. My future reward is sure to depend on it, and my escape from apostasy and hell may depend on it.

Explain Ecclesiastes 10:1, about dead flies causing the ointment to send forth a stinking savor.

Its author gives a key to the figure: A little folly may make a wise and honorable man offensive. It is often used to apply to a person with good spiritual or evangelistic endowments but who teaches a pre-Adamic race; or thinks we cannot be saved from all sin in this life; or believes in transmigration; or fights hog meat and tea; or doubts the salvation of all who are not immersed; or denies the doctrine of hell; or teaches transmigration or the communication of spirits; or fights the Church; or declares that prophecy teaches we cannot have another revival; or makes light of the second coming of Christ; or tries to appear educated by rationalizing the miracles and deifying modern thought;

REMEMBER It Will Be May 27-June 2, 1920 REMEMBER

America must have one great, established, annual holiness convention each year.

It must be national in its scope and international in its interests.

I must not be merely a preacher's affair, it must be an affair for laymen and women as well.

Such a Convention is now a fact, in connection with the Commencement of Asbury College, Wilmore, Ky.

They will be there. They have announced that they will be there, God willing, from every section of the United States.

Let preachers leave it open in their States, for the good they will get and give.

Let consecrated business men plan a vacation to match this date. They need the recreation and blessing.

REMEMBER It will Be May 27-June 2, 1920 REMEMBER

or gets off a lot of silly nonsense in the pulpit; or goes on an occasional spree of railing and scolding. In fact it would be hard to complete an index of "dead flies" which give offensive odors to our influence. To change the figure, it may be a little discouraging to one who is trying to keep his boat in the channel when told that he has so many charted and as many more uncharted rocks to avoid, but we may get some comfort by reading James 1:5 and 3:17, 18. A steamer on one of our rivers lost its pilot and a rugged boatman answered the advertisement for a pilot. The Captain asked him if he knew where all the snags and sand bars were in that stream. When he answered no, the Captain said, "Why then, do you expect me to give you this job as pilot?" "I know where they're not," was the boatman's laconic answer. He got the job.

As a friend of mine and myself have been discussing whether or not man is a three-fold being, spirit, soul and body, please give us some information, as plain and simple as you can.

Man is a living soul. He has a body, from which he is separable, and which possesses its animal or material nature. His soul is intellectual and spiritual. These manifestations or faculties of soul show up as two natures, or two qualities in one nature, just as we are pleased to view it. It is not two souls, nor is it one soul stratified into two independent departments. The old psychology of fifty years ago used to teach the "tripartite division" of the mind or soul; *intellect, sensibility, and will*; but they have become convinced that man's soul is a unit with three functions; that it is the same soul, in all its parts, that thinks and feels and wills. That is, a man thinks with all his soul, feels with all his soul, and wills with all his soul. You would probably call that dichotomy instead of trichotomy, if you wanted to bring forward a couple of technical terms from Greek philosophy, which very few people take time to understand. If asked whether I thought Paul was a trichotomist as the Greeks taught trichotomy, I would say no. Trichotomy holds that there is in the universe an element halfway between spirit and matter; something like ether; and that man's soul is composed of that kind of stuff, differing as truly from his spirit as it differs from his body. I do not suppose this view would hurt anyone, but one must necessarily be speculative to accept it, for it is unproved. Paul did not intend to give out anything technical

when he prayed that our "spirit and soul and body" be preserved. The expression was elaborated for the sake of emphasis, like the command that we should love the Lord with all our heart and soul and mind and strength. This question of a philosophic analysis of man, though taken seriously by some, is of minor importance.



GOOD NEWS
BY
REV. C. H. JACK LINN
EVANGELIST

"NEXT TO NOBODY."

The devil puts all sorts of excuses into the hearts of people for not seeking holiness. Some folks say, "If I obtain holiness, and live a holy life, I shall have enemies."

Yes, I dare say that is right. But what of it? The man or woman who has no enemies is rather weak in character. Now, don't get mad, but it is a truth that he or she who hasn't enough pep about them, and sufficient pluck and virtue, to make some enemies in this world is about "next to nobody."

The real test of manhood is to have a fearlessness for the cause of right, irrespective of what people may say or do. Some people are darkened with the mistaken idea that to get along in this world they should be nothing, say nothing, do nothing. And we surely have enough "do-nothings."

If we love right, and have the courage to stand up for it, we must expect opposition and enemies. This will be God's method of strengthening us. You have heard about the tree which defied the winds and blasts, how it is more deeply fastened and rooted in the ground by every storm?

The truth is, it takes crises to prove character, and you do not know what you are made of, or how much you love God, until you have faced and braved enemies. Holiness will put you on record as against every kind of sin and worldliness and for everything of God. This life, if lived and persisted in, will cause provocation, but all will work for the good of God's kingdom.

We should not needlessly offend, but let us not be afraid of a holy life, simply because some may hate us.

Hallelujah for opportunities to brave the storms!

Encouraging Messages from our Great Army of Workers.

Columbus, Ohio.

The Lord is blessing us here. At all three of the services yesterday the altar and front seats clear across the large church were crowded with seekers. Many came through with shout and shine. Conviction is coming and also the burden upon the people. Look for a great time before we close. New Year's greeting to HERALD readers, and good wishes for the year. AURA SMITH.

Coast to Coast Conventions.

To our many friends scattered abroad who have been enjoying from week to week the reports of our Coast to Coast Conventions:

We greet you this week from Versailles, Ill. This Convention was held in the First Methodist Episcopal Church, Rev. Samuel Linge, pastor. Brother Linge is a beautiful man, enjoying the experience of full salvation. He was gloriously sanctified in a meeting that the Rev. C. W. Ruth held for him eight years ago in the State of Michigan, and he has from that day to this, preached the doctrine as straight as a gun-stick; he has prayed ever since last July to get this Convention into his church, though he had been in Versailles only a few months when he took it up with Bro. Ruth to arrange for this Convention; he had only a few people in the experience of holiness, and not very many to stand by him in a red-hot holiness convention, and while the Convention did not start off with the outlook that they generally start with, and to us workers, who had been used to having such big conventions, it looked rather small. But before we left the town God had heard and answered prayer, and we had good crowds and a fine interest, and quite a number were beautifully saved and sanctified. I think more prejudice to real second blessing holiness was broken down in one week there, than I have ever seen in one week anywhere. When we opened the Convention it seemed that most of the people were afraid of us and of holiness, but before the week was up they warmed up to us in such a wonderful way, that it was a holy delight to preach and work and sing among them. I am sure that the Convention will be worth a great deal to the pastor and his people. I don't think I ever saw a man better pleased over a Convention than Brother Linge. He told us while we were there that while it might seem small to us, yet he said we had no idea in the world the amount of good we were doing; and he is expecting the work of this Convention to go on for years to come, which I believe it will.

We had a great day there over Sunday, January 4. Brother Ruth preached in the morning, one of his strongest and most beautiful sermons on holiness, as a second work of grace. He showed from the leading dictionaries and the catechisms that holiness was a second work of grace, and explained to the people what we preached and then explained what we did not preach, and by that one message he seemed to knock the scales from the eyes of a great many people. In the afternoon we had a fine meeting, many beautiful testimonies, and a nice offering and then the sermon was delivered by the writer of this letter. We had nine grown people at the altar, and they prayed through in the good old-fashioned way, and the meeting ran till six o'clock. We hurried to our hotel, got a bite to eat and were back by seven, and the songs and shouts were rolling again. At night Brother and Sister Wells, before Bro. Ruth preached, sang that beautiful song, "I want to see Jesus, don't you?" It had a wonderful effect on the congregation, and many people who had looked so cold when the meeting began, simply had to reach for their

"rags" and look after their eyes. Then Bro. Ruth brought one of his greatest messages from the words of the King, "Friend, how camest thou in hither, not having on the wedding garment?" To my mind this is one of the greatest sermons that Bro. Ruth has preached, during the whole chain of Conventions. There were eight or nine at the altar, all getting through beautifully, and a great testimony meeting ran till almost midnight, and then the song, "God be with you till we meet again," was sung, and then some more good-byes and hand-shakes, and testimonies, and then we sang again, "We'll never say good-bye in heaven," and just before midnight, we bade the good pastor and his good flock of people a happy good-bye.

Now may the richest blessing of heaven rest upon the pastor and his good people at Versailles, Ill., is our prayers.

BUD ROBINSON.

South Keyport, New Jersey.

The revival meetings in St. John's M. E. Church, Rev. A. L. Iszard, pastor, are being conducted by Rev. G. W. Ridout, of Philadelphia. Dr. Ridout is a member of the New Jersey Conference and has had an extensive evangelistic career before he went to the war. He was in France nearly a year and a half, and five months was on the fighting front with the 38th Infantry, Third Division, Regular Army. He was cited for bravery under fire, both at the Marne and Argonne battles. He is now devoting his time to revival work. Don't fail to hear him.

Williamston Center, Michigan.

Sunday night, Dec. 21st, we closed a series of revival meetings in the Methodist Episcopal Church in Williamston Center, Mich. There are some of the finest people in that church that we have ever met, not a few of them enjoying the experience of holiness. Their members have been greatly depleted by removal, death, and other causes, and some had grown cold in their Christian experience, while many of the people living there manifest no interest in spiritual things, scarcely ever being seen in the house of God; so that the outlook for a revival of religion was not the most promising when we began the meeting.

A come-out movement had been started within the bounds of that charge; and it was said that the people that sought to promote it were very bitter in their denunciations of the people in the churches, and about everybody else who did not see cause to train under their banner, speak their shibboleth, or revolve as satellites about its leaders. This was all done, it was said, in the name of holiness, which brought reproach upon that glorious doctrine and experience, so that it was hard to promote the work along the line of an uttermost salvation or any other line, because of the prejudice that existed in the minds of many of the people. How true it is that often the professed friends of a worthy cause prove to be its worst enemies.

Brother Stringer, the pastor, and his wife, being holiness people, were very anxious that the truth should be vindicated, the error exposed, and the people be convinced that they could experience every grace provided for them in the atonement without leaving the Church, and to this end he invited us to labor with him and his people.

Believing the gospel is still the power of God unto salvation to everyone that believeth, we sought to preach that gospel in the power of the Spirit, giving no more consideration to come-outism than if there was no such thing in existence. This course had the desired effect. The Methodist Episcopal

Church was greatly strengthened and blessed, as well as the members of other churches, a good number were either converted, reclaimed or purified, some family altars were erected for the first time, and it was believed that the people were brought to see the difference between the true and the false. Some of the people who had affiliated with the come-out movement attended our services, and it is hoped that they may see their mistake and give up the erroneous opinion that they are said to have maintained in regard to the Church.

It was a matter of great regret that either the pastor or his wife was ill during a good part of the time the meetings were in progress, so that they were unable to render the service that otherwise they would have rendered. They are good folks and have the work of the Lord on their hearts.

We found royal entertainment in the hospitable home of Brother and Sister William Swarhout. My singers, Brother and Sister Wright, received similar favor in the home of Brother and Sister Leaman. The Lord abundantly reward them for all their kindness to us.

The Wrights are a valuable asset in our work, and delight and edify the people with their spiritual singing, and in other ways contribute to the success of the work.

J. L. GLASCOCK.

Everett, Washington.

I was called home from a good meeting at Salem, Ore., on Dec. 3, to the bedside of our son, Morrison (fifteen years of age) who was operated on for appendicitis. He had black vomit at first and the doctors had little hopes for his life, but thank God, he is much improved and is now at home after three weeks in the hospital with a special nurse for eleven days. Today he sat up two and a half hours, and the doctor told him to stand up tomorrow so we trust he will soon be able to be about the house.

I will open the battle at Tacoma, Wash., soon, then to Albany, Ore., D. V. Will THE HERALD family pray for us that many souls may be saved, reclaimed and sanctified as we go from place to place? Under the blood of Jesus, B. T. FLANERY.

New Waverly, Indiana.

God still saves and sanctifies. On Nov. 15, 1919, I began the revival meetings at Onward, Ind., and continued to preach until Nov. 25, 1919, when Rev. Manson E. Baker, of 334 Whittier Place, Indianapolis, Ind., reached me, and did the rest of the preaching. These meetings proved to be a success, but not as great as the Holy Spirit would have it be, if the people would have yielded to His voice. But thanks be to God our Father, three sought Him in the pardoning and forgiveness of their sins, and as all true seekers, found Him a saving Lord. Two knelt at the altar and were saved, then Bro. Baker was having a testimony meeting when one young lady rose to her feet and said, "I am a sinner but I want all you Christians to pray for me. I want to be saved." Just here Bro. Baker, in a very fatherly way, said, "Will you come to the altar just now and we will pray for you?" She responded and her aunt offered just one prayer for her and then she was instructed to turn her face skyward and tell her heavenly Father what she wanted, and she did as she was bade and instantly she clapped her hands and cried, "Bless God, I am saved." She went home rejoicing in a Savior's love. When this happened she told her husband that she would never go to another dance with him or without him, nor ever touch a deck of cards or

go to another show. This was a true conversion for this happened in less than a week after her marriage. But you know that is just like the Holy Ghost to clean up a fellow all at one time.

There were four others prayed through to complete victory, so now I have five sanctified people in this church to preach to, and help me, where, when I went there on October 5, 1919, I had only one. So these meetings were a great success, but God wanted to save others and they refused, some stood and quivered as we talked to them but they said no to the Holy Spirit.

We closed these meetings Dec. 7, 1919. It was heartbreaking to leave this place and people for it is one of the best places on earth to work, and everybody is willing to help, but the Macedonian call was coming from another part of my field of labor, New Waverly, Ind., and we had to come over and help. We began preaching at this church, Dec. 8, 1919, and continued until Dec. 11, when Bro. Baker returned from his home and began to preach. We had no conversions here but had four sanctified and the whole church moved forward in the name of the Lord. Among the four who were sanctified were two ladies who are near the seventieth milepost, so this ought to be encouragement to all and prove people never get too old to be sanctified.

We were blessed in this revival to have one of God's children with us who has passed the eighty-third milepost and has been a Christian ever since she was eleven years old; has been sanctified for seventeen years. When grandmother was giving her testimony she said it was so much easier to live after one was sanctified. All during the meetings and ever since I met grandmother it just seems that her face is always aglow with the fire of holiness. Oh! how easy it is to preach to her, and how near heaven it seems to hear her pray!

Now, before I close I wish to say to all young pastors, and to older ones as well, if you want your church built up and your people sanctified, and full salvation preached, please get Bro. Baker for your evangelist if you can get him. Now to you young pastors, allow me to say he will teach you more in six weeks than you will learn in six years without him. I want to thank Dr. H. C. Morrison very much for these words of advice (and all others as well) I heard him give to young people. This is it: "You have no sense. I don't mean you are not intelligent. There is a vast difference between sense and intelligence. I mean you have no sense for you are not old enough to ripen any; so go to men and women with gray hairs and borrow sense until you ripen some of your own."

I believe I know that if the young preachers would borrow some sense from Brothers Baker and Morrison our churches would not have card parties, dances, movies, pool tables in them. So allow me to recommend to any man who wants a God-sent evangelist to get Rev. Manson T. Baker if he can get him. I have known this man for five years and know him to be one of the finest Christian gentlemen I ever met. He is a man of prayer, knows how to get hold on God, and hold on until the victory comes. He is a teacher and expositor as well as a preacher.

God's blessing on the Editor of THE HERALD and its readers.

REV. OSCAR B. LYON.

Wichita Falls, Texas.

At the last session of the Oklahoma Conference I was sent to Wichita Falls circuit. This is a great field. We are in sight of Oklahoma. Red River divides the two states at this point. There is a new oil well in the middle of the river and just now the court is trying to decide which state the well belongs to. We are only ten or twelve miles from the great oil fields of Bunk Burnet. Wichita Falls is growing into a great city. There are said to be 500 buildings under construction

at present. Wheat does well here, and this year cotton did fine, and at this time thousands of bales are yet to be picked in Wichita county. Plenty of rain in Texas this year and still it rains.

I have just gotten my first copy of THE HERALD since coming here five weeks ago. Sorry I missed those five copies. Dr. Morrison is still on the firing line. He is doing a great work. I have been reading THE HERALD twenty-five years. Holiness is a slow go in this country. I see the need of it more and more. There is no gospel but the gospel of holiness. If there are any holiness people in Wichita Falls who read this I wish they would start something. We need a holiness Mission in the city. We live seven miles out in the country in Friberg parsonage, and I have not found any holiness people around here yet, but am trying to make some. I would like some good holiness evangelist to help me in a meeting sometime soon.

Yours for Wesleyan holiness,
WILLIAM D. GRAY.

Wilmore, Kentucky.

Have just closed a good meeting at Woodlawn, Ky. A number of professions. The pastor, Bro. J. M. Mathews, took a nice class of eighteen into the church the last night of the meeting. This was a hard battle and it looked like we were going to be defeated at times, but we kept pressing the battle and claiming the victory until we saw the desire of our hearts. There is no finer folks than the Woodlawn people. Bro. and Sister Mathews cannot be beat. Blessings on them and their people. We go to them again in May at their other church.

My next meeting will be at Spencer, Ky., with Rev. A. P. Jones. Pray for us. Am getting more calls than I can fill, and I want to do my bit in the world. Blessing on THE HERALD readers. Yours in the fight,
T. P. ROBERTS.

M. M. Bussey at Ventura, California.

We are now at "Ventura by the Sea," as they call it. A beautiful little city nestled close to the Pacific Ocean. From the window of my room where I am writing I can see the rolling blue.

When I was consecrating so the Lord could sanctify me the devil told me if I got the blessing and preached it straight I would not have open doors and would never get out of the county where I was. So I consecrated to stay in the county until I went to heaven and to do my life preaching from pine stumps in the open and from cracker boxes on street corners. For the devil had said holiness preachers could not get churches to preach in; but I caught the devil in a lie.

I got the blessing, was sanctified, hallelujah! on the first day of October, 1909, while Dr. H. C. Morrison was "turning loose" a revival at St. Paul Church, Atlanta, Ga. Since that time the Lord has let me preach, pray, sing and shout it up and down the country. All the way from Key West, Fla., on and beyond the beautiful mountains of New Hampshire. He let me preach clean, "second blessing holiness" in Washington, D. C., near the dear old Capitol. Hallelujah! He let me have the time of my life at the Nazarene General Assembly at Kansas City, Mo. For over two years He has let me tell it on the Pacific Coast, enjoying it with some of the most precious saints on earth.

Now, He is letting me put the battle in array at Ventura. Did I consecrate to preach without a church to preach in? Yes. Now here I am with a big church given over to me, pastor's study and all. It is a large Congregational Church right in the center of the city where they have not held services for a year. They kindly gave me permission to use it for a month's revival. See how God works and how the devil lies? O, hallelujah! It pays to go on with Jesus, and "the end is not yet." Praise the Lord.

We thank God for His goodness, we thank the saints for their prayers and help. Dear Brother Grover Clark, Rex, Ga.; L. C. Butler and family at Morrow, Ga., and others have prayed for us all these years. Brother C. M. Dunaway, G. M. Spivey, Brother Bud Robinson, John Paul, Dr. Morrison and Asbury College, dear Brother Mathews and Indian Springs camp meeting have helped us a thousand miles up the road. Hallelujah! Well, "I feel like traveling on." Remember us at the throne of grace.

Robinson, Kansas.

We closed a revival meeting at Zion M. E. Church, about ten miles out in the country from Robinson, Kan. The meeting ran only two weeks, but it closed out in pretty good shape, five being converted at the last service. It is a very strong country church. They have a station pastor, with two services every Sunday. Rev. W. C. Wagner is filling that place quite well. They treated us loyally every way. My next meeting is at Coffeen, Ill. Let those interested kindly pray for us at that place.

W. C. MOORMAN.

Sychar.

The ground on which Camp Sychar holds its meetings now belongs to the Association. This does away with any fear of a change in the place of holding this camp. But the real thing that insures its security is the holding steadily to the one thing, "Holiness unto the Lord" in the future as it ever has in the past. Another thing which all holiness camps need guard against is any other kind of preaching than purely gospel preaching. Preaching bees must be avoided. Eloquent preaching for oratorical effect never can take the place of gospel preaching.

A sermon may be an eloquent one and not be a gospel sermon at all, but a gospel sermon is bound to have true eloquence. The gospel is eloquent. This true type is the characteristic of all we have ever heard Evangelist Butler deliver who gave the opening one this year at Sychar. He took for theme, "Temptation," and for his text 1st Cor. 10:13, where Paul is speaking of the commonness of temptation. His effort was to show how we need never expect to get beyond the pale of temptation so long as we live on earth. No one, said he, in any state of grace need expect any quarter, any let up, on the part of Satan at any time this side of the grave. Our implacable old enemy seems never to lose hope of overcoming and losing us our eternal salvation. But over against that fact is the other one of the dependable faithfulness of God who has promised us a way of escape. So no one need fail or fall. If any of us do make a shipwreck of faith it will be our own fault. God's provision is sufficient to keep us all the time and every time we are tempted. Watchfulness and prayer is our hope.

At this first service there was a large congregation. Song Evangelist Watkins led the singing and the first song, "All Things Are Ready," was appropriate. The Lord certainly is ever ready to give salvation to any who call on Him.

Brother Skeen had the grounds in fine shape so that they were ready for the crowds. Brother Kathary had the hotel in ship shape. Secretary Lovejoy and his assistant, Brother Shilts, were on hand smiling and obliging and seeing to the comfort of all comers. And Evangelist Butler was ready with a ringing gospel message. And the way the people sang and then responded to the preacher of the hour was evidence that all things surely were ready for a great and very successful meeting. The succeeding days demonstrated that our hopes were not vain ones. The camp was up to its old-time standard for vigor, true gospel preaching and the blessed results of folks finding God.

WM. R. CHASE.

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The Sabbath and the Movies.

For sometime there has been lively discussion in the good city of Louisville concerning the closing of the moving picture shows on the Sabbath. There is a Sunday law in the State, that if enforced, would close the movies.

Of course, the owners of the shows object. They contend that they want to give the people entertainment, but we all understand that what they want is the people's money. It has become so general and common a thing to violate God's law regarding the Sabbath that many men not only disregard those laws and commandments concerning the Sabbath, but seem to delight in doing so.

Many of the pastors have spoken plainly in favor of enforcing the law and closing the shows, but the Mayor of the city objects. How about this? Shall an official say to a legislative city, "Go and make laws and I will enforce it in my jurisdiction if it is popular to do so?" Did the Mayor in his campaign for office say, "Elect me as Mayor of your city and I will enforce such laws as will give me good political pull, others I will ignore; and if a condition arises when I think it will be to my interest to side with the immoral and lawless element who are after money, regardless of the laws of God and man, instead of lining up with the preachers of the gospel and the God-fearing people of the city, you may count on me lining up with the lawless?" Were there any such pledges in campaign speeches? Of course, closing the movies will not make the people good, but it would shut a wide-open door of temptation to the young and thoughtless, and most of all, it would be "remembering the Sabbath day to keep it holy." There can be nothing more dangerous than to ignore God and His laws.

The preachers in Louisville have made a great mistake in not putting forth greater combined effort to convert the multitudes. When Sam Jones was stirring the nation Louisville did not have him. Mr. Torrey was holding great union revivals, but Louisville did not call him. When Gipsy Smith was holding great meetings in many American cities Louisville ignored him. When Billy Sunday was rallying the multitudes and fighting from amen corner to back pew, Louisville let him pass. The good city of Louisville ought to have had everyone of these men for a six or eight weeks' siege. Even if the evangelist did not suit entirely, and the meetings were not all we could have

wished yet vast good would have been accomplished. If the leading Methodist preachers of Louisville had employed the strongest evangelists to be had and devoted from three to five weeks in earnest revival effort every year for the past fifteen years, it would have meant the salvation of thousands of souls who are lost. It would have meant membership, money, life, service, moral power, pure politics, everything that is good here and hereafter. The human wheat has ripened, been neglected, fallen, and rotted through the years. Some one must answer at the judgment.

From Unbelief to Assurance; A Filling of Fiction in a Warp of Fact
BY DR. H. C. MORRISON.

CHAPTER XIII.



FTER a short pause, with moisture in his eye, and a tremor in his voice, Smith said, "Do not misunderstand me! I do not say that I am a Christian, but I do say that my knowledge of the wickedness and recklessness of Hal Jones in former years, the marvelous change that has come over him, the testimony that he gives, the beautiful and consistent life he lives, have fully convinced me of the reasonableness of the Christian faith and of the power there is in Jesus Christ to save men from sin. Not only so, but I earnestly desire and hope to become a Christian. The same kind of Christian, with the same sort of experience enjoyed by my young friend, the prisoner at the bar."

The reader may be sure that these remarks made a very profound impression upon the audience. Had the whole matter been a planned play to the galleries it would have been a complete success because it was evident to the most casual observer that Smith's remarks had won the sympathy and caught the crowd completely. Also, he had made a good score for his client, but it was apparent that it was not a play to the galleries, or a mere scheme to win sympathy, but that Smith's words were spoken in truth and he was deeply moved. After a short pause, and amidst a death-like stillness, Smith proceeded.

"It is not my purpose to enter into any lengthy discussion on this case. The situation is very clear and simple. We have proven by good and reliable witnesses that Hal Jones is not guilty of disturbing public worship. The visiting preacher here is the whole cause of the excitement and scene which took place at the Church for which this innocent man has been dragged into court and fined. In view of the entire situation I claim that this young man has ample cause to bring suit for damages, and as a lawyer—and I have consulted with some of the ablest lawyers in this and adjoining counties—it would be easy for Hal Jones to find a group of the ablest attorneys of this State to bring suit for damages for the way in which he has been treated. He is not guilty, gentlemen of the jury. He has done nothing wrong. The whole manner of this Evangelist since coming to this city has been a dare and a challenge and insult to everybody who does not agree with him in his abrupt manner, sensational methods, and extreme statements. He has constantly dared anybody to dispute what he says, or to debate with him, and when this young man dared to arise calmly, and in a Christian spirit say a few words in defense of himself and community, this unfortunate preacher flew into a rage of excitement, brought on the whole disturbance, and I declare here, to this court, to the gentlemen of the jury, and to all present, that the testimony in this case has shown beyond reasonable doubt, that the

preacher himself is entirely responsible for the disturbance at the church and the unfortunate state of things thrust upon this community.

"I must make myself plain. I cannot afford to be misunderstood. I have not one word to say against the great church this Evangelist misrepresents, and I am willing to take for granted that he is a well-meaning man, and no doubt, in spite of his eccentricities, strange and unscriptural doctrine, and the very extreme and unreasonable, and I may say, dangerous manner in which he presents it, means well and is accomplishing some good in the world; but notwithstanding the fact that he is a preacher he will have to learn to adjust himself somewhat to society, to treat his fellow-beings with courtesy, and to modify his strong and radical statements which, without question, make a provision for men to commit sin at their will, any and all kinds of sins, and yet carry with them the delusion that they are safe for heaven, and that they may die in the midst of their wickedness and go straight to meet a holy God with the assurance of glad welcome. No community can afford to be silent under such a tirade and misrepresentation of God and His truth, as we have passed through here during several weeks. Gentlemen of the jury, I ask you upon your oath and sacred honor to retire to the room provided for you, to weigh the evidence of the revival witnesses and return to the court with a verdict of acquittal."

After a few remarks by the prosecution, much more moderate than his opening speech, the jury retired. Directly after the jury left the room Brother Jobson, a dear old deacon in the Baptist Church, arose and said, "Judge, if you have no objection, while we are waiting here I should like for us to sing a good song." The Judge said, "There is no objection to your singing," and Brother Jobson threw back his broad shoulders and commenced to sing, "How firm a foundation ye saints of the Lord." The crowd joined in, several of the old brethren went around shaking hands, Hal Jones shouted glory, some old sisters hugged each other, and it looked as if a revival would break out when the jury, after an absence of some thirty minutes, came in and the foreman handed the verdict to the clerk, who arose, unfolded the paper upon which it was written, and announced to the great throng who waited in breathless silence, "We, the jury, find the defendant not guilty."

There were so many amens, shouts, and such a clapping of hands and cheering that the Judge was compelled to rap frequently for order. The court was adjourned and our Lawyer Smith walked over to the Evangelist and said, "I am ready now to arrange for our debate."

(Continued)

Letters to a Young Preacher.

CHAPTER XVIII.

My Dear Young Brother:



SEE in the current number of "The Methodist Quarterly Review" an article from the pen of Dr. Lyman Abbott on "Henry Ward Beecher as a Preacher."

In his pen picture of Mr. Beecher, Dr. Abbott is pleased to present him as entirely out of line with the generally accepted orthodox view of Christian teaching. I have no doubt that this picture is drawn true to life, especially with reference to the latter years of Mr. Beecher's ministry.

In the introduction of the article, Dr. Abbott writes as if Mr. Beecher were some sort of a reformer. He says, "The men who are appointed to change the thought of the world

have often been trained in the very schools which they are commissioned to amend, revolutionize, or destroy." He then gives as striking examples of this fact the names of Moses, St. Paul, Luther, and John Wesley. These men were striking examples of the fact contained in the above statement of Dr. Abbott, but they, in no way apply to Mr. Beecher. Moses was the world's great law-giver. In his writings, he laid the firm foundation of Christian civilization. St. Paul's inspired pen was the pick and spade that cut the channel to conduct the streams of saving grace and gospel truths to the perishing peoples of the earth. Martin Luther rescued the Bible doctrine of salvation by faith in Christ from the musty prison of superstition which quickened the march of the whole line of Christian progress. John Wesley gave utterance and form to the Bible doctrine of a free and full salvation to all men from all sin which kindled a fire of evangelism that has illuminated and affected for good the whole of Christendom and thrown its rays of light athwart all heathen lands.

What did Henry Ward Beecher ever do that his name should be mentioned in connection with these God-given leaders of men, and lights of the world? He, like Dr. Abbott, was a radical evolutionist. I dare say that he was more in sympathy with Darwin, Tyndall, and Spencer than he was with Moses, Paul and John Wesley. If Mr. Beecher ever essayed to defend Moses against the scurrilous attacks of Robert Ingersoll I have not heard of it. Mr. Beecher, an Englishman, had many views very close akin with him in regard to evolution. Both of them, along with Dr. Abbott, believed their ancient ancestors were apes. Nothing could have pleased this trio better than that some hunter in the wilds of Borneo, or the mountains of Thibet, could have found a human being with a few feet of natural tail hanging behind him. They would have shouted "Eureka! We have found the 'missing link.'" Yes, Mr. Beecher was a "splendid animal." More than that, he was a man of unusual mental capacity. He was brilliant, also an orator of rare gifts, of imagination and voice. In fact, he was a great actor and his pulpit, or rather platform, was a stage from which he entertained and fascinated the mixed crowds of all faiths and no faith who came to hear him.

Mr. Beecher set on foot no reform. He did not re-discover and give wing and voice to any lost or neglected evangelical truth. He contributed nothing to the struggling cause of prohibition. Had all men taken his position on the subject of human slavery, the probabilities are the South would today be struggling under the intolerable burden of that fearful curse—slavery.

In order to show us that Henry Ward, the son, was superior to Lyman Beecher, the father, Mr. Abbott tells us that the father in a sermon before the American Board of Missions in 1827, "treats paganism as one of the resources of the devil and classes it with the impostor of papal superstitions, despotic governments, crimes, and liberalism, as the enemies to be overcome in the age-long war between the God of righteousness and the Man of sin." Dr. Abbott might have gone further and said that Lyman Beecher claimed that nothing but Bible truth could illuminate the heathen mind, and no power but the power of Christ's gospel could save the heathen people from the tyrannies which oppressed them, and the vices, which sunk them into bestiality, and that it was the highest duty of the Church to send the gospel to these benighted people.

This was exactly what Lyman Beecher believed, and I have no doubt it was Henry Ward Beecher's position until he became infatuated with the Darwinian theory of Evolution. Then, he largely gave up the evangelistic faith. He denied the fall of the human race as recorded in the Holy Scriptures,

HIDE NOT THY FACE.

It is in the air. Other drives are on for Colleges. In another year the welkin will be ringing. No use for us to hide our faces from this and refer to things of equal or greater importance. The slogan of destiny is sounding for the holiness movement, the movement of spiritual religion and world evangelism. Whatever else may be of "more importance" to claim your consecrated dollars, your sons and maybe you, will live to see that the college that stands for the truth and supports the standards is the pivot on which the beam must swing. In the promotion movement we have got a running start on almost all competing agencies. A veritable stream of fine candidates are passing from Asbury College to the ministry and mission field. She is thus an acknowledged help to the Church in all its essential activities; and this at a time when even in many church colleges ministerial students are a little embarrassed squad, the butt of society jokes, not large enough to warrant the maintenance of a chair of theology with sufficient courses of collegiate grade to provide their electives. At this moment there are nearly a hundred and fifty ministerial candidates and seventy-four student volunteers in Asbury College. This is nobody's personal affair, to boast about; but it proves that God is moving; and it reminds us that WE should move, and build shelter and equipment for the world's future leaders. JOHN PAUL, Vice Pres. Wilmore, Ky.

and began to teach, in his fascinating manner, that "every fall of man is a fall upward." According to his theory, all a heathen nation has to do is to fall up into a high state of civilization with equitable laws, pure living, and the righteous adjustment of society. To show, as we have said, the superiority of the views and teachings of the son to those of the father, Dr. Abbott tells us that Henry Ward viewed "paganism as a stage in the upward climb of humanity towards the divine light through storm and darkness."

Notice that expression, "the upward climb." Climb from what! "Protoplasm" slime in the bottom of the ocean! But the heathen left to himself without the gospel of Christ has never climbed out of the abyssal depths of darkness. The governments of pagan peoples have been cruel and stupid tyrannies. Their religions have been degrading, their morals gross and revolting. Jesus is the light of the world. Where His truth has not penetrated, there is dense darkness. Joseph Cook, of Boston, had one of the greatest brains and hearts this nation has ever produced. He did not hesitate to venture upon all the pathways of modern thinking, always carrying with him, for illumination, the word of God. He was a mighty break-water against the incoming tides of unbelief in a very critical period in the history of our nation. He lived and wrought upon a plane of evangelistic faith and action in the clear sunlight of inspired truth as high above Henry Ward Beecher and Lyman Abbott as the Himalayas above molehills. I may write something further on this subject next week.

The Exportation of John Barleycorn.

BY MRS. H. C. MORRISON.

IT is amazing how little conscience the liquorites have! Now that they have had to give up the fight in the United States they have determined to blight other countries with their nefarious business. It is said that Louisville men planned to build a million and a half dollar hotel in Cuba, with \$60,000 worth of whiskey for the hotel bar as a magnet to

draw patronage from all over the world. We are glad to learn that this project fell through because the Cubans wanted no less than \$300,000 in cold cash, which the Kentucky distillers considered too much to risk on an uncertainty.

We read in *The American Issue* that a train of 27 cars loaded with gin valued at \$7,500,000 passed through Ohio last week. It had been shipped from Peoria, Ill., to Cuba. It seems that it is an awful thing to send such a curse to that Island to blight and damn those people. There ought to be a protest from this side and that against such business. While we are rejoicing in the fact that we are free from this hell-born curse, yet we should not stop there; we should use every effort to keep it from being shipped to those countries that are not able to protect themselves. A Kentucky distiller who has 30,000 gallons of whiskey in his possession could not secure cars to haul his traffic, hauled it to the seaports in motor trucks. The day is drawing near when John Barleycorn's advocates are eager to get him shipped to more welcome quarters.

The marvelous change that has taken place since booze was ousted from Kentucky is almost incredible. It is said that the city jail has been practically empty in Louisville, the holiday trade larger, the business houses being crowded from morning until night, and like reports come from other towns and cities in the State. We can hardly realize that we are living in a country free from the domination of the liquorites. Let us bend our energies to help liberate the weaker nations who will be doubly cursed by this enemy of mankind. Now is the time to follow the golden rule, and not send to others that which we refuse to keep in our own borders. God has signally blessed our efforts to rid our land of this health-destroying, soul-destroying curse and now we must carry the good work across the sea and help to break the chains of King Alcohol as the seekers for filthy lucre transport their hellish liquid where restrictions have not been placed upon their awful business.

The change that has come to our dear U. S. A. since prohibition went into effect is so apparent for good that even the liquorites themselves do not dare to utter a word of defense in its behalf. There is no good in it, no reason for it to exist, and not one argument for its continuance. If that is true in one country it is equally true in all countries. But there are greedy, avaricious men in all countries, men who will go from here to other lands in order to fill their coffers with gold at the expense, and even death, of their fellowmen. America, thou hast freed thyself, now lend thy hand to thy weaker brothers across the sea until the manufacture of alcohol will be only a memory, and men everywhere shall bless the day that saw them free from this curse of Satan and hell. While we rejoice in our liberation, yet it is a sad fact that the immortal souls who have gone to their final doom cannot share this victory, but must suffer on through the cycles of eternity because of this awful curse.

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Letters from the People.

WHY I LIKE THE HERALD.

After reading a number of issues of The Pentecostal Herald, I am made to realize that it cannot be bettered, as a Methodist paper. One thing I admire is that the writers have a good conception of God's word. The time has come, when it seems that preachers are preaching newspaper items instead of the gospel. What is needful is a contending for the faith "once delivered to the saints."

How was this faith, that the early Church had? We read in Acts 2:1, 2, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting." V. 14. "And they were all filled with the Holy Ghost, and began to speak . . . as the Spirit gave them utterance." We have reached the age and time when it seems that people everywhere, church-members, and preachers combined, do not believe the Apostolic doctrines of salvation from sin and sanctification as a second work of grace by the infilling of the Holy Spirit. What if some did not believe, does that make the gospel of Christ of none effect? I answer, thank God, no. It makes no difference what people may say about the Bible, it is the word of God, and will stand forever. Jesus said, "The words that I have spoken, the same shall judge you in the last day."

What was the result of the apostles receiving the Holy Ghost? Acts 1:14. "But Peter, standing up with the eleven, lifted up his voice and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words." V. 37. "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" V. 41. "And the same day there were added unto them about three thousand souls." V. 47. "And the Lord added to the church daily such as should be saved." Surely that was a revival.

Why is it today there is no more revivals? It is because professors are failing to tarry in Jerusalem until they receive the Holy Ghost. Many

Minister Builds Church Out of Profits from "More Eggs."

Burkettsville, Ohio.—D. A. Schweitzer, a local pastor writes: "Enclosed please find check for 'More Egg' Tonic. My School sisters and myself have tried your tonic for chickens and found it extraordinarily good. I have about 90 farmers in my parish and shall try to induce them to use 'More Egg' Tonic, which undoubtedly they will. If once used, keep up, for it pays well. The profits I make will be used for the new church I am building."

Reefer's "More Egg" Tonic has made big egg profits for thousands of poultry raisers all over the U. S. It revitalizes the hens, tones them up and makes them lay all the time, no matter how cold or damp the weather. Get ready now and make big profits out of your hens this winter.

If you send \$1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned or refunded. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

lives of professors are not corresponding with God's word, and that is an eye sore to this lost world. It is impossible to live up to the gospel, without sanctification.

Preachers today are failing to declare the whole counsel of God, and are failing to obey the command, "Cry aloud and spare not," "Preach the word," "Blow ye the trumpet of Zion, and proclaim liberty to the captives." Woe be unto the man who preaches the "sin you must gospel." He is not only rushing his own soul into an endless hell, but is dragging millions of souls with him.

An eternal woe is pronounced upon such men. Jer. 23:1, 14, 16, 40: "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord; they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. They make you vain, they speak a vision of their own heart, and not out of my mouth, saith the Lord, they say still unto them that despise me, the Lord hath said, ye shall have peace; and they say unto everyone that walketh after the imagination of his own heart, No evil shall come upon you." What will the Lord do with such men? "And I will bring an everlasting reproach upon you, I, even I, will utterly forget you, and I will forsake you." May God put His fear upon such hearts. I pray that The Herald may prove successful in turning many to righteousness.

A Reader.

MY TESTIMONY.

I have been a reader of The Herald for eight years and have enjoyed it, but I never enjoyed it any more than I have for the past year. I thank God for the stand it takes against all worldliness in the Church. May it continue to raise its voice against sin. I am afraid that the devil is going to steal a lot of the Centenary money and use it to advance his cause. When I signed my pledge card to the Centenary I wrote on my card that it would be void if pool tables were put into the churches. If everyone had put that on their cards it would have been a rebuke to those things. I thank God for salvation. Thirty-five years ago He saved me, and two years after He sanctified my soul, and all these years I have had sweet peace in my soul. I walk in the light and I have no dark days in my life. He leads me in green pastures, beside still waters till my cup runneth over, until I am enabled to sing:

So precious is Jesus, my Savior to me,
I need no other friend beside.
He filleth my soul with joy overflowing
While I in His love abide.

He giveth me strength for my journey,
Till hundreds of lights appear,
And the toils of the road are nothing
Since Jesus, my Savior, is near.

So I trust my all to His keeping,
For He said He careth for me,
And His praise forever I'm singing
For saving a sinner like me.

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A TESTIMONY.

I have been a subscriber and reader of this paper for twenty-two years or more. I have been a faithful reader of it all these years. It has comforted me in sorrow, and given me great joy to read of how God was blessing the paper and its Editor. I want to witness to God's answering prayer for the sick. I was very low; three doctors said I could not live. They said by midnight or by noon the next day I would be gone. My dear husband asked the saints to pray for my recovery. The next day there was a change for the better. And now I am able to be up and around and can walk a block. My son-in-law saw one

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of the doctors yesterday and he asked about me. He said it was marvelous, he never expected me to live. I want to testify to God's keeping power through all this long summer of illness, about fourteen weeks in bed. He has been my comforter during the long wakeful nights and helped me to bear my sufferings. I praise His name and say bless the Lord O my soul, and all that is within me, bless His holy name. I ask the prayers of the Asbury Praying Band for my complete recovery. For His glory I ask it, in Christ,
Mrs. W. H. Emerson.

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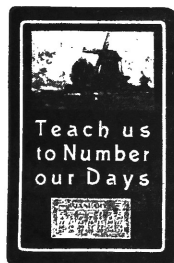
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DR. C. A. DIXON'S ENDORSEMENT.
"Is The Devil a Myth?"

Dr. C. A. Dixon, who is a familiar figure, both in this country and England—serving several years the Spurgeon Tabernacle—London, gives the following testimony to the above book:

"I have read with absorbing interest, Dr. C. F. Wimberly's book, 'Is the Devil a Myth?' and though I believed in the Devil's personality before, the facts that he has gathered and the scriptures he has expounded give a vision of the 'god of the world' more horrible than I had ever imagined. Though I might contend that some of Dr. Wimberly's expositions are a little fanciful, as for instance, where he describes the devil as an 'astute anchor,' because so many books are bad, while I would put the blame on the authors themselves; he has certainly proved by Scripture and history that there is a powerful personality, malicious and cunning, who is responsible for much of the wickedness in the world today. It is pleasing to note that Dr. Wimberly will have to re-write his chapter on 'Alcohol as the Devil's Handmaiden,' now that national prohibition is in the constitution of the country."
A. C. Dixon, Los Angeles, Cal.

HEALTH FOR THE BODY.

Edwin H. Detwiler.

"Himself took our infirmities and bare our sicknesses." (Matt. 8:17).

There is a close relationship between holiness and health. As sin has been the cause of our forgetting both, therefore God's plan of redemption not only provides for the renewing of man's moral and spiritual nature to a right relationship with his Creator, through regeneration and sanctification, but He also made a provision for his body, which also suffered as the result of sin. Our bodies are to be the "temples of the Holy Spirit," and as such it is reasonable to suppose that there is healing and restoration from sickness and disease, by the direct power of God.

The Bible is full of clear teaching upon this subject, and examples of many who have proven God's healing power in their bodies. For forty years the Israelites knew no other physician than Jehovah-Rophi, "I am the Lord that healeth thee." (Exodus 15:26). When bitten by fiery serpents, as the result of their murmurings, Moses erected a serpent of brass and set it on a pole (Numb. 21:8, 9), "and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Not only were their sins pardoned, but their bodies were healed, as the result of their faith. Here is the New Testament counterpart: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15). Who would presume to say that a look at a serpent of brass under the old covenant would do more than a look of faith at the Son of God, under the greater power and light of the New Covenant of grace?

The strongest argument in support of Divine healing, is the fact that it was a part of Christ's work of redemption, just as much as the pardon of sin. Isaiah 53:5 says: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and, with his stripes we are healed." All efforts to explain away this text, by a purely spiritual application, as many have tried to do, are futile when we read in Matthew, 8th chapter: "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirit with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." (Matt. 8:16, 17).

All Christians and Bible students agree that Jesus Christ made a full atonement of our sins on the Cross, so that we might be pardoned and cleansed from sin, but it is also true that He there "took our infirmities and bare our sicknesses." What right has anyone to say the first is true, and the second is not true? If, as some teach, He no longer heals sick and diseased bodies by His direct power alone, as He did when upon earth, why may we not question whether He still pardons and cleanses from sin?

The very teaching of a full salvation in Christ Jesus implies healing of the body; for to be saved, in its true and full sense, means to be made

sound. The meaning of holiness, in its original, implies healthiness. There can be no soundness, no healthiness, as long as we are oppressed with sickness and disease in our bodies. Thanks be unto God, there is perfect and instant deliverance just now, for every sick and disordered body, through repentance and faith in Jesus Christ; for "himself took our infirmities and bare our sicknesses."

There is no Scriptural foundation for the teaching that God sends sickness and disease upon His children to teach them lessons of patience, make them holy, or to chasten them. The Lord's method in all instances was instant and complete deliverance from physical oppression. He never put anyone away with the words, "Now, brother, the Lord loves you and wishes to teach you some lesson of patience. Just bear it patiently. In His own good time you will get well." His time is always in the present moment; and He wants us to trust Him just now. Waiting always gives an excuse for unbelief. Holiness does not spring from an unclean source like disease and sickness; and has no sanctifying virtue. It is still the blood of Jesus that sanctifies. Neither is it possible to conceive of a loving Father wishing to train, to educate his children (the real meaning of the word chasten) by sending them a filthy disease. While sickness and disease are permitted to attack us, because of sin, it does not come from God, from whom can come only "good and perfect gifts." (James 1:17).

The Apostle James gives clear directions that are to be followed by every Christian when sick: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick" (not the olive oil) "and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults" (sins—the cause of our sickness) "one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:14-16).

No one would think of taking a dose of medicine to receive pardon of sins, or to be sanctified; and in the face of the above clear Scripture there is no possible misunderstanding as to the means to be employed in Divine healing. It is to be by the direct power of God.

"Plenteous grace with Thee is found,
 Grace to cover all my sin;
 Let the healing streams abound,
 Make and keep me pure within.
 Thou of life the fountain art;
 Freely let me take of Thee;
 Spring Thou up within my heart,
 Rise to all eternity."
 (Charles Wesley.)

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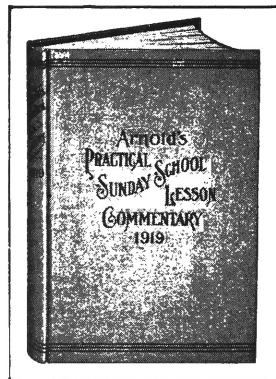
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BY JOHN PAUL.

THE MORE EXCELLENT LEADERSHIP.

Date: For February 1, 1920.

Subject: Peter and John in Samaria.

Lesson: Acts 8:4-39.

Golden Text: "Ye shall be witnesses unto me both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

The newly elected deacons, who took occasion to become lay preachers, were not so conservative as their seniors in the ministry. Stephen was outspoken enough to become the first martyr; and, just after his death, when Saul and company were entering into houses and haling men and women to prison (Acts 8:3), Philip, Stephen's companion, and no doubt a marked man, dashed away and started a revival among the despised non-Jewish people of Samaria. Only great love could have mounted above the prejudices of Jew against Samaritan, and it takes great love to hold a great revival. Philip had the love and the revival. Other revivals resulted from the breaking up of the church's home nest at Jerusalem by Saul and company, ch. 11:19, but only one other gave direct attention to the Gentiles; that was the founding of the Church at Antioch, which was a movement of unnamed parties, parallel to the Samaria movement under Philip. It was followed up by Barnabas, somewhat as Philip's meeting was followed by Peter and John. This would indicate that the apostles at Jerusalem had a kind of follow-up policy, which is a good one; follow a repentance revival with a consecration revival; follow a Billy Sunday meeting with a holiness convention.

We cannot pass upon the wisdom of the many who retreated before the persecution fire in Jerusalem. It would seem from the results, that God's Spirit led many of them to accept the providential order and leave. After-events would impress us that they did not scatter because of lack of courage, or backsliding, or loss of morale. The apostles saw fit not to run, and they did not run. Saul was rather early in beginning his religious service to the Gentile world, but in connection with this Jerusalem persecution we find him indirectly responsible for the revivals at Samaria and Antioch. I fear, however, that these were two revivals which did not put any stars in his crown.

The Holiness Convention.

The visit of Peter and John to Samaria, following the revival, was much after the character of a holiness convention. The result of their labors may not have placed the new church beyond the possibility of decline, but we may assume that without this deeper work, much that was gained and conserved would have been lost in a short while. Simon, the Sorcerer, would have been mistaken for a bona fide leader, and no doubt other superficial conditions would have been undiscovered and left to work confusion among those unsophisticated converts. A safe and sane emphasis upon the baptism with the Holy Spirit, urging men to seek, fostering a burden for the sanctification of the Church; these are the surest measures against apostasy, heresy, wild fire and decline. Moreover, by these means an atmosphere is created which shakes church members loose from carnal security and helps sincere people to discover the weak spots in their religious lives and experiences.

The Human Instrument.

No revival attended with regenerating grace breaks out in a heathen community without some person being there to represent the experience. The children of God are the seed of the kingdom. It is usually true also, that for Christians to catch the larger vision, and get the deeper experience they must touch or be touched by some one who has this vision and experience. This is plainly illustrated in the visit of Peter and John to Samaria. There is nothing more in their laying on of hands than to symbolically affirm the truth I have just stated, the need of contact with the life of some one who has the blessing that the Spirit may have a chance to work in His chosen way. We may be sure that Peter and John preached, taught and exhorted at Samaria, but inspiration mentions only the most important thing that they did: "Prayed for them that they might receive the Holy Ghost." This was evidence that they were burdened for the sanctification of the Church. Preaching it may not always be a sure evidence. To be burdened and to pray for people is a holiness ministry always possible for all of us.

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FACTS THAT ARE FACING US.

In these days of vice and sinfulness every true soldier should stand firm. For a number of years I have been a subscriber to The Pentecostal Herald, and have searched its pages with interest and have derived great benefit. It stands for a full salvation and a Christ that can save to the uttermost. Glad to find that our Editor, Dr. H. C. Morrison, is not afraid to face a sinful world and fight sin in every form

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and contend for the faith once delivered to the saints. If we had more true soldiers that would stand with drawn swords ready to face the enemy on every side we would be shouting victory instead of our flag trailing in the dust. Lord, give us more true men and women, that will stand as a stone wall and put to shame all who are contending for such ungodly things as pool tables and dance halls in our churches; things that are destroying the morals of our American youths. Let us put on the whole armor that we may be able to stand against the wiles of the wicked one. May our messengers fail not to declare the whole counsel of God to a never-dying people. Lord, hasten the day when every Christian will come as a mighty host against sin.

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But, some may ask, how do we know this remedy to be never-failing? Have we any records showing that the remedy has been fully and faithfully tried?

We are sorry to have to say that we do not know of a single case in the world's history; but there are numerous instances on record where the patient has come near enough to complying with directions to justify faith in the prescription if we had no better reason for that faith.

The paramount reason for our faith in this remedy is beyond the power of the English language to give.

This Great Physician positively promises His patients to cure their

land when they fully comply with the directions He lays down. But again, the question may be asked, who are His patients? He makes that point very plain.

What is meant by healing their land? Read the verse preceding our text and you will not need to ask. Dare anyone say that any nation "on whom His name is called" would not be healed of all its national ills if it fully complied with the conditions laid down by the Great Physician?

I make bold to say that, had anyone of the nations embroiled in this late world war been living according to the directions in our text, that nation would not have been hurt by the war. Is that too strong language? Let anyone refute it who can.

if the nation will only follow certain directions.

Oh, that some of our great nations on whom His name is called would only take Jehovah at His word and see if He will carry out His part of the program! D. M. Pickett.

TIME AND ETERNITY.

Into eternity has passed the year, With its pleasures and sorrows, smiles and tears, And many friends lie under the sod Whose spirits have past to the throne of God.

But there's many a body that lies in the tomb, Whose soul has passed to eternal doom.

Of what value to them is earth's silver and gold When they find their souls to the devil 'sold?

Eternity is yawning before us all, We'll list to Satan or hear Jesus call, And we'll sink in the billows of eternal despair,

Or go with Jesus, His glories to share.

Old Father Time still wings his flight, 'Twill end in darkness or heavenly light.

But so live today, that when you must die,

Your soul will meet Jesus in the sky. Dr. A. Hamilton.

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Our Boys and Girls.

Dear Boys and Girls:

We had a skip of two weeks I have received many letters from my boys and girls that I am going to answer them all in one big letter, calling each by name so you will know I have received them. The next time you write we will publish the letter as we shall have more space.

Enid Latham, you are from Alabama and I fear you will get cold here in Kentucky, as we are having very cold weather now.

Estilla Dupe, I am glad you enjoy The Herald and hope you will write again. Try to write with a pen and ink next time.

Elma Dorrance, you are from the Sunflower State, Kansas. Take good care of that dog and kittens.

Anna Moss, we are glad to welcome a girl from West Virginia. We hope you will come again, and write with pen and ink next time.

Agnes Moss, are you and Anna sisters? I am glad you are thinking of coming to Asbury College some time. It is a good place for boys and girls to come.

Estelle Clodfelter, have I gotten your name right? I am glad you enjoy reading our Page, and hope you will write us often.

Ruth Dean, we are glad to hear from you and hope you are in college in long enough to get acquainted with my nice boys and girls.

Annie Dean, I suppose you and Ruth are sisters. I hope you will like us so well you will come again.

Urah Jernigan, if you wrote your letter you write well and spell clearly. I am always glad when I receive a letter well written and correctly spelled.

Goldie McKee, you certainly received some nice books for Christmas. Read them and tell us about them the next time you write to us.

Ruth Seale, I suppose you are lonesome since your school has closed. Get some good books and read them and try to keep up your studies.

Mabel Settle, glad to have you and your sister join us for a chat. I am sorry not to print your first letter but we are very crowded and I thought I would answer this way this time.

Mary Murpree, so you are from Floresville, Texas. What a long trip you had to good old Kentucky. I hope you will not freeze out while here.

Sarah Tomlinson, what a nice hand you write! And you are from North Carolina, a long way for a little girl to come, but glad you made the trip safe.

Mary Catherine McMullin, glad to have you visit our corner. Come again.

Charlotte Valade, I wish I could publish your nice letter, but we are so crowded I will have to wait until you write again. You write well and compose remarkably well for one of your age. Come again, and stay longer next time.

Ruby Leatherwood, I suppose you had some one write for you as you are only in the third grade and the writing is very good indeed.

Raye Hoffman, I know you enjoy those little sisters. Take good care of them and all of you come to Asbury College some day.

Maggie Stafford, it is nice to live near the church so you can attend all the services and Sunday school.

Lula Midkiff, you are from North Carolina, and I almost wish I was there with you for it is very cold here now.

Holland Lacy, we are glad to hear from you and hope you will not forget to visit our corner again.

Gilliam Lacy, glad you enjoy The Herald. See if you cannot get us some more cousins in your town.

Helen Manning, I hope you will not have a cold winter like you did two years ago.

Eggs \$15 a Dozen

Yes, \$1.25 for one egg! And even at that price you can buy only on two days a week. No more than three eggs sold to one family at a time. That's how scarce eggs are in the bruised countries of Europe.

Last winter eggs sold in America for \$1.00 a dozen. We are just now informed by telegraph that, owing to the strike in New York, eggs are now selling at \$1.25 a dozen. Europe must get eggs. America must supply them. It is entirely possible that with Europe's enormous demand, eggs may be selling in America for as much as \$4.00 or \$5.00 a dozen!

Now is the time to get every egg possible from your hens.

The way to do it is to give the hens "More Eggs," a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. It will make hens lay heavily, no matter how cold and wet the weather. Already over 400,000 poultry raisers are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send \$1.00 to E. J. Reeder, the poultry expert, 251 Reeder Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

Gertrude Capel, I am glad you expect to be a missionary. When you get older come to Asbury College. We have a fine Volunteer Band here.

Marjory Doran, glad you attend Sunday school and church. It is nice that you have a lamousine and Ford. You ought not to walk anywhere.

Clarice Jones, glad to get your letter, and to know you attend Sunday school.

Wallis Griffith, you must have a lively time with your two sisters and two brothers. Do you ever have any scraps?

Kenneth North, it was nice you could visit Frankfort and see so many interesting things. It is quite an education to travel.

Winnie McGee, you wrote a very nice letter but you must write again as I did not have room for it this week.

Bessie Littles, glad to receive your nice letter. I hope you will find many friends to help you in the battle of life since your mother has gone.

Emma Gaines, glad to have you visit us. Glad to hear of the great meeting you had in your church.

Edna Johnson, glad to know Santa Claus remembered you so generously Christmas.

Corra Terry, you write a beautiful hand and word. You're nicely. Write again.

Cook West, you must study diligently and try to get so you can support yourself. It is nice to have married sisters so you can make your home with them.

Clara Bell Smiley, I know your grandmother was glad to have you with her.

Gilbert Bohannon, I believe you are the first of the cousins who went to France. Write us some of your experiences.

Gertrude Hinchey, glad to hear from you. Write again.

Pearl Beasley, I am sorry to know you are crippled. I do hope the Lord will heal you.

Juanita Quinn, glad you are taking an interest in music. Practice hard and make a good performer.

Mabel Pone, you wrote a nice letter. Use pen and ink next time.

Sylvia Mae Skaggs, did I meet you when I was at Hodgson's in a meeting? Let us hear from you again.

Josie Ruth Hester, glad to get your interesting letter. Come again.

Lillian Swann, I regret that your first letter could not all be printed as it was so nicely written. Sometime soon write again.

Opal Christien Dozier, write me again soon and tell us about your country.

Clarence Dozier, you are a good boy to attend Sunday school and prayer meeting. I am hoping you will be a good man when you grow up.

Edna Wilson, you wrote a nice letter. Come back sometime.

Myrtle Devine, you certainly write a good hand and a good letter. Write me again when I can put all your letter in.

AUNT BETTIE.

Dear Aunt Bettie: Mother takes The Herald and I enjoy reading the Boys and Girls' Page so much. I attend the Virginia State Normal Training School, and I am in the 7th grade. We have a supervisor and eight teachers in our grade. We are doing very interesting work. We all are members of the Red Cross, and do quite a lot of sewing. Last week I knitted a baby cap for a little Belgian, and this week I am making and dressing a black sateen doll baby, which we will sell for the Red Cross. I just love to cook at school. We get to eat all we cook. I was born in Virginia, but have spent three years of my life in California. My last winter there we spent in Riverside, sixty miles south of Los Angeles. It was lovely. I was a subscriber to Uncle John's dear little paper while in California. I am a member of the A. E. Church, South, and go to preaching and Sunday school every Sunday. Aunt Bettie, I certainly would like to see your little granddaughter. The first thing when I read it, I ran and told mother you was a grandmother—wonder how many of the cousins would rather save their money than spend it at the movies? I would for one. I haven't any sisters or brothers, but plenty of playmates, so I don't get lonesome. As my letter is getting long and I don't want to tax Aunt Bettie's patience too much, I will close. Your niece, Claire W. Stone.

A very interesting letter. Aunt Bettie.

Dear Aunt Bettie: Here comes a little Oklahoma girl to join your happy band? I have blue eyes, light hair and light complexion, and my age is 9. I am in the 3rd grade. We take The Herald and enjoy reading the Boys and Girls' Page. Ruby Matthews.

Hello, Aunt Bettie: Will you make room in your circle to let a Georgia girl in a little while once more, for I won't stay so awful long? Aunt Bettie, you ask the cousins to describe their town. The name of this town is Fitzgerald, Ga. It is laid off in a square. The streets run North and South and East and West. Some of them are named after trees, others after great men, and I don't know what others are named after. The streets are wide and have pretty homes and trees on them. The two biggest streets are Main and Central Avenue. The stores that are most of the stores are on Central Avenue and Pine St. It has a church for every denomination. I go to the M. E. Church. I think this is enough about Fitzgerald. I saw that the cousins ask questions

about different things in the Bible, and I want to ask one. What is the shortest verse in the Bible?

Your loving niece,
Myra Gossett.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading the Boys and Girls' Page very much. I have light hair, blue eyes and fair complexion. To the one who guesses my age will send my photo. Emma Hays.

Dear Aunt Bettie: Will you let a little Florida girl join your happy band? I am in the 1st grade at school. I will let the cousins guess my age; it is between 6 and 12. Love to Aunt Bettie and the cousins.
Margaret Page.

Dear Aunt Bettie: How are you today? It is raining here and things are dull. I go to school at Oak Ridge. There are twelve pupils in our school. Miss Inez Dennis is our teacher. I like to go to church and Sunday school. I belong to the Methodist Church. I want to be a Christian and live with Jesus. I have two sisters and two brothers and have one little sister at Caseyville. I went to the camp meeting at Caseyville this summer and met Mr. and Mrs. Morrison. I surely did enjoy the Children's Meeting. I am ten years old. Lovingly yours,
Fannie Bell Burkin.

Dear Aunt Bettie: Will you let a little Florida boy join your happy band? I have twelve brothers and one sister. My age is 12. My age is between 10 and 15. The one who guesses it I will send them a card. Love to all,
Paul Page.

Dear Aunt Bettie: My parents take your paper and I enjoy reading the Boys and Girls' Page very much. My father is pastor of the Vineyard at its Methodist Church of Hutchinson. I attend the Junior League, Sunday school and church. I like Junior League best because the children lead, and they give the message of God to us so we can understand it easily. Twenty-one children attend our meetings. We are going to have a box of books on Thursday at 4 o'clock, at which all of us will bring some gift to send to the Orphans Home. I am between 10 and 13. Can you guess it? I think Ira A. Sisson wrote a very interesting letter, and I believe she is one of the people like you folks that put some good into the world. Guess her to be 48 or 50. Am I correct?
With love,
Althea L. Richardson.

Dear Aunt Bettie: I am a constant reader of The Herald. I love the paper. It is such a joy to me. I hardly ever get to go to church, but it is Thursday and a sermon to read The Herald. I want to encourage the little cousins to be true to Jesus. How nice it is to give Him our best time. Dear little cousins, I am going to ask you to pray that God will bless my little girl. A little over a year ago my little girl was killed on her way from school by a car. She was nearly seven years old. I have been so lonely since. She was all I had. Although I know Jesus is taking good care of her, she could pray so nice. She would pray for her friends and for her papa, and her papa to be saved. Seems like since she is gone to heaven that I care nothing for this world. Aunt Bettie, do you think one grieves the Holy Spirit by crying over their little one being taken? Seems like their help. I have no Christian friends here that I can go and pray together with. I do enjoy praying. I know I do enjoy reading Dr. Morrison's talks in the paper. Well I must close. Love to all.
Mrs. Bowman.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band of boys and girls? I am 11 years old and weigh 119 pounds, have light curly hair and light complexion. Will let the cousins guess my age. I will send the one a card that guesses it. It is between 12 and 17. I guess I had better close as this is my first letter. Will try and write something of the same kind in my next time. Love to Aunt Bettie and the cousins.
Iris E. Collier.

Dear Aunt Bettie: May I peep in at the window and have a little chat with you and the cousins? I have come all the way from Georgia through the rain and mud, and my feet are too badly soiled to enter your nice sitting room. How many of you cousins like to go to school? I do for one. I am in the 7th grade. My teacher's name is Miss Louise Brisks, and I think she is a fine teacher. Erma Cowan, I guess your age to be 15. Am I right? If so send me your picture. We had a box supper at our school last Friday night, and we sure had a nice time. We raised \$108.00. For a pet I have a little brother two years old. His name is Jack. We think he sure is cute. Your niece,
Louise Baird.

Dear Aunt Bettie: Here comes a little Florida boy to join your happy band. As this is my first letter to The Herald I will describe myself. I have brown eyes, black hair and fair complexion. I am in the 3rd grade at school. I love to study in my book and on Sunday school. My age is between 8 and 12. For pets I have two white rabbits and six kittens. We live on a large farm and I like farm life fine. We have four horses and two mules on the farm. One of the horses is a little black pony. I like to ride him down into the meadows after the cows. I have three sisters and one brother going to school. We drive the pony to school. I hope to see this in print but fear Mr. W. B. Copyright Lovingly, Miss Carey Page.

NO JOKE TO BE DEAF

Every Deaf Person Knows That I make myself hear after being deaf for 25 years, with these Artificial Ear Drums I wear them day and night. They are perfectly comfortable. No one sees them. Write me and I will tell you a true story, how I got deaf and how I make Dr. W. B. Wray, Artificial Ear Drum Co. (Inc.) 101 Adelaide St., Detroit, Mich.



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WANTED—To sell, or exchange a furnished summer cottage on Lake Kenosia, Danbury, Conn. Worth \$1,000, two rooms with porch and garage, lot 150x180. Would like to exchange with someone in or near Miami, Fla. Mrs. Kate M. Dobbs, 46 Washington St., Danbury, Conn.

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And Feather Beds. Order by parcel post right from this ad. **GET GOOD PILLOWS**—fine new Grey Goose Feathers, big size, 5 lbs., \$4.50 pair. Grey Goose Beds, 25 lbs., \$21.72; 30 lbs., \$24.00. Cheaper kinds. Pillows, 5 lbs., \$1.80 pair. Beds, 25 lbs., \$10.20; 35 lbs., \$12.45. We have \$500.00 deposited with Security Savings Bank, Charlotte, N. C. to guarantee satisfaction or money back—you take no risk. **ORDER TODAY** or write for circulars. **HYGIENIC BED CO., Dept. 3, Charlotte, N. C.**

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Dear Aunt Bettie: Here comes a little Florida boy to join your happy band. Ruby Jessie May, I guess your age to be 5. As this is my first letter I will introduce myself. I have brown eyes, white hair and fair complexion. I will let the cousins guess my age; between 4 and 10. Love to Aunt Bettie and the cousins.
Alfred Ellis Page, Jr.

Dear Aunt Bettie: As I am a new member I will describe myself. I have blue eyes and dark hair. I have four sisters and one brother. I go to Sunday school and Junior League. My oldest sister's name is Lois. She is eleven years old. I am ten years old and am in the 6th grade. I hope to see my letter in the paper.
Orda Hammer.

Dear Aunt Bettie: This is my first letter to The Herald. Aunt Bettie, how are you and all the cousins? I am blue and dandy. I hope I am all O. K. I am going to school every day, and am in the first grade at school. My teacher is Prof. Huffines. I like him fine. My chums are Clio Woodard and Ruth Duke and lots of others. I have two sisters and three brothers, and one of my sisters is married. My birthday was Dec. 25. I am mama's Christmas doll. I have black eyes and light brown hair.
Beulah Duke.

Dear Aunt Bettie: This is my first letter to The Herald. How are you and all the cousins getting along? I am all O. K. I am in the 4th grade at school. My deskmate is Brunett Maggart. We sure have some fine times together. I have three sisters and two brothers. I have one sister dead. I live near the church and the school house. Love to Aunt Bettie and all the cousins.
Carrie Nell Duke.

Dear Aunt Bettie: Here comes a country girl from the dear old State of Mississippi, asking admission in your happy band. How are you and all the cousins this rainy Sabbath evening? We take The Pentecostal Herald and think it is a fine paper. I have two brothers and two sisters. Brown's Wells, a famous health resort. It is an awful wicked place. I live on a farm and like farm life fine. I like to go to school. We live about a mile from school. I am in the 8th grade. My teacher's name is Miss Frankie Mae Barker. I like her fine. I have two brothers and two sisters. I have a sweet little baby sister two years old. Her name is Susie. How many of you cousins know where the words ink and pen are found in the Bible? What is the best chapter in the Bible? What is the greatest verse in the Bible and what is your favorite Psalm? I knew Aunt Bettie at the camp meeting at Caseyville, Miss. Your loving niece and cousin,
Maggie Edwards.

100 Eggs a Day in Winter

Miss Vera Bowman, of Rochelle, Va., writes:

"I received my 'More Eggs' Tonic about the 8th of January and am so well pleased with it I am mailing you \$1.00 for another box. I have about 150 hens and get anywhere from 80 to 100 eggs daily, one day over 100."

Any poultry raiser can easily double his profits by doubling the egg production of his hens. "More Eggs" is a scientific tonic that revitalizes the flock and makes the hens lay all the time. "More Eggs" will double the production of eggs. Poultry raisers everywhere are making big profits by giving their hens "More Eggs." The results of a few cents' worth will amaze you.

If you send \$1.00 to E. J. Reefer, the poultry expert, 3251 Reefer Bldg., Kansas City, Missouri, today he will send you two large size \$1.00 packages of "More Eggs"—one package being absolutely free on the special limited offer he is making now. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned on request. So there is no risk. Send a dollar today on this free package offer. Profit by the experience of a man who has made a fortune out of poultry.

Evangelistic Appointments

COAST TO COAST CONVENTION DATES.
C. W. Ruth, Wm. H. Huff, Bud Robinson, Kenneth Wells and Wife.
San Francisco, Cal., Jan. 28-Feb. 1.
Los Angeles, Cal., Feb. 3-8.

REV. GEO. BENNARD'S SLATE.
Cedarville, N. J., Jan. 22-Feb. 8.
Stuart, Neb., Feb. 12-23.
Washer, Neb., March 4-21.
Westport, S. D., March 24-April 11.
Stella, Neb., April 14-May 2.
Permanent Address, Bellaire, Mich.

FRED DE WEERD'S SLATE.
Fairmount, Ind., (Black Creek Church), Jan. 25-Feb. 8.
Larwill, Ind., Feb. 15-29.
Home address, Fairmount, Ind.

W. R. CAIN'S SLATE.
Troy, Idaho, Jan. 22-Feb. 8.
Connell Wash., Feb. 12-29.

WM. O. NEASE'S SLATE.
Hamlin, Tex., Jan. 25-Feb. 8.
Chanute, Kan. Feb. 15-March 9.
Home address, Olivet, Ill., No. 45.

A. H. JOHNSTON'S SLATE.
Grant's Pass, Ore., Jan. 27-Feb. 8.
Home address, 800 Princeton St. Akron, Ohio.

J. B. KENDALL'S SLATE.
Emporia Kan., (First Church), Jan. 15-Feb. 8.

C. G. CURRY'S SLATE.
Solomon, Kansas, Jan., 1920.
Salina, Kan., Feb. 1-28, 1920.

J. B. MCBRIDE'S SLATE.
Boston, Mass., Jan. 30-Feb. 15.
Home Address, 1251 Sierra Bonita Ave., Pasadena, Cal.

T. M. ANDERSON'S SLATE.
Columbus, Ohio, Glenwood M. E. Church, Feb. 1-22.

CHAS. C. CONLEY'S SLATE.
Wooster, O., Jan. 22-Feb. 8.
Home address, Columbus, Ohio.

JAMES V. REID'S SLATE.
Austin, Tex., (First Methodist) Feb. 1-22
San Antonio, Tex., Feb. 29-March 21.
Travis Park Methodist Church.
Ft. Valley, Ga., March 28-April 18.
Princeton, W. Va., April 25-May 13.
Rocky Mount, N. C., May 23-June 13.

REV. A. J. MOORE AND O. W. STAPLETON'S SLATE.
Austin, Tex., First Methodist, Feb. 1-22.
San Antonio, Tex., Feb. 29-March 21.
Travis Park Methodist Church.
Ft. Valley, Ga., March 28-April 18.
Princeton, W. Va., April 25-May 13.
Rocky Mount, N. C., May 23-June 13.

O. H. CALLIS' SLATE.
First M. E. Church, Sheridan Wyo., Jan. 21-Feb. 22.
Parker, S. D. Feb. 29-March 27.
Permanent Address, Wilmore, Ky. Box 333

SLATE OF JACK LINN AND WIFE.
Sheridan, Ind., Jan. 21-Feb. 8.
St. John Kan., Feb. 11-29.

JOHN E. HEWSON'S SLATE.
New Cumberland, W. Va., Jan. 25-Feb. 29.
Owensville, Ind., March 7-28.
Home address 127 N. Chester Ave., Indianapolis, Ind.

FRESHE AND WATKINS' SLATE.
Pensdale, Pa., Feb. 1-22.
Williamsport, Pa., Feb. 29-March 7, 612 Mulberry St.
Decatur, Ill., March 14-April 4, 222 N. First St.
Grafton W. Va., April 7-25, care Rev. E. Stillion.

W. A. VANDERSALL'S SLATE.
North Lawrence, Ohio, Dec. 21-February.

H. W. SWEETEN'S SLATE.
Miami, Fla., Jan. 15-Feb. 1.

MARY H. M. ELLIS' SLATE.
Wilkes-Barre, Pa., Jan. 25-Feb. 15.

REV. M. E. BAKER'S SLATE.
Letter's Ford, Ind., Jan. 19-Feb. 1.
Bedford, Ind., Feb. 3-15.
Alert Ind., Feb. 17-22.
Veversburg, Ind., March 2-14.
Charlestown, Ind., March 16-26.

GUY WILSON'S SLATE.
Napoleon, N. D., Jan. 20-Feb. 1.
Carrington, N. D., Feb. 2-15.
Linton, N. D., Feb. 16-29.

W. A. VANDERSALL'S SLATE.
North Lawrence, Ohio, Dec. 21-January.
Right Tenn., February.

LELA MONTGOMERY'S SLATE.
Enfield, Ill., Jan. 25-Feb. 8.
Bone Gap, Ill., Feb. 15-March 7.
Christopher Ill., March 10-28.
Frankfort Heights, Ill., April 1-18.

G. A. LAMPHEAR'S SLATE.
Osage City, Kansas, January.
Springfield, Neb., February.

BLANCHE SHEPARD'S SLATE.
Caro, Mich., Jan. 11-Feb. 1.
Colling, Mich. Feb. 5-29.
New Lothrop Mich. March 4-21.
Edmonton Alberta, March 26-April 4.
Jackson, Mich., April 11-May 2.

W. C. MOORMAN'S SLATE.
Coffeen, Ill., Jan. 18-Feb. 6.

MACKAY SISTERS' SLATE.
Akron, O., Jan. 29-Feb. 17.
Trinway, O., Feb. 20-March 14.
Akron, O., March 19-April 7.
Permanent Address, New Cumberland, W. Va.

KENNETH AND EUNICE WELLS' SLATE.
San Francisco, Cal., Jan. 28-Feb. 1.
Los Angeles, Cal., Feb. 3-8.
San Diego, Cal., Feb. 10-15.
Permanent Address, 2015 Mabel St., Indianapolis, Ind.

SLATE OF C. C. CRAMMOND AND WIFE.
Eagle, Mich., Jan. 20-Feb. 1.
DeWitt, Mich., Feb. 3-15.
Orange, Mich., Feb. 17-March 2.
Wheeler, Mich., March 23-April 4.
Alto, Mich., April 6-12.
Sheridan, Mich., April 20-May 2.
Lansing, Mich., May 6-23.
Mission, Lansing, Mich., May 25-30.
Berlin Center, Mich., June 2-13.
Sheridan, Mich., June 15-27.

J. L. GLASCOCK'S SLATE.
Quincy, Mich., Jan. 18-Feb. 1.
Carson City, Mich., Feb. 8-22.

H. E. COPELAND'S SLATE.
Hutsonville, Ill., Jan. 5-Feb. 15.
Ogden, Ia., Feb. 22-March 14.
Fairfield, Ia., March 21-April 11.
Home address, 1444 Sixth Ave., Des Moines, Ia.

JOSEPH OWEN'S SLATE.
Clifford, Mich., Jan. 20-Feb. 4.
Detroit, Mich., (Asbury M. E. C.), Feb. 8-22.
Lansing, Mich., (Mt. Hope, M. E. C.), Feb. 25-March 14.
Lansing, Mich., (Michigan Ave, M. E. C.), March 17-April 4.

E. T. ADAMS' SLATE.
New Smyrna, Fla., until Feb. 8.
Maysville, Ky., Feb. 15-March 1.

E. M. CORNELIUS' SLATE.
Michigantown, Ind., Jan. 25-Feb. 15.
Three Oaks, Mich., Feb. 22-March 7.

F. W. COX'S SLATE.
Grafton, W. Va., care Rev. E. H. Stillion, Jan. 23-Feb. 8.

O. W. STAPLETON'S SLATE.
Austin, Texas, Feb. 1-22.
Travis Park Methodist Church, San Antonio, Tex., Feb. 29-March 21.
First Methodist Church, Fort Worth, Tex., March 22-April 11.
Ft. Valley, Ga., April 18-May 9.
Princeton, Va., May 16-June 6.
Lawrenceburg, N. C., June 13-July 4.

JOHN F. OWEN'S SLATE.
Plainfield, O., Jan. 14-Feb. 1.
Feb. 1-11.
Cochostown O., (R. F. D., No. 2 care R. M. Bates), Feb. 12-26.
307 D. Street, N. W., Washington, D. C., care Rev. H. B. Hosley March 7-21.
Home address, Boaz, Ala.

A. F. AND LEONORA T. BALSMEIER'S SLATE.
Kingsley, Ia., Jan. 29-Feb. 15.
Middletown, O., Feb. 22-March 14.

CHAS. C. CONLEY'S SLATE.
Rt. 5, in care Rev. Goodwip, Wooster, Ohio, Jan. 22-Feb. 8.
Jacksonville, Ohio, Feb. 12-29.

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McArthur, Ohio, March 28-April 11.

L. J. MILLER'S SLATE.
Tishon, N. D., (First M. E. Church, Feb. 1-22.
Valley City, N. D., (Epworth M. E. Church), Feb. 25-March 14.
Jameson, N. D., (First M. E. Church), March 17-April 11.
Gainesville, Fla., April 15-May 2.

P. F. ELLIOTT'S SLATE.
Eldorado, Kan., Jan. 30-Feb. 15.
Flint, Mich., Feb. 16-29.
Grand Rapids, Mich., March 5-21.
Owosso, Mich., March 23-28.
Wolverine, Mich., April 9-18.
Detroit, Mich., May 7-23.
Cincinnati, O., camp, June 4-13.
Cover de'Alene, Idaho, camp, June 18-28.
Shackelfords, W. Va., camp, July 30-August 8.
Owosso, Mich., camp, Aug. 20-29.
Kingswood, Ky., camp, Sept. 3-12.
Ola, Mich., Oct. 22-Nov. 7.
Ashley, Mich., Nov. 12-28.

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6 That which is born of the is flesh; and that which is born of the Spirit is spirit.

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