

PENTECOSTAL HERALD

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ALL HAIL NINETEEN TWENTY-ONE!

By The Editor.

WE send cheerful greeting and good wishes to all the readers of THE PENTECOSTAL HERALD. We pray that the blessing of God may rest upon you, the spirit of Christ may be within you, and the Holy Spirit may guide you through this year of Nineteen Twenty-One.

How impossible for anyone to forecast with accuracy what a year may bring forth; what the future of these swiftly moving and rapidly changing times may bring to us. Present history is full of surprises. The very thing that men have not supposed possible have come to pass, and the thoughtful are becoming careful in their prognostications. One thing we know, God reigns on high and "All things work together for good to those who love him." This scripture can only be understood in the light of the fact that the brief period we spend here is but a preparation for immortal life yonder, where splendid and abiding realities take the place of things here so deceptive and changeful.

The ripened fields are white to the harvest for those who are ready to give cheerful and courageous service to the Master. The door of opportunity is wide open; there is fertile soil for seeds of truth and deeds of love. Multitudes of people are willing to be guided off the stormy sea of doubt and unrest into the harbor of full assurance and peace, to be anchored in the love of the great Father who so loved the world that He gave His only begotten Son. We doubt if there has been a time in a quarter of a century when the people were more ready to hear from the pulpit in the holy sanctuary, or from the individual in the quiet place, the good news of the gospel that offers the forgiveness of sins and the assurance of everlasting life.

We are hearing of remarkable revivals from many fields of service. The pure gospel is being received with faith and is bringing the joy and gladness of salvation. There is much to encourage those who are faithful to the Word of God, who love the souls of their fellow-beings, and long to see them brought to our Lord Jesus. Many of God's children are hungering and thirsting after righteousness. The gospel of full salvation is being heard with larger faith and a more ready mind than in former years. The Lord Jesus Christ is being lifted up as mighty to save to the uttermost, and multitudes have come to believe there is no legion of devils He cannot cast out, no chain of habit He cannot break, no stain of sin He cannot wash away, no trusting soul He cannot keep in perfect peace. We thank God that men are beginning to discover the

mightiness of our Christ, the multitudes are longing to hear the gospel of a full redemption preached.

We do not forget that the seeds of unbelief have been and are being sown broadcast, that the faith is threatened by an insidious, flattering and persistent foe, that the spirit of worldliness would engulf and blight the Church, that there is genuine cause for alarm and for zealous watchfulness, protest and opposition to any and all things that would tear up the foundations of God's truth, substitute human inventions and mere pastimes and amusements for the saving gospel of the Lord Jesus. There is urgent reason why the true servants of God should be girded with truth, watchfulness, and sword in hand, to contend zealously for the faith once delivered unto the saints. There is no new gospel that can save the human soul, forgive sins, and lift into purity of heart and heavenly-mindedness. The gospel of the Lord Jesus is the only sin remedy in the universe. Let us preach it and prove its efficacy in life and conduct. Let us seek to kindle revival fires everywhere. Let nothing separate us from unhesitating faith in the Lord Jesus and the full atonement made in His sufferings, death and resurrection. Let us labor to bring the whole world to see and believe that the blood of Christ cleanseth us from all sin.

Convictions and Courage

WE are living in times when we greatly need men of conviction and courage. Convictions amount to little if there is not courage back of them to speak out for the truth and righteousness. We are delighted with the attitude and spirit with which the senior bishop of the Methodist Episcopal Church, Bishop Berry, has manifested toward the dance and the theater. He spoke out plainly on this subject at the recent General Conference at Des Moines, Iowa. We have a clipping from *The New York Herald* which will be read with interest, pleasure and approval by devout Methodists throughout the nation. It reads as follows:

"Atlantic City, N. J., Nov. 28.—The theatrical profession falls under the same ban as dancing masters and are undesirable for membership in the Methodist Episcopal Church, asserted Bishop Joseph F. Berry, presiding here at the semi-annual meeting of the House of Bishops, commenting on a communication received from the Actors' Equity Association, which asked whether

the recent edict barring dancing instructors applied to the amusement profession in general.

"Dancing and theatre going are placed in the same category as games of chance, and both of them are specifically prohibited. Inasmuch as we prohibit these iniquities, we could scarcely be expected to admit to membership those who are responsible for their promotion," Bishop Berry declared:

"ACTORS EXPRESS RESENTMENT.

"The Actors' Equity Association, in a communication signed by Frank Gilmore, executive secretary, expressed resentment at the Bishop's action in barring dancing masters. 'Does this ban apply to all professional dancers, including those on the stage? Are folks in the theatrical profession equally barred from your valued membership?' the communication asks. It adds:

"Dancing masters are our brothers and sisters in the amusement profession, hence injustice done them is also resented by those of the stage. In the name of the theatrical profession, as well as speaking for the dancing masters of the country, the Actors' Equity Association reiterates its indignation.

"Bishop Berry said he considered the communication as 'affront.' The paper has received only silent contempt, he asserted. No attention whatever, has been paid these people. If they are sane they give no evidence of it by any of their public declarations. The fact that they would address a communication of this nature to a body like the House of Bishops of the Methodist Episcopal Church would be regarded as very good evidence if an effort was made to prove a case of insanity.

"We desire no advice or dictation from such a source. Our silence upon the matter is the best evidence of the contempt with which we regard the alleged communication. I doubt if there is a dancing master or actor anywhere in the world who is a member of the Methodist Episcopal Church. We regard the institutions with which they are identified as directly inimical to the Christian life."

Thank God, for Bishop Berry's stalwart position toward the conceit, ignorance and effrontery with which these aiders and abettors of worldliness and sin have been undertaking to thrust themselves upon the Church. It must be admitted, however, that there is a class of preachers who have encouraged the dancing masters and theatrical profession to expect recognition from the Church. So many groups of preachers passed resolutions requesting the General Conference to remove the ban against dancing and theater-going that these people feel quite encouraged to approach the Church with their proposition of co-operation.

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A New Year's View.

Rev. Richard W. Lewis.



WE all know that time is one continuous whole, from the Creator's side, but man has divided it into cycles, centuries, decades, years, etc. Nevertheless, there is a distinct sentiment associated with the death of an "old year," and the birth of a new one. Long has it been a custom to watch the old year go out and the new come in. Perhaps equally long has it been that men sentimentally stop at the close of a year to review the past twelve months. It is but natural that we should do so. During a year we have journeyed through a whole twelve months' period of time. Many things have taken place. Many experiences have been passed through. Some great victories have been achieved, and some defeats have fallen to our lot. Now that these experiences are things of the past, it is interesting to pause a moment and call them up for review before us. Dull indeed must be the one who fails to derive benefit from such an exercise. We have Bible for the process. God Himself calls up the past, and draws lessons from the experiences thereof. Now that 1920 is gasping for its last breath, or now that it is dead, it becomes each of us to glance backward and glean the best possible lessons from our successes and failures of the old year.

If God has graciously granted us victory at any point along the way, do let us give Him all the glory. We are far from independent of our God. "In Him we live, move and have our being." Had He withdrawn His mighty arm of strength from us at any time during 1920, it would have meant our certain death. "Without me ye can do nothing," is as true of us physically as it is spiritually.

Gratitude is a rare virtue, yet it is also a lovely grace. No one should be guilty of inappreciation. Especially is it true that no child of God should be slow to see His hand in daily blessings of prolonged life, provided food and raiment, providential health and strength, and divine patience with shortcomings, failures and blunders. How good, and how gracious has our God been to us during the year 1920!

But if we have met with failures during the old year we are under equal obligations to "wait on the Lord" about these. As Post would say, "There's a reason." We never fail when we are in harmony with God. God has a well-defined plan for every life, and whoever realizes this fact and adjusts himself to conform to God's plans and specifications will never fail. God makes no mistakes. "He doeth all things well." So when we are in line with God, failures are out of the question. Our difficulty is to keep in constant repose, as the French would say, with the Lord. If there have been blunders made during 1920, then there was a stepping aside from God. God never "side-steps." He is constant and invariable. He never leaves nor forsakes His children. The father stayed at home. It was the prodigal son who went away; and when he returned he found his father at home, right where he left him. So, we, when we slip away from God, He stands, He stays, He is there when we get back from our backsliding.

How blessed that there is in this world of variation, this life of variation, one stable element, one permanent Person, the love of God and God Himself. How beautiful and delightful that our misdeeds are not held up to us by Him a moment longer than it takes us to confess our failures and pray for His par-

don! What a Father! How can any fail to love Him, adore Him, serve Him!

But on the threshold of 1921, the baby year, just born, we stand in the start and our eyes peer away out into the distant days until we grow dizzy with doubt and careen with uncertainty as to what all it can be holding for us. It is no longer a looking back on a life of fact. It is now a preview rather than a review. Just now we looked upon tangled, concrete, matter-of-fact history. But now it is the unborn things, the affairs yet in the chaos of futurity, we are trying to see. Down the vista of three hundred and sixty-five days we are now trying to gaze. But all is hazy. Our eyes refuse to see because of sheer inability. Our minds fail to function, because of their human limitation. To us it has not been given, as yet, to see beyond the bounds of NOW. Today is given us moment by moment. Each moment being one wee, little now, tarrying only a second and passing back into the then of history.

But as we gaze outward on the unseen and unborn things of the New Year, how can we keep from wondering how many mile-stones we are to pass. What if it shall be determined of us as of Hezekiah, "this year thou shalt die!" At the beginning of each New Year it is only natural that every thoughtful child of God should ask himself the question, "Am I to reach the end, or shall I be halted along the way, and be called home!" If that great summons shall come, am I sharing Paul's sentiment, "for to me to live is Christ, and to die is gain?" Do I desire to abide on His footstool, only and solely to serve Him? Is there the least semblance of selfishness in my love of life? Is life to me but an opportunity to present Christ to the world? And what if it shall be given me to pass through to the end of 1921—that's the crux of this article. If it is ours to live through the whole year just opening, what shall we make of the new opportunities!

There are several New Year's resolutions we might do well to form and fully settle upon as an outline policy for 1921. First, shall we not, each reader hereof, without a single exception, decide right now, "I am His—wholly His: and throughout the coming year—all or part thereof—I shall, by His grace, be His and only His." Thus we shall sever relations with Satan, and affirm most sincerely that he has no part nor parcel in us. We cannot serve two masters, so let's settle it right now, in the beginning of 1921, that we shall be loyal even unto death, to our blessed Lord and Master Jesus Christ.

Second, shall we not very properly fix it in our new plans for the New Year that we will live—literally live—this year in the dear old Book? Back to the Bible, would be one of the very best slogans we ever could proclaim, in such an uncertain, and unsettled day as ours. There is no other constitution, no set of principles, no sacred writings at all comparable to the Holy Scriptures as a sure cure, a certain panacea, for the nervousness and feverishness of this age. Therein God speaks, and therein alone can we find that "quietness and confidence" which shall be our much needed "strength." (Isa. 30:15). During this coming New Year shall we not give The Book the pre-eminence in that we shall refuse to read anything—morning paper, letters from loved ones, or even telegrams, until we have hidden His word in our hearts to the end that we may not sin against Him. (Ps.

119:11). God's word is well worthy of first place, and who can doubt but that God will duly appreciate this consideration shown His blessed word.

And in following this plan to live in the blessed Bible this year, shall we not adopt the custom, and form the habit until it becomes second nature, to always on opening the Book silently breathe the prayer of the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law." (Ps. 119:18). Thus we invite the great Author of the Word to make the meaning plain to us.

Third, shall we not decide right now upon constant communion with our Lord throughout the whole New Year if we shall be spared? It is so natural to desire communion with those whom we love. We are full of joy when we can be with them, and can be speaking to them, and hearing them speak to us. Jesus is a person. We have derived from Him our personality. Our love for others is an emanation from Him. "We love him because he first loved us." He longs to be loved. God made man in His own image so that He might have a creature capable of choosing to love Him. Jesus is hungry for human love. During this New Year shall we not shower upon Him our heart's purest and best love expressed in constant communion with Him?

Fourth, shall we not constantly keep in mind this year that we are to represent Him? He has gone home to prepare a place for us. We are to be given a glorious "reception" one of these days. The meantime we are left here with His own tasks on our hands. The world has no spiritual eyes wherewith to discern Him, but the world fastens its eyes upon us. They see in us the best His grace can do. If we are circumspect, godly, Christlike, in all our dealings with men, Christ is honored, not only—He is thus popularized, and men begin to long for Him in their undone and darkened lives. God help us to be true and attractive representatives of our wonderful Lord.

Fifth, shall we not settle it this moment that during 1921 we shall be less selfish than ever before, and take the most unselfish interest in others that we have ever taken? Shall we not broaden out a bit to see and know that there are others, and that these others may sometimes need us, and that sometimes we may be assigned to them by our Lord, and if we fail them in their hour of need, they may utterly fail and forever fail. Every life is interesting. Every life is worth while. Every life has a part in Christ's "whosoever will" atonement. We are not to be respecters of persons. We are to love all men. We are to be charitable toward even those who differ from us in opinions. We are to be patient toward all men, even those who persecute and despise us. One of the most remarkable instances of this unselfish interest in others was Eugene V. Debs, a prisoner in the Federal prison, at Atlanta, warming up to the worst negro criminal, and the most unmanageable of all life-sentence men therein who had been subjected to all the modern methods of prison torture in vain efforts to subdue him. Debs won him by love, till he has been mentioned for parole, so docile and kindly has he become.

Sixth, shall we not look up into our Lord's dear face and pledge Him loving and loyal obedience as never before? "Covet the best gifts," says Paul, and that is well. But shall we not be the givers in this case and our Savior the recipient? Is anything too

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good for Jesus? By no means. So let us dedicate and consecrate to Him the very best obedience of our lives. With blind faith let us go forward never hesitating, never faltering, never questioning, never murmuring, but with a child's simple confidence obeying His every command. Then, and only then, shall we know the real fullness of joy in His service. And yet this program cannot be carried out by ourselves alone. We shall need the constant infilling of God's Spirit to be obedient always. He is the Imparter of power. Only by His every moment presence may we hope to obey in everything.

Finally, shall we not be ready—for anything? It is not for us to know the way. Our journey through 1921 is in His hands. Let us practice preparedness for whatever experiences He may call upon us to pass through. "He knoweth the way I take," for it is His way. "He leadeth me." Shall we not live this year so close to God that He will confide His secrets to us as He did to

Abraham (Gen. 18:17), and thus prepare us for all that is just ahead of us? "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." (Matt. 24:43). What if Jesus should return during 1921? Would I be ready and waiting and anxious to see Him. God grant it!

There's a silent, awed hush,
'Midst the mad modern rush,
When the old year dies,
'Midst the New Year cries;
While the happy youths yell,
And ye olden Church bell
Rings out the old,
Rings in the new.

There's a sad, happy time,
In every land and clime,
When the old year dies,
'Midst the New Year cries;
When the old people think,
While they stand on the brink,
Yielding the old,
Receiving the new.

There's a new resolution,
With sad dissolution,
When the old year dies,
'Midst the New Year cries;
While the past is reviewed,
And solemn vows renewed,
Sev'ring the old,
Sealing the new.

There's an invoice taking,
And a new slate making,
When the old year dies,
'Midst the New Year cries;
When we settle old scores,
And we heal the old sores,
Ending the old,
Mending the new.

There's sweet satisfaction,
In a New Year's action,
When the old year dies,
'Midst the New Year cries;
When ev'ry one's your friend,
And ill-will doth end,
Smoothing the old,
Sweet'ning the new.

"This Year Also."

Rev. G. W. Ridout, D. D., Corresponding Editor.

So we read in Luke 13:8: "This year also." Isaac Watts, in one of his serious hymns, says:

"The year rolls round and steals away
The breath that first it gave;
Whate'er we do, wher'er we be
We're traveling to the grave.
Our wasting lives grow shorter still,
As days and months increase;
And every beating pulse we tell,
Leaves but the number less."

A young man was asked: "What are you doing now?" "I am in school." "What do you expect to do?" "I hope to graduate." "What then?" "I expect to study for a profession?" "What then?" "I hope to have a home of my own." "What then?" "I hope to have a prosperous life." "What then?" "I suppose I will have to die like the rest of folks." "What then?" What then?—He had no plans for eternity!

"When the fever of life is falling,
And the toil of thy day is done;
When the angel reapers are calling,
And the goal of thy grave is won,
O soul of mine! what then shall be?"

This year lies before us with its hopes, possibilities, opportunities, problems, tasks and callings. No matter what failures have characterized the year past the good Lord has decreed another year for many of us—"This year also!"

1. "This year also" for Consecration and Devotion.

President Edwards says in his diary: "I have this day been before God and have given myself, all that I am and have to God, so that I am in no respect my own. I can challenge no right in myself, in this understanding; this will, these affections. Neither have I a right to this body or any of its members, no right to this tongue, these hands, these feet, these eyes, these ears; I have given myself clean away."

In the same spirit of entire consecration, Wesley sings:

"Thou hast my flesh, thy hallowed shrine,
Devoted solely to thy will;
Here let thy light forever shine,
This house still let thy presence fill;
O source of life, live, dwell and move,
In me, till all my life be love!"

When I was in the war I saw devotion and consecration to the flag that I have seldom seen among Christian people. Soldiers gave up everything—home, money, business, children, wives, comfort—everything for the flag and country and then they sealed their devotion with their life's blood on the fields

of battle on the Marne, St. Mihiel, and the Argonne.

O Church of God, O Preachers of the Gospel, O Christian people, O Sunday school teachers, maybe we shall have but one year more to live! Why not make this year one of entire absolute devotion to God; and why not on its threshold place everything on the altar and be out-and-out for God! Let us give to God something better than a divided heart, something better than half an offering and a life just "half and half." Let us cut loose from things that bind us and restrain our liberty, and let us give our best to the Lord.

2. "This year also" for the Life of Prayer.

Our prayer life has often been fragmentary; not whole hearted, not passionate nor abiding. We have gone for weeks and months with no burden of prayer. Minutes instead of hours have been spent in prayer. Too often we have neglected the closet and the secret place of power. We have not tarried till we heard from God. Our life has been one of rush and push; there has been very little waiting on God or standing still to hear the word of the Lord. (1 Samuel 9:27). Let us make this a year of prayer. "More things are wrought by prayer than this world dreams of." Prayer will work wonders; prayer will open doors; prayer will make crooked things straight; prayer will move mountains; prayer will pull down strongholds; prayer will change things. Abraham prayed and brought God down almost to his own terms. Elijah prayed and called down fire from heaven. Daniel prayed and was saved from the lions. Paul prayed and prison walls were shaken. Luther prayed and the gates of Rome shook. Knox prayed and Queen Mary trembled. Wesley prayed and a great revival saved old England. Muller prayed and great orphanages were reared. Roberts prayed and a pentecost swept over Wales. Oh that we might pray as John Oxtoby, of England, of whom it was said: "His power to prevail with God was truly remarkable; whole assemblies were moved as the trees of a forest are swayed by a strong wind, and multitudes were brought under conviction through the public prayers of this Spirit-baptized man." Oh, for the prayer spirit, such as Rev. William Clowes, of Primitive Methodism had. It is said that "he abounded largely in the grace of supplication; streaming eyes, broken hearts, cries for mercy and joyful deliverances were the ordinary effects produced when he drew nigh to

God in public prayer . . . Wherever he went the work of God broke out in power, sinners were converted, believers were sanctified and classes were organized."

3. "This year also" for more Faith in God. (Mark 11:22).

It is told of Dr. Paton that when he was translating the New Testament into the language of the Sandwich Islands that he found no equivalent for the word "believe" and "faith." Whilst at work one day a native teacher came to him very tired and worn from long travel; he threw himself down on a cane chair and putting his feet on another used a word which meant: "I am resting my whole weight here." Instantly Dr. Paton had the word he wanted and faith to those people meant the act whereby the whole weight of mind and heart is resting on Jesus.

We need a faith that will "trust" and "rest" as well as the more fiery type that will make us put in double time for God. We need a faith that is not dependent upon feeling, a faith that is vigorous and a faith that is mighty to take hold on the promises and urge their fulfillment. This is an age of criticism, skepticism, doubt and a conceited intellectualism that denies the supernatural and questions God. Faith is needed, men of faith, women of faith. Finney tells of a church where, as they prayed, it was always with an "if." A humble young woman went to talk to the minister about it. She could not see why they should be always questioning God's willingness with their "ifs." "I cannot argue the point with you, sir, but it is impressed on my mind that it is wrong and dishonoring to God." The preacher was impressed and then got the church to leave out their "ifs." They took to believing God and a remarkable revival broke out.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries: It shall be done."

4. "This year also" for a Spirit-baptized Life.

Too often and too long have we gone along powerless to effect anything and to bring things to pass. We have testified maybe to this blessing and to that yet conscious of our lack of real holy spiritual power. We have gone too long without what the holy Bramwell calls "extraordinary baptism of the Spirit." There have been seri-

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The Clock Strikes Twelve.

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



WATCH the hands on the dial; the nervous, jerky minute hand clears the entire 360 degrees every sixty minutes. It overtakes and passes the slow-moving hour hand every time it goes the round. But once in the twelve hours do they reach the perpendicular position, proclaiming high noon, in a burst of glorious light, or the gloom of the witching hour of midnight. As it strikes, the hands reach climax as to time and position. In twelve months the hands on the dial have marked the dividing of the day and night seven hundred and twenty times; but *tonight* it marks more than the meridian of night. The twelve clanging strokes is the death knell of twelve eventful months brought to a climax in the death of the old year. The vision of an old man with long, white beard, carrying a scythe, stooping before an open grave, stands out before the mind's eye.

The stroke of the clock is drowned in the din and roar of whistles and bells; a thousand open-throated demons of darkness shriek and howl through the chilly night. It is a mournful wail. Deep-toned bells peal in rapturous harmony with chimes singing out a stately hymn in the distant towers. Wonderful moment is this; it thrills us. The heart beats are whipped into rapid strokes by a score of conflicting emotions, all crowding to the front clamoring and protesting. What meaneth all this? What message comes pouring into the soul from all this wild, rumbling, crashing noise? Are the bells and whistles sending out a message of harmony—as a foretoken of hope and gladness—to be realized by the incoming of the infant year? Or do we gather from this mid-night orchestra, discords that are the harbingers of more darkness and discontent than we have yet realized?

Through the earlier hours we were dreaming—a mad, fantastic exaggeration of everything that we had experienced in our waking hours. Suddenly, the air is bursting with a mighty tornado of roar and reverberation; all is confusion and excitement. We are too dazed to interpret this deafening hallelujah; we cannot tell whether it is a symphony, or a jazz; but as the roar accelerates, harmonious notes seem to fade away; they are swallowed up by the thousand ill-tuned instruments. We had hoped only for sensations of delight; but somehow we cannot restrain a shudder. Can we interpret this incoming year with all its confusion, anxiety, and perplexities?

When the clock struck at this hour twelve months ago, we were hopeful that peace and harmony would settle down upon the distressed world; but the distress continues, and there have been added—*perplexities*. The Master said it would be so, but we hoped it might not be so soon—not in our day. The unexpected has come; the past year has been one of continual surprises. Before we recover from one, behold another occurs: industrial surprises, political surprises, social surprises. Statesmen are perplexed, captains of industry are perplexed, ministers of the gospel are perplexed, labor leaders and labor organizations are perplexed. What will be the outcome? We are moving rapidly somewhere, but no one can divine the direction or the harbor. We do not know—no one knows. Our eyes run to and fro in the earth looking for some Moses—some superman to lead us from this darkness and bondage, but he does not appear.

Some things, however, we do know. Amid the clash of human contortions there yet re-

maineth an anchorage that is steadfast; we may yet apprehend the Infinite and the absolute; nothing can shake us from the Polar Star of our faith and hopes. We cannot fathom the movements of the hour. He who claims to be able to do so, is guilty of *near-presumptuous sin*. There are some things we can do, and must do, and if so, will tide us over what seems to be a "shoreless ocean."

As we begin our pilgrimage into the to-morrows we should reaffirm our unswerving faith and confidence in God, and recommit ourselves into His keeping. We must untangle ourselves from the meshes of an abnormal public opinion, and the confusion about us—get a new grip on God. Sure the clouds are dark and lowering, but

"Behind the cloud the sun is shining."

It is very difficult to get and keep a clear vision on things that are not seen; the air is saturated with the sordid. Our civilization seeks only the things that can be seen, tasted, handled, etc. The voice of the Invisible is lost in the wild jazzy craze for the things that perish. The sweet tones of an Æolian harp could not be heard tonight amid the huzzahs. We can breathe a prayer, and He will hear. If we can understand the deeper feelings of this moment, they are expressed by the poet:

"Oh, for a closer walk with God,

A calm and heavenly frame."

A second thing we can do—notwithstanding all else that is being done—and we must, if we stem the rapids to a place of safety: get a new and firmer grip on *ourselves*. No more idle drifting; the falls are below, and we shall have to gird ourselves for the battle with mad wave and taunting "white-caps." We are prone to grow weary; the pressure is continuous and severe. The flesh clamors its protest against any sort of limitations. The reason is obvious: there is an almost universal looseness gradually creeping over all life. We do not fear ever to be hurled into a bloody arena in persecution for our faith and testimony. The Nero of the twentieth century has changed his *modus operandi*, but he has not changed his purpose. It required a courage that was heroic unto death to be true in those cruel days of the long ago. We no longer must resist unto blood. Temptations do not come as an attack, *but as an appeal*, gentle, persuasive, suave, alluring; not physical danger, but physical gratification! The whole sweep of this civilization is to pamper, satisfy, and indulge the outer man to the irreparable loss of the inner man. A new and firmer grip upon ourselves can meet the critical situation just ahead, and even at the present moment.

The mid-night jubilee is ended; silence reigns again over the semi-awakened city. The whistles have hushed their shrieking, the bells hang silently in the towers; the chimes have sounded the last note. Will sleep return? We await the dawn of the New Year's first morn, with anxiety, but with unshaken faith,—"soothed and sustained by an unfaltering trust."

The Virgin Birth of Jesus Christ.

Andrew Johnson.

Christmas stands for the celebration of the Virgin Birth of Christ. We do not honor the day and celebrate the event of the birth of a mere human being. The birth and death of Christ are both great mysteries. We celebrate His death and resurrection on Easter and His birth on Christmas day. The great fact connected with Easter is the Resurrection; Christ arose

from the dead; while we generally celebrate Christmas for the great gift to the world on that day. This is all very proper and appropriate, yet we ought to pause on this memorable day and consider how this great gift was bestowed.

Jesus was born in the city of David on this day. The angels announced His birth to the Shepherds. It meant peace on earth to men of good will. This could not have been the case if Jesus came by natural generation like the sons and daughters of Adam's race. The real merit of Christmas depends upon the Virgin Birth. The Jew, the Unitarian, the Arian, the Socinian, the denier of the Deity and Virgin Birth of Jesus Christ cannot celebrate Christmas in the true sense of the word. As Philip Schaff well said: "Christ, while a child, set the stars of heaven, the city of Jerusalem, the Shepherds of Judea, the sages of the East and the angels of God in motion." John Chrysostom, the golden-mouthed one of the Christian fathers, said: "If any Jew object—'how could a virgin bring forth?' Ask him, How could Sarah, when old and barren, bear a child? Christ, the breaker of chains, the abolisher of death, the Rose of Sharon, the Giver of life and immortality has heaven for His Father and earth for His Mother."

While the sceptics and many of the higher critics are denying the Virgin Birth of Christ, let us remember this great cornerstone of Christianity and put a new emphasis on the Virgin Birth as we celebrate the event during the holidays.

The testimony of Matthew and Luke, the prophecies of the Old Testament, the statement of John that the Word became flesh, and the statement of Paul in Galatians "made of a woman" (not man), the Apostles' creed—"born of the Virgin Mary" all go to prove the glorious doctrine of the Incarnation.

Hence the first great Christmas gift was "Very God and perfect man, unconfusedly in two natures and indivisibly in one person." When we give our gifts and receive our gifts and meditate on the significance of the day, let us thank God for the fundamental doctrine of the Virgin Birth of Jesus Christ. For it is vitally connected with all the essential elements in the plan of salvation and the scheme of redemption.

A Good Year.

I am writing this from home after closing up my year's work with a meeting in Carabelle, Fla., where I was associated with Evangelist Frank P. McCall. It was quite a privilege to be with this man of God in a meeting. His preaching has the right ring to it and he has a consecrated life back of it all. God wonderfully used him in this meeting where we saw some of the hardest cases saved. A goodly number joined the church and it was conceded by all that the meeting put the town on a higher plane religiously than it has ever been.

This has indeed been a wonderful year with me beginning in Delavon, Ill., working in several different states and rounding out with about fourteen good meetings, in which a great number have been reclaimed, converted and sanctified. One date in this year will stand out in my experience and that is the especial blessing that came to me Oct. 21st, in Hahira, Ga. I am glad to say that calls are already coming in for next year's work and I would like to suggest to those who anticipate having my services to take it up with me as soon as possible, that I can get my slate adjusted to the best advantage.

CHARLIE D. TILLMAN.

The Authority of the Bible

REV. JOHN PAUL.

SECTION I.

IT is generally believed that when a man goes beyond what he can learn through his sense faculties, his knowledge is only approximate; and that it must undergo revision and seek improvement, till he goes hence into the light of a clearer day. This is true, as it touches fields of speculative thought; but on questions vital to human salvation and hope a more sure word is needed. As the need is so natural and so uniform, it is in harmony with all the analogies of nature for us to expect a supply, to answer the need. Orthodox Christianity affirms that such a supply is found in the Bible. To the Bible we ascribe an infallibility for human guidance which is only qualified by imperfections of copying, of translation, and of interpretation. It is admitted that these three sources of error have produced quite an obscuring effect, varying in its density in different generations, and in different circles in the same generation. It is held, nevertheless, that these obscuring factors do not place the sincere student at a hopeless disadvantage; the facilities for determining all the books that are canonical have furnished conclusions which are almost as exact as a process in mathematics, and the resources for checking up the work of copyists and translators are so manifold as to make the list of disputed renderings surprisingly small. Most of the confusion of tongues, ecclesiastically speaking, has grown out of conflicting or diverging interpretations. To the opposer of divine revelation this is a proof that the Bible contradicts itself; an assertion which two generations ago was left to Thomas Paine and Robert Ingersoll; but which is now made by "devout" scholars in our seminaries and in theological literature with a seriousness which would imply that a caveat is entirely out of the question.

It would require a master of metaphysics to explain the manifold divergencies in interpreting the Bible. He would have to show how sentiment, the fruit of environment or heredity, would color the premises of a syllogism; how prejudice or selfish ends could influence the processes of thought; how habit in reverting could make individuals and groups mistake a psychological process for a logical method; how beliefs can become epidemic, whose subjects admire their skies and pay little attention to their grounds; how personal equation would make a dozen astronomers write as many different reports of an eclipse of the sun, or produce a perceptible difference in the rendering of the same piece of instrumental music by artists at Berlin, London, Rome, Boston, Nashville and Tokyo. It is certain that without any strain he could account for the conflicting interpretations of the Bible without having to charge that sacred book with inconsistency or self contradiction. And as for the minor disagreements in the text, men who have made so much of the debauching results of the copying and interlining of old manuscripts cannot turn and charge minor disparities to the Biblical writers without exhibiting prejudice or betraying lack of sincerity. Indeed the small verbal contrarities in the Holy Scriptures have been met and explained in our standard commentaries by methods of exegesis entirely satisfactory to sympathetic readers.

Modern destructive criticism frees itself for action, first by denying the peculiar authority of the Bible. This is accomplished by puncturing every theory of inspiration that has historic standing. The believer is

relieved of the breath-taking result of a complete fall by the assurance that Jesus Christ had authority, that historic methods can sufficiently determine the gist of His teaching to make us safe in having something to guide us, and that this gist, supplemented by the results of His life, projected down through the centuries, serves as a touchstone by which to interpret the allegories of Old Testament history, and to correct the crude standards which are imbedded in the sixty-six books; especially in the thirty-nine.

The spirit that negotiates this high-handed denial of inspiration does not believe in the supernatural. In former centuries its school could not get together on a slogan for substituting the Biblical account of the origin of the earth and its inhabitants and of civilization, morality, and religious institutions. Now, these are all solved in the one word *evolution*; and a key is at hand with which to account for each book of the Bible and to interpret its contents.

It follows, therefore, *a priori*, that the first five books of the Bible were written at a date much later than Moses. They teach that God created all things, that man in his lowly condition, where history first finds him, represents a *descent* from diviner conditions instead of an *ascent* from animal forbears. They teach that the religion that has typed the world's chief civilization originated by revelation in an epochal compass of time and that the fundamental ethics of life, while true to nature's criteria, did not originate from nature, but were given in one day from the hand of God, and that the revelation which God made of Himself at that time included the tuitionary system of Levitical laws with a magnificent ritual, unfolding almost in a day, in the camps of a "primitive, barbarous, illiterate" people. Such teaching must be false if spontaneous generation be true. The institutions and civilization implied in the Pentateuch had to come about gradually, allowing centuries of time for their development after the exodus.

Consequently, we are asked to look for proof that the five books of Moses were written hundreds of years after Moses, in the ripe years of the history of the Hebrew nation, by clever literary men who collected old documents containing the myths and folklore of the centuries and wove them into a history interspersed with fable, to give their highly developed laws and ritual an ancient setting, and, in keeping with the customs of nations, assign to themselves a past full of fictitious glory. This is the key, the Rosetta stone, of the modern critical method, in the schools which deny the doctrine of divine revelation; and much of its method has been taken over by schools that still claim to believe in an orthodox inspiration of the Scriptures. But it is self-evident either that such schools do not believe in the inspiration of the Scriptures or that they have not yet thought their problem through and found the ground on which they really belong.

(To be continued)

Asbury Students Association.

It is our desire to complete a simple organization of the loyal students of Asbury College who are still standing for the ideals of the school, and who have preserved their love for the school. We desire all those who see this, whether near the college or far away, if they do not belong to the Alumni Association, to send their name and permanent address to Miss Lela Kintner, Asbury College Secretary, Wilmore, Ky., signifying their willingness to be a part of this Association. This will give us an opportunity to send them literature and maintain a sympathetic touch between the entire group.

JOHN PAUL.

Have you read "Twelve Striking Sermons" by Rev. Andrew Johnson, D.D.



GOOD NEWS

By

REV. C. H. JACK LINN,
Evangelist.

THE PARABLE OF A LOCK AND KEY.

I have a Friend and he had a Question to ask. And he besought me, and I did listen gladly.

He saith: "I have been a consistent member of the _____ Church." And he nameth the name of the Church. "But they have locked the Door, and no longer permit me to Worship there—they no longer alloweth me to Gather there with my Family."

"The Question which hath come to my mind is this: Why did they procure a new Lock for which I have no Key and place it on the outside of the Door?"

I saith in reply: "Verily, verily, thou hast too much Love for Jesus Christ in thine heart. Hast thou forgotten the day that thou didst hear my Sermon on the 'Beauties of the Sanctified Life,' and when I gave the Invitation to Seekers after Holiness that thou didst bend thy Knee at the Altar of Prayer, and when thou puttest thyself and thy All on the Altar that thou wast Sanctified Wholly?"

"Dost thou not know that thy Church teacheth thou must live with the Old Man in thine heart all thy Life?"

"The reason they turned the Lock on thee that is new and to which thou hast no Key is because thou Prayest too earnestly and thou art too interested in Souls, and thou dost want a Holy Ghost Revival, and those folks thinkest thou hast become a Religious Crank, and they think that thou mightest Pollute their Church because thou hast been Sanctified."

And so it was that Hallelujah Jack answereth the hard Question. For this parable is a true one which hath happened where our eyes could see.

But they cannot turn the Lock and Key on Heaven's Door.

Thus endeth the Parable of Hallelujah Jack.

Let's All Join in the Chorus.

Don't stop THE HERALD, printer;
Don't strike my name off yet;
You know the times are stringent
And dollars hard to get;
But tug a little harder
Is what I mean to do,
And scrape enough together—
Enough for me and you.

I can't afford to drop it,
And I find it doesn't pay
To do without a paper,
However others may;
I hate to ask my neighbors
To give me theirs on loan;

They don't just say, but mean it,
"Why don't you have your own?"

You can't tell how we miss it,
If it, by any fate,
Should happen not to reach us,
Or come a little late;
Then all is a hubbub
And things go all awry;
And, printer, if you're married,
You'll know the reason why.

The children want those stories,
And wife is anxious, too,
At first to glance it over
And then to read it through;
And I read the editorials
And scan the local views,
And read the correspondence
And every bit of news.

—Sel.

Good News From The Evangelistic Harvest Field.

Collingswood, N. J. Convention.

The Collingswood, N. J., convention was held in the First Methodist Episcopal Church at the invitation of the pastor, Rev. Geo. Neal, D.D., and his official board. Dr. Neal is a staunch advocate of scriptural holiness and gave his undivided attention to the meetings. The convention began with all the workers on hand and President Wm. H. Huff presiding. Prof. Rinebarger soon had the music ringing and the large audience joined in happy song under his leadership. Rev. Thomas Henderson preached the opening sermon. As Rev. A. P. Gouthey led in the closing prayer a great sense of the presence of the Lord was upon the people and the whole auditorium was tense with a tender unction. Ministers and laymen from near-by and far-away cities and communities attended the convention.

Wednesday, 10:00 A. M., Rev. Huff was the preacher. His message was effective in moving us to cry, "Lord, teach us to pray." The vision of a great world need and the conditions in the Church that demand a revival of intercessory prayer will not soon leave any of us.

The afternoon meeting seemed to be a continuation of the gracious, tender atmosphere of the morning hour. T. C. Henderson was the preacher this afternoon. The sermon was a study of the words, "There remaineth a rest to the people of God." The evangelist made an urgent appeal to those present to seek this rest.

At 7:30 P. M., a large audience greeted Rev. A. P. Gouthey and was visibly moved by his unique message from the words, "Tarry ye until ye be endued with power." With the solemn awe of the message upon the people the evangelist dismissed the people and all could but feel the power of God upon the whole convention.

Thursday morning Rev. Henderson lifted a study of the "More excellent way." Our hearts were searched and challenged as we all, with the preacher, looked into the open face of the Word of God and heard the call to the heights of holiness.

The local attendance in these day meetings was fine. These morning services are mainly given over to expositional preaching that is calculated to stimulate devotion and instruct the mind in holy things.

Rev. Gouthey was the afternoon preacher. The sermon was an unctuous opening of the words of St. Peter, "All things that pertain to life and godliness." At the close of this powerful message a victorious altar service followed.

Again, a large congregation gathered for the night service and after an effective solo by Brother Rinebarger Rev. Huff preached with moving power on "Another Comforter." Not only was the preacher greatly helped of God to present truth, but the people were moved and, without having to be urged, they came, many of them weeping, to the place of prayer and glorious results followed in the altar service.

Evangelist L. W. Munhall, D.D., of Philadelphia, spent a day with the convention and entered earnestly into its activities. The readers will be familiar with such names as Rev. G. Q. Hammell, Miss Boyd, Miss Smith, Rev. Wm. Grumms, Oliver Heinze, Rev. Hodge, and Mr. and Mrs. Cooke, of Brooklyn, N. Y.

It is impossible to transcribe to paper the sweep of spiritual tides that engulfed the convention the last day. The preachers were free in their preaching and the singing led by Brother Rinebarger was, at times, "like a mighty sea;" the people not only paid all the expenses of this convention but gave

some to help put a convention some other place where they are not able to pay for it.

The closing sermon was preached by Rev. Henderson, on "The Longsuffering of God." The people came and filled the front of the church with definite seekers at the close of the sermon. The altar service continued into the night and gracious indeed was the climax and triumph of this closing service of this strenuous and victorious convention.

READING, PA., CONVENTION.

The Flying Squadron of the National Association reached Reading on time for the opening service of the convention and found that the Reading Holiness Association officers had done good work in preparation for the campaign. The meetings were held in the Ebenezer Evangelical Church of which Rev. Wolf is pastor. The pastor and church were most cordial in their welcome of the convention. While this Reading convention was not one of the largest of this present tour, it was a good victory for scriptural holiness. There were increasing power and fruitage until the closing day and the last two services were hours of genuine salvation power. The testimonies of those who were saved and sanctified in the meetings were blessed and multiplied. One man electrified us all by declaring that he had been twenty-five years seeking God, but when he became ready to obey, it was all done in one moment.

Great credit is due to some of these good people who gave so generously of their time and money to bring the blessings of such a meeting to their city. As long as such men as Brother Behm and Brother M. L. Dries are leading the work of holiness in this city it will not die. From each city we visit there are sent in from fifteen to fifty new subscribers to either THE PENTECOSTAL HERALD or the *Christian Witness*. Thus the preaching of scriptural holiness will be carried on in the coming years.

This Reading convention was visited by many ministers from different cities and different denominations. This is one of the most hopeful tokens for the tomorrow of the interdenominational holiness work—that ministers are renewing their holy anointing and being regirded for the work of presenting the great truth of scriptural holiness with vigor and poise.

BAR-LUKE.

Hoisington, Kansas.

It was in Barton county I held my second and fourth pastorate, and up to that time there had never been a conviction for violation of the prohibitory liquor law, even though the county had fifty open saloons and one wholesale house in Ellinwood, and they had run for twenty-four years of Kansas prohibition.

In 1903 I was appointed to Albert charge in Barton county. No sooner had I arrived than I saw a saloon fight was in the distance. The church people were afraid the gang would kill me and burn my home. We believed we could win anyway; that is, the Lord and I. Three years later I was sent in the same county to Pawnee Rock, and from there with the help of two other men, I made fifty cases against the entire county whiskey gang and won forty-nine of them. Would have won the fiftieth but a detective betrayed me. The mills of God grind slow but they grind. In a few weeks from then this same detective was found hanging to a telephone post down in Oklahoma. It was in this county that I was held up and robbed by saloon men and city officials. My life was threatened and they said if I ever returned they would kill me. I returned and

took all of them to court. It was a citizen of Hoisington that threatened my life on the street of Great Bend, and I defied him to keep his promise. All of this, and much more, made my meeting back to that county of great interest to me.

Will Yates was with me in Hoisington. Most everybody knows Bill Yates, and those that do not have the best in America to meet. I guess we have never had a harder fight than there. The worldliness of the city has overpowered them. The power of the devil had so intimidated them they were afraid to sing or pray. Religion was not very popular and not too much in evidence. We found Brother Wallace a fine brother and a hard worker but the task had crushed him. Everything was in evidence and mighty popular but full salvation gospel. However, the Lord strangely moved the people when Yates, that mighty man of God, sang. During the revival one hundred came to the altar for conversion and more than a score for sanctification. Gird on the armor a little tighter; fight sin in every form, but the picture show in particular. It is wrecking America more rapidly than the saloon ever did. Don't say I am "narrow." Go pray and get God's answer "What fellowship hath righteousness with unrighteousness?" This question will help locate you.

H. T. DAVIS.

Decatur, Illinois.

We opened battle with Rev. L. G. Milby, First Church of the Nazarene at Decatur, Ill. I found the church ready for the revival, and souls were at the altar the first night. The tide continued to rise until 150 had been at the altar for pardon or purity, most of them getting victory. Bro. Milby took a class of twenty-six into the church the last night.

WESTSIDE CHURCH OF THE NAZARENE, INDIANAPOLIS, INDIANA.

Rev. E. O. Chalfant and his good people gave us another good meeting with 150 people at the altar for regeneration or entire sanctification. Over twenty got victory the last service. The last four days of this meeting was a Foreign Missionary Convention. Dr. Reynolds, Pres. of the Foreign Board, Miss Mangum, Miss Hargrove, returned missionaries from India, Miss Veet, returned missionary from China, and Mrs. Stella Crooks, from Chicago, were with us part of all of the time. \$3,000 raised for Foreign Missions; about forty offered themselves for the foreign fields. The Æolian Quartet of Chicago, had charge of the singing and sang the glory down many times.

I have been at Muncie, Ind., a week with Rev. E. E. Turner, pastor of The Church of the Nazarene. Over fifty at the altar to date and the end is not yet. In His glad service B. T. FLANERY, Evangelist.

South Carolina Conference.

The South Carolina Conference convened in its one hundred and thirty-fifth session in quaint historic old Georgetown, on the 24th of November. On my arrival Thursday evening I found genuine, old fashioned low-country hospitality flowing after the orthodox type of before-the-war days, and everybody, from the sexton to the Bishop, in a glow of good humor.

On reaching the church Friday morning I found Bishop Darlington in the chair, dispatching business with his accustomed rapidity and thoroughness. In his comprehensive grasp of all Conference affairs, in his manifest warm personal interest in the welfare of both preachers and churches, in his unfailing good humor, his gentle, fa-

and courteous treatment of all who claimed the floor, he magnified his presidency of the body, and entrenched himself still more securely in the hearts of his brethren—clerical and lay.

W. V. Dibble had succeeded H. G. Hardin as secretary, and although this was his first occupancy of this difficult role, he discharged it with the poise and efficiency of a veteran. An outstanding feature of the Conference was the preaching of Dr. H. C. Morrison, who conducted the morning devotional services and preached each afternoon. Dr. Morrison is a preacher of rare power and is rated by many as one of the great preachers of America. His appeal is primarily to the heart, though he does not fail to convince the judgment by driving home great wedges of truth with stalwart, sledge-hammer blows, set however in a wealth of apt and beautiful illustration drawn from the Bible, literature, and travel, that charms the most cultured as well as the simple. He is a genius for taking the old truths of the Bible and treating them with a freshness and originality that grip you as if you had never heard them before. Dr. Morrison is at his best preaching to preachers, and if a revival has not already started in the heart of our preachers, then has the "word of God returned to Him void."—*Southern Christian Advocate.*

A Good Meeting in Somerset, Ky.

It is with pleasure that I report the good meeting in our city recently held by Rev. E. L. Sanford and wife as preachers and Bro. Sam Guyn and wife as leaders of the music. For five weeks these people of God waged the battle in our city against the devil and all his forces. Bro. Sanford preaches the old-time gospel in all its simplicity and plainness. He lives a life of prayer and depends on God for results, using no clap-trap methods to catch the people or to deceive them.

Bro. Guyn and wife were saved from twenty years on the dance floor, and he continues to have the grace and motions of a dancing master, but with it all a very humble and devout Christian. I will guarantee that if he comes your way the children will all love him and the crowds will flock to hear Sam and Sallie sing and play. God bless them good, and give them many souls.

The last night they were with us thirty-five people stood up to testify that they had been saved or sanctified in the meeting, and quite a number were not present who were blest. More than twenty have united with the church as a result of the meeting. The prayer meeting and the Sunday school have new members, so the meeting abides since they have gone. Praise the Lord. We are having the best year yet at Somerset; preaching to more people at the regular services.

I was delighted to have my predecessor with me recently, Rev. C. K. Dickey, D.D., who brought us two good messages on Sunday and delighted his old clarks.

W. L. CLARK, P. C.

Brother Glascock in Idaho.

On Thanksgiving night we closed what we regard as a really great revival in the Friend's Church in Greenleaf, Idaho. That church has a membership of 400 and is second only to one church in Newburg, Ore. A seminary under the auspices of the Friends Church is located there.

The efficient pastor, Lindley A. Wells, is one of the leading ministers in the Friends Church, and has occupied some of the most important places in it, as pastor, superintendent, and has had marked success in special evangelism. The church and school are so closely related that their interests are inseparable. Many confessions and some restitutions were publicly made, followed up

with importunate prayer to God amid fast falling tears, and great agony of soul. It was delightful to behold the glorious victories that were won by those who pursued that course, amid the shouts of the saints that had been sanctified. Not a few who had either lapsed or entirely lost out in the experience of pardon or purity were restored in those experiences.

Conviction was widespread, thought to be due to the plain preaching, and the importunate praying and the heavy burdens carried by the saints of God. We have never been better sustained in those respects than we were in that meeting.

The President of the Seminary and his good wife were gloriously sanctified, and he became one of the most efficient workers, first among the student body, and then with the general public. It seemed that about every one he solicited to seek pardon or purity yielded to his entreaties. He reached some cases that it seemed no one else could reach. He stated that when the meeting began less than a dozen in the student body were Christians. When the meeting closed every student in the school but four were converted, and many of them sanctified. Both the school and church experienced a wonderful transformation. The pastor and his people treated us fine in every way. We all rejoiced with great joy over the incomparable victory that was won.

J. L. GLASCOCK.

Danville and Runnymede, Kansas.

We have just closed our year's work helping the pastor, Rev. E. D. Bartlett, of the Methodist Church in the above places. In Danville we had some bright cases of pardon and purity, but the results were meager on account of the Catholics being in the ascendancy; we were told that there were nine Catholics to every Protestant, and too, Danville is only a small place. We found some fine saints in Danville; the Lord always has some salt everywhere to stay the judgments of God. We were treated with all respect and never enjoyed our stay more with any people. God bless them for all their many kindnesses to us. Mrs. McBride had to leave after this meeting. She was used of the Lord to win souls for Him. We certainly have enjoyed seven months together in the work, and many souls have we seen get through in pardon or purity. The Lord deserves all the glory.

RUNNYMEDE, KANSAS.

Runnymede is only a station on the Orient Railway, having two stores, a bank, a lumber yard, a community hall and a Methodist Church, but we can say that their new brick church with its furnishings would grace a city of a few thousand. The people are all farmers who go to make up the church and are of the type that believe in doing things for God. We were treated kindly and with the greatest respect. The Baptists of Star Center, a few miles away, and the pastor of the Hillsdale Mennonite Church and his good people all joined in to make the meeting a success; and if the continuous rains had not kept the people away for three nights we would have had great results; however, we had some fine work done in pardon and purity, and some difficulties settled that will mean much to the future of the church. Brother Bartlett is an old Asbury boy and stresses holiness in all his work. God bless him and his good people. We thank all the saints who have prayed for us or helped us in any way to win souls this year, and we solicit your continued help. Yours in Him, J. B. MCBRIDE.

Bud Robinson's Hospital Experience.

As told by himself, with his vision of heaven, in pamphlet form. A marvelous story of the power of God and His dealing with a man of faith. Price, 15c each, 7 for \$1.00,

"THIS YEAR ALSO."

(Concluded from page 3).

ous leakages and wastage of spiritual power and a whole lot of lost motion.

"I sought to find the hidings of his power," said Dr. Daniel Steele as he sat under the evangelistic ministry of A. B. Earle, the noted Baptist revivalist of olden times, "and discovered that it was the fulness of the Holy Spirit enjoyed as an abiding blessing. . . . I began to pray for the baptism of the Spirit to enable me to carry on the revival which had broken out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthly vessel and have to beg God to stay His hand. The joy is indescribable. I am a free man in Christ Jesus; free indeed; free from the fear of man. I can approach any person anywhere. I am free in my utterance. My mouth is opened, my heart is enlarged towards sinners. I cannot help preaching."

5. "This year also" for Heroic and Courageous Living.

Too many live their lives in the Floridas of pleasant days where there are no winter storms, where the soft winds blow and life goes easy. They avoid anything and everything that means exertion, toil, conflict and struggle. They are content to live on easy street all the year around. They sing sometimes—but it does not mean much to them—the old hymn which says:

"Must I be carried to the skies

On flowery beds of ease;

While others fought to win the prize,

And sailed through bloody seas?"

But real Christian living calls for warfare and struggle, calls for the violence of prayer and tears and faith and holy adventure. "The people that do know their God shall be strong and do exploits." (Dan. 11:32). Well has one said: "Where the life is never stirred into ferment, where it never culminates in urgent crisis, where there is no heat, there cannot be the Holy Spirit whose baptism is of fire."

Think of Jesse Lee, of early Methodism starting out in the winter of 1790. This is what he says: "I set out and my soul was transported with joy; the snow falling, wind blowing, prayer ascending, faith increasing, grace descending, heaven smiling and love abounding." To be true to God under all circumstances "this year also" we shall need heroic courage. There will be times when we shall have to stand alone; when the tempests will rave over our heads; when all hell will be turned loose upon us and it will call for all courage and all faith and all prayer to stand true and steadfast.

6. "This year also" for Holy Living.

We are called unto holiness and God has provided a salvation unto the uttermost by which we can be enabled to "serve Him without fear, in holiness and righteousness before him all the days of our life." A life of holiness will be a happy and effectual life; it will not be lived in the lowlands of doubts and fears, of cross purposes, of double-mindedness and 'mid crooked paths. It will be a life of victory and will bring honor and praise to the God of all grace. Moreover, a life of holiness will be a life lived in the will of God; and if we live in the will of God we can say from the heart:

"Father, I know that all my life

Is portioned out for me;

The changes that will surely come,

I do not fear to see.

I ask Thee for a present mind,

Intent on pleasing Thee.

I would not have the restless will,

That hurries too and fro;

That seeks for some great thing to do,

Or secret thing to know.

I would be treated as a child,

And guided where I go."

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Rev. C. W. Ruth	Rev. E. E. Shelhamer
Rev. G. W. Ridout, D.D.	Rev. C. H. Lina
Rev. Richard W. Lewis	Rev. M. F. Ham
Rev. John B. Culpepper	Rev. H. E. Copeland

(Continued from page 1.)

Let the Church cut out the pageants, the theatricals, restore the class meeting, kindle the fires of a revival, and the dancers and stage people will understand that the only way into the Church is the mourner's bench route.

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS.

FIFTH LETTER.

Dear Dr. Mains:

I am deeply interested in your method of attack upon the pre-millennial teaching with regard to the second coming of Christ. You take the position that this whole doctrine of the coming and reign of the Lord Jesus rests upon one text found in the Book of Revelation. You then proceed to undertake to prove that the Book of Revelation itself is not to be accepted as a genuine inspiration from God, and that the writer did not have in mind any thought of such coming and reign of Christ, as is taught by those who are waiting with faith for the coming of their Lord.

Speaking of John who wrote the book, you say, "He was not at all thinking of events so far away as the twentieth century of the Christian era." This is simply an assertion. You do not undertake to prove the truth of the assertion. You can produce no logical proof on the subject. We believe that the divine being who communicated with John had in mind the end of the age, the reign of the Lord, the final coming judgment, and the unfolding future which sweeps out into the eternities.

Your method is more that of a shrewd lawyer with a difficult case, than that of a wise religious teacher with profound and reverential regard for the holy Scriptures seeking to combat the unbelief and infidelity so rife on every hand, and to establish the faith of the people in the inspiration and trustworthiness of the Scriptures. The very beginning of your argument you say, "Millennialism, as a distinct doctrine, and in any

of its forms, is based upon a single book, and it may be said, upon a single passage in this book, the book familiarly known as the Revelation by St. John." Then you go forward to show that the book is "characterized by a highly wrought symbolism." And you lead the reader into a perfect wilderness of uninspired literature which sprang up in the early days of the New Testament Church, and represent the Book of Revelation as taken out of this wilderness of unreliable writings.

You admit that this "apocalyptic prophecy for betterment looks alone to divine catastrophic intervention." You ought not to put the word "alone" in there. It looks to the gospel of Christ for the salvation of souls. The Church is warned and exhorted, backsliders are rebuked and corrected, and as is taught everywhere in the word of God, the wicked are faithfully warned of the final destruction which awaits the impenitent sinner. You say, "Not Milton, nor Dante, nor any inspired writer has ever penned an epic more startling, more awe-inspiring, than the Revelator's narrative of phenomena that shall characterize God's coming forth, sword in hand, to end a bad and incurable age, and by His mighty fiat to install a new redemption and a new heritage for His chosen people."

Very true. Why should it not be so? Do the Scriptures not teach that God is of great mercy, slow to anger, but that He will not always chide, neither will He keep His anger forever? Did He not gather out of the wicked cities of the plains the few righteous souls, and then rain fire and brimstone upon the impenitent and wicked? Hasn't God a perfect right at any and all times to destroy those who will not repent? And is it not a mercy for Him to do so? when the longer they live the more wicked they become, and not only so, but they infect their families, their neighbors, and society with their own dread disease of sin. They sow no wheat of righteousness, but scatter the tares of unbelief, rebellion, and wickedness in every wheat field about them. They will not enter into the Kingdom and prevent those who would. They wax worse and worse, and God's judgments come upon them to stop their wicked career, and the pollution and destruction they are bringing upon their fellowbeings. Let it be remembered that there is mercy in God's judgments. What He has done in the past may He not do in the future on a larger scale.

You say, "The pre-millennial teaching is non-historic." In this statement you are entirely mistaken. It is written in sacred history that God caught away the righteous out of Sodom and Gomorrah and then destroyed those wicked people. It is historic that God caught up Noah and his family in the Ark of safety while He rained His indignation down upon the rebellious and impenitent wicked. There comes a time in the history of the individual or the people when it is a mercy for God to destroy them. Pre-millennialists teach that there is coming a time when the wicked nations will be chastened, when those who have had abundant opportunity to repent and bring their lives into harmony with the word and will of God, and have refused to do so, will be swept out of the earth. You will remember that quite recently influenza, that strange disease, took away in a few months six or seven millions of people. These coming judgments, according to the Scriptures, shall be more general, sudden, and awful. God will know how to take care of His jewels, to protect the righteous. He did it when He destroyed the world by the flood, and the wicked cities referred to, and He will know how to do it when He comes in the great Tribulation to punish those who have trampled upon His word, violated His commandments, rejected His gospel, refused His Christ, grieved His Holy Spirit, and reached the end of all mer-

cy, and have left God with but one thing to do with them, and that is, to punish them.

Did you ever notice that verse in the first chapter of the Book of Revelation, which says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." You will notice here, my dear Doctor, that a special blessing is pronounced upon the readers of this Book who believe and keep its teaching. There is no blessing pronounced upon those who deny its inspiration and undertake to mix it up and compare it with a jumble of uninspired literature. And did you ever think to ponder a verse contained in the closing chapter of this Book: "And if any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book." As I read your comment on the Book of Revelation I am inclined to believe that you have entirely overlooked the two quotations above, or else, you have looked upon them as you do upon much contained in the Bible which you regard as uninspired, and treat with a daring indifference. Other thoughts are crowding into my mind but I shall save them for our letter of next week.

Faithfully,

H. C. MORRISON.

The President Elect.

SINCE his election to the Presidency of the United States, Mr. Harding, in word and action, has been modest, discreet, and kind. The indications are that he will not undertake to be king or emperor, but the chief magistrate of the nation and the servant of the people. Let us hope for the best. The country at large is deeply interested in his cabinet. It is hoped and believed that he will select a body of strong, wise men to assist him in piloting the Ship of State in the stormy sea of present-day conditions.

Let us cultivate the spirit of fraternity and broad patriotism rather than the spirit of narrow political prejudice. We must guard against sectional strife. There is growing a spirit of radicalism in the western states which means danger to the welfare of the nation at large. A small group of men who seem to have no world vision and boast of their Americanism, but get their following and prestige largely from foreign-born citizens, or a second crop of foreign-born, are dictatorial and radical. We do not believe that Mr. Harding will be controlled by these men of narrow views and strong prejudices.

On the other hand, there is a reactionary tendency in the East; a class of men who seem to be singing in their souls, "Backward, turn backward, O, time in your flight." If they would not reverse the wheels of progress they would lock them. If Mr. Harding should be unduly influenced by this class of people it would produce the other extreme—a dangerous and radical socialism. Let us hope for the happy medium. It is possible that the new President will be wise and kind, a sort of balance wheel that will have large influence in saving the nation from reaction or radicalism. There is a good word frequently used in the Holy Scriptures that is applicable just now to national conditions. It is the word "sober." Our people have been going through a period of intense excitement. They have been drunk with the spirit of lust; their nerves have been tense; they have been making immense sums of money, much of it dishonest, and spending it lavishly and foolishly. The time has come for our people to

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sober down, get quiet, cool off their prejudices, relax from their state of excitement, abate the whole matter of fast living and become sober, godly, patriotic American citizens. The great daily papers could do much to abate political strife and sectional prejudices if they had the intelligence and the moral and spiritual insight to do so. The daily papers can keep up a constant strife between sections of the country and the people with different views on matters of political economy. Would God men, everywhere, in the Church and out of the Church, sought to bring peace among our fellow-citizens, to restore order and law, modesty and economy, Sabbath observation, the worship of God, and the reign of the Lord Jesus in the great heart and mind of the nation. Let us pray that the Holy Spirit may guide and bless our new President.

The indications are that Mr. Wilson's health is improving. He has gone through eight years of great burden bearing; four years of storm and tempest. No wonder he should have had a physical collapse. Let us earnestly hope that when he lays down the burdens of State he may find in the rest of private life, restoration and health, and may live among us a wise and devout citizen, contributing his part to a better and broader civilization in the world.

Taking Time by the Forelock.

We understand that the whiskey forces are boasting that they will elect a wet Congress two years hence. Let the people take notice and see to it that they keep on the trail of the liquor element and keep the conscience of the good citizens alive and alert to this enemy of all good, and under no circumstances be thrown off of our guard and permit the liquor oligarchy to put a wet Congress over on us. We cannot believe that, with the proper agitation of the subject, a Congress can be elected in this country that will annul the Volstead Act. Whether it be true or not, it is rumored and generally understood that Mr. Cox was supposed by the liquor people to sympathize with them, and it is said he got the votes of the ultra whiskey element. If this be true, we are led to believe that the great mass of the people of this nation do not want the saloon thrust back upon society. The saloon has not a single redeeming element. Everything and anything ever said in its favor was untrue and has been proven to be a falsehood. From the Church press, the pulpit, the school, and public platform the subject of prohibition should be kept before the people, and the public should be well posted and alert and ready to meet the foe with crushing defeat at any moment.

Special Announcement!

Asbury College has been quite full during this semester. The second semester opens January 25th, and on account of some students having to leave we have some openings for young men and women. There are a few industrial positions where some may be able to reduce their expenses. Students desiring to enter next semester should send a \$5.00 room deposit immediately.

ASBURY COLLEGE, Wilmore, Ky.

Japanese Visitor.

Rev. J. Nakada, who is associated with Cowan and Kilbourne in the Oriental Mission of Japan, is visiting in the United States. He is an unusual Japanese, quite clear in his message on Holiness, gifted as a preacher in English as well as Japanese, and having a great faith and mighty anointing of the Spirit. He will visit Brazil between now and next April. He will then come back to the Interstate Holiness Convention at Wilmore, Ky., May 24th to June 1st, and be open for engagements through

THE SOUND IN THE MULBERRY TREES.

Shall we have a College, representing the full gospel, standing for the emphasis that The Herald stands for, and measuring up to the best standard requirements? People who know what it means to build colleges are aware that the minimum answer to that question will be a subscription of five hundred thousand dollars to Asbury College, right soon.

Is that unthinkable? Let providence answer. As I write this, the faculty, student body and local community within a few miles of Asbury College are completing a four-weeks' campaign with a subscription whose face value is approaching two hundred thousand dollars. It has surprised our faith, and we take it as an evidence that God is speaking to people about Asbury College, and that the friends in many states will hear His voice and follow the right leading when we call for their subscription. All this subscription is conditioned upon our getting the total of five hundred thousand dollars. Many of us feel that we can make a larger subscription when we are assured that our gift is conditioned upon something worth while for the College. Will all who read this pray over it, and ask the Lord to show them their part in the matter.

JOHN PAUL, Vice President.

Wilmore, Ky.

the summer season. He might be secured even earlier than this. His United States address is Care of G. E. Erny, 5709 Midway Park, Chicago, Ill.

JOHN PAUL.

"Break, New Year!"

MRS. H. C. MORRISON.



It is with a feeling of solemnity that we contemplate the closing of an old year; and with our retrospection comes the prospect—the wondering what may lie behind the curtain of the incoming twelve months. When we were children a year seemed to be an age going, but as we grow older and know something of the fleetness of time and the bearing of heavy responsibilities, the days and months soon become years, and ere we realize it the furrows of time have left their traces on our brow and the silver threads are seen blending among the gold.

Truly, it seems that the passing year had winged feet, leaving here and there incidents that will remain with us so long as life shall last. It may be some of the dear ones have been called to take upon them the responsibilities of a home life of their own, and with it many experiences which change them from the light-hearted, happy-go-lucky, care-free girl or boy to the sober, thoughtful, responsible man or woman that only the facing of life's stern realities can accomplish.

Then it may be, loved ones have been called upon to lie upon beds of sickness, proving, with David, that it was good for them that they had felt the chastening hand of God, for it was the means of drawing them closer to the Father than they would have been had they not known the ministry of suffering. There are the well-to-do who have been made to feel the keen pangs of loss and poverty; and there are others who have grown out of the meager living to a life of plenty. The changes must come with the years; to some they are happy changes, to others they are very sad and it is hard to adjust themselves to the unwelcome circumstances which have been thrust upon them.

While contemplating the diversities of life, we are reminded that with us changes are inevitable, yet there is One who never changes, and there is a love that never dies. He is the same yesterday, today, and forever. We may well repeat with the poet:

"Our hearts in tears may oft run o'er;

But, Lord, thy smile still beams.

Our sins are swelling evermore;

But pardoning grace still streams."

This reminds us of that beautiful poem of Margaret Sangster's, entitled "The King of the Year," which has such an inspiring lesson in it that I shall quote it:

"The New Year stood on the earth alone

At the dawn of a bitter day,

And he gathered his robe about his feet

In a petulant baby way.

And he said: 'I am king of this fine domain,

Of the bustle, and whirr, and hum;

But here I stand on the earth alone,

Why do not my subjects come?"

"Then a bent form came to the tiny feet,

And bowed with a weary smile.

'I am worn,' said he, 'and my work is done;

Praise God, I may rest awhile!

But, child, this world is a queer old place,

For nothing is fair and new;

But I wish you luck!" said the grand Old

Year;

And he faded away from view.

"A strong man paused by the lonely spot

Where the New Year stood in the snow.

'I am one of your subjects, sire,' quoth he,

'And my way is long to go.

But I pledge a sword to your work and play,

And I give you my heart and breath.

'Ah, who are you?' asked the Baby Year,

And the stranger answered, 'Death.'

"A chubby boy with a merry smile

Came whistling down from on high.

'I am come,' cried he, 'from the throne of

God;

A subject of yours am I.

I give you my arrows sharp and swift,

And a smile from the sky above.'

'Ah! what is your name?' asked the small

New Year;

And the cherub answered, 'Love.'

"Then the New Year stood in the snow alone,

'And I may be king,' said he.

'I may rule over the earth and sky,

Over the air and sea;

But two rule ever with me,' he said,

'For the merciful God above

Has made them kings of the universe,

And their names are Death and Love."

As usual, we shall make our New Year resolutions, which is all right, but let us not forget that "Without Him we can do nothing." Let us learn the lesson of living one day at a time, ever looking unto Jesus the author and finisher of our faith. In the language of Charles Wesley let us say:

"O that each in the day of His coming may say,

'I have fought my way through;

I have finished the work Thou didst give me to do!"

O that each from his Lord may receive the glad word,

'Well and faithfully done!

Enter into my joy, and sit down on my throne."

Bishop Mallalieu.

Bishop Mallalieu will be remembered by many readers of THE HERALD. His presence and sermons at conferences, conventions, camp meetings, etc., will never be forgotten by those who were privileged to see and hear him.

An incident in the sainted Bishop's life—how he met and what he said to a young, timid preacher at a conference and the effect it had on the young preacher's career—is told in "Walking With Jesus," a new book published by The Pentecostal Publishing Company, Louisville, Ky.

This incident is worth more than the price of the book. The friends of the late Bishop will read it with increased admiration for one of the most evangelistic Bishops Methodism has ever had.

The price of the book is \$1.00 postpaid.

A Glimpse of Beulah Heights.

There may be some among the many friends of Rev. Chas. B. Kolb, and his work in the Beulah Heights Holiness Mission over in Kentucky, to whom a few notes of my recent visit to that worthy Mission may be of real interest. The camp meeting of September 16 to 26 has been reported, but my sojourn there of a few weeks causes me to believe that a picture of the every-day life at the Mission Farm would be profitable to some souls. It is not my design to give a history of the Beulah Heights Holiness Mission, but only to tell of the appearance of the premises upon which I walked and worked, and to which I became attached and learned to love. This is a letter of a spectator, and I desire you to see, not necessarily as I saw, but what I saw, and then if you can rejoice with me in my joy of personal experience at the B. H. H. M., rejoice.

The B. H. H. M. Farm lies three miles to the east of the little Mining Station at Wiborg, Ky. Wiborg is on the Q. & C. R. R., about half-way between Cincinnati, O., and Chattanooga, Tenn.; also on the Dixie Highway, though the Dixie is not yet completed so far north. Auto-traveled road runs from Wiborg to the farm and crosses it. Farm consists of 300 acres, chiefly ridge land, though valleys reach into it on either side. Soil well adapted to farming, though no great part of the farm broken, or even cleared. The greater part is covered with fine, growing timber, fit for lumber; hundreds of thousands of feet of it; also is underlaid with a very valuable vein of coal, with not difficult access for mining. Has good orchard, though recent storm destroyed some valuable trees, and even uprooted some of the "mighty monarchs of the forest." Garden stuff testifies to good quality of soil, for in the Mission garden, under Mrs. Kolb's energetic coaching, potatoes, sweet potatoes, sweet corn, peas, beans, carrots, parsnips, salsify, cucumbers, tomatoes and other stuff responded readily and in fine quality. Sister Kolb is also Dairy Maid, having acquired excellent skill to handle the Jersey cow and to make butter. She came to the farm wholly ignorant of farm life and farm labor—soon she sent to the Department of Agriculture for Bulletins on the various subjects upon which she desired information, and in the Home Study Course connected with actual practice, her few months' experience has brought her enviable success.

The new church stands on the highest point of the farm, on the west, just in the edge of the beautiful woods. Back of it, some distance, is the Mission saw-mill, a fine running outfit of machinery. Bro. Kolb is the sawyer, able and efficient. On one occasion, in case of "strike," acted every part alone, engineer, sawyer, logger and offbearer, and shouted "Glory" all through the services. The Mission Home stands a bit to the east of the church, just beyond the curve in the road.

Were I endeavoring to "boom" Beulah Heights, and sell building lots, I could, without perverting the truth, dwell at length in praise of the beauty of the place, the healthful location, pleasing view, ideal climate and good

neighborhood. No doubt some might be persuaded to purchase. But, I shall give it no coloring. Be it known that there is nothing for sale at B. H. H. M. It all belongs to God; these people, too, belong to God. God needs more helpers here though, real helpers. Should this fact cause one to ask, "What knowledge or skill need one possess in order to qualify as a 'helper' at B. H., we would reply, the more knowledge and skill of all kinds one has the better helper he or she will be; but to make the answer clearer, let me ask you to follow with me the routine of a few days' labor at B. H., and you can easily decide whether you can qualify as a helper.

We are starting out on Monday morning. Camp closed last night. How shall we begin the week's labor? Well, Bro. Kolb directs me to do a piece of carpenter work, fit some windows in the new church. In the meanwhile, he is showing the Mission Farm to the new Mission farmer, a new arrival. This farmer comes from West Virginia. Has a farm home over there, but feels called to come and help at B. H. H. M. Now he is preparing to bring household, (self, wife and four children), to B. H. - A day or two and my carpenter job is done, so I take an ax and mattock and clear brush from the church yard and site of the tabernacle and school-house that shall be soon. Plenty of this to do, and I persevere so successfully that Bro. Kolb dubs me "Beautifier of B. H." Today, am picking apples with Bro. Kolb, (fine looking and splendid fruit), when a man comes to us in the orchard. We learn from him that he is Mr. P. M. Richardson, from Iowa, and that he has come to donate his labor for a year or two to the B. H. H. M. Thank God, for another helper, and a good one. He is a carpenter, and as Bro. Kolb has some idle tents in store, selects a suitable one, and it is soon pitched as a carpenter shop. It is already a place of action. But we run out of lumber, so Bro. R., (the new carpenter), and I, take ax and crosscut saw, go into the woods, select and fell suitable trees for our needs, and logs are ready for the mill. On the morrow, Bro. R., Bro. K., and his right-hand mountaineer operate the saw-mill, while with a span of mules, I haul in the logs. "All things work together," (even mules) "for good," etc. Praise God.

We are in need of fence; miles needed on the B. H. farm, but we must have some of it today, so we split posts from logs and plant them in place. Bro. Kolb mounts a reel of barbed wire on a broom handle, and he with one end of the handle and I at the other, through wood and through valley, regardless of bramble and briar, there we unwind the wire and complete a line of fence. Barb punctured skin and torn garb cannot dampen the shout of victory in Bro. Kolb. He punctuates each hour of the day with "glorys" and "hallelujahs." We are hindered now and then in our work, a few moments at a time, because of the trees of fine, ripe persimmons, but not so much as to bring us into condemnation. Life at the B. H. H. M. is real life; life of usefulness. The way to be useful is to

1921

ANNOUNCEMENT

1921

TWO MILLION SOLD LAST YEAR

THREE MILLION OUR GOAL THIS YEAR

THE artist and the engraver have been taxed to the limit to effect the best combination of artistic talent and mechanical skill calculated to make the Scripture Text Calendar for 1921 a masterpiece of art and of the printer's workmanship.

Hoffman's Face of Christ

THIS great painting on a great theme is the commanding feature of the beautiful cover design in colors. In the first view one gets of this Face of Christ, an impression of manly spirituality and lofty idealism is conveyed. A closer scrutiny brings out the fine effect of the details;—the high, spiritual forehead, radiating a heavenly light; the eyes penetrating, but calm and thoughtful; the mouth firm, denoting strength of character, and the whole face tempered with an expression of mingled love and sorrow. In Hoffman's work is found none of the weak senti-



Size of Calendar 9 1/4 x 16 1/2 inches

mentality sometimes displayed in attempts at portraying the Master. Below the portrait, an appropriate group in colors, representing Christ and the Twelve Disciples, gives an ornamental effect to the cover.

Twelve Pictures in Rotagravure

THE twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by the rotagravure process. We need not enlarge on the popularity of this process

of engraving. The historic events of the last few years have been presented to the public through rotagravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Sepia.

AN INTERESTING FEATURE

EACH picture illustrates one of the Sunday School lessons of the month in connection with which it appears. A scripture verse for each day is given, and the International Lesson

Reference and Golden Text for each Sunday. On the back is a table showing the church census of all the denominations in the United States.

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AS both a very praiseworthy and highly profitable means of raising church money, the Scripture Text Calendar cannot be excelled. Hundreds and thousands of Churches and Sunday Schools, Young Men's Christian Associations, and other religious societies, the land over, have made it contribute generously to their treasury, and at the same time have enriched spiritually, both church and community. It blesses both those who buy and those who sell.

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DR. JOHN PAUL, Vice President, Wilmore, Ky.

be useful. I cut wood at the door (in moments of unemployment), carry water from the spring, wash the dishes—anything. Many of these fine evenings we walk over to the Roberts' Chapel, two miles away, and get blessed in meetings being held there by Bro. Peters, our Spirit-filled evangelist from over in Tennessee. (Bro. Peters will soon be a resident of B. H.). There is no pleasure in idling. One day Bro. Kolb placed in my hand the ground plan of a house, showed me the building spot and the stone pile, told me where to go to borrow a stone hammer, (he has none but needs one), and now a foundation is not on-

ly completed, but the structure is under course of construction. Bro. Kolb has christened the new edifice "Stoughton Cottage." As the recent storm threw many valuable trees to the earth, there is just now great need of man muscle, mule power and money, in order to save this timber by working it into lumber.

Well, away over—somewhere in the Ozarks—so our presiding elder tells me, stands an empty church, locked up years ago, (though I know not why) and he desires me to go and become pastor of that little mountain church. I believe this call to be from the Lord, therefore, I pack my trunk,

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Ira O. Stoughton.

GONE TO HIS REWARD.

My brother, S. A. Danielson, and I

His dear wife, three daughters, and two sons and twenty-one grandchildren and also two sisters and a brother remain here to await the summons.

Father Danielson believed in holiness with all his heart and stood firm and clear for the Wesleyan doctrine of entire sanctification and he preached it clearly and definitely and was in perfect harmony with all who did the same. He loved holiness meetings more than any other kind, and although his own personal experience

Clement C. Cary.

Noah W. Cooper, of Nashville, Tenn., who is making a tour of the Conferences, pushing this law, addressed the South Carolina Conference in an impassioned speech, depicting the great danger that menaces our country through Sabbath breaking. He said that only 20,000,000 were enrolled in all our Sunday schools, while over 60,000,000 were patronizing Sunday newspapers; that Sabbath breakers were increasing faster than church members; that Sunday trains and newspapers were helping Satan to drive 50,000,000 peoples away from church, and to enslave them to the habit of regular Sabbath breaking that leads to certain destruction; that the churches were being hurt immensely by following these worldly ways; that it was a national scandal that we had no national Sabbath law; that unless these laws were passed and kept, our country would, in thirty years, be in the condition Europe is now in. He said the body of our people knew the Sabbath should be kept and approved this law, but that if we kept on this Sabbath-breaking gait for twenty-five years, the momentum of evil

In answering advertisements mention your paper. It commends you.

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

THE BLESSING THAT LETS US IN.

Date: For January 9, 1921.

Subject: Jesus Teaching Forgiveness.

Lesson: Matthew 18:21-35.

Golden Text: "If ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6:14.

The Church and the Kingdom.

Our Lord has just been discussing the authority of the church to pass upon the faults of a man who has wronged his brother. The "church" to which He refers in verse 17 is so mentioned in connection with His discussion of the kingdom of heaven that we may assume it to be a visible expression of the kingdom, or an agency for the promotion of the kingdom, possessed of certain attributes parallel with the attributes of the kingdom. He has told them that the Church has a conferred authority by which it can bind or loose a man; that is, it can renounce the condition of justification and pronounce them met or not met; and if in doing so it is in harmony with the word of God the results will be approved by the Holy Spirit. The Church has a right to pardon a man who has sinned against it, and to pronounce him a pardoned man, even when he has sinned against God, provided he has repented.

How Often?

"Then came Peter to him." We may understand that Peter's inquiry as to how often he should forgive an offending brother grew out of this discussion of the authority of the Church to arbitrate disagreements between brethren when those disagreements could not be adjusted otherwise. Peter's question amounts to this: Is there not a limit to the number of times that it will be healthy for me to extend pardon for a personal offense? Does not the time finally come that I must have some kind of judgment passed upon the man and cut him off, as is suggested in the words "let him be unto thee as an heathen man and a publican?" It is not supposed at all that Peter was trying to find a place for exercising malice or fostering a perpetual grudge. It might have been in his mind purely a question of what would be best for the offender himself.

Divine and Human Pardon.

Incidentally, we are taught here and elsewhere in the Scriptures that there is a fundamental difference between divine and human pardon. It is clearly understood that no child of God can withhold pardon from any individual in case of personal offense without harm to himself, nor is it necessary for that individual to meet conditions of repentance and restitution before we extend pardon. He will have to meet those conditions before the pardon does him any good; but we get our benefit from extending it, and he gets his benefit from receiving it. A condition is therefore necessary before he can get his benefit; but we have the advantage of being able to let our benefit quite promptly, without ever hearing from the one who offended us, and without any assurance of repairs excepting the compensation

that God promises in the day of final reckoning. Offenses against God are not personal. The sinner sins against heaven and in God's sight. Divine pardon is, therefore, more in the nature of an executive pardon, which it is improper to extend until the individual repents, and which even then could not be extended unless a mediator had made sufficient amends to vindicate the law, and preserve the integrity of the government to which the man belongs when he sins.

Pardon For All.

It is difficult for us to expound the philosophy of divine pardon. Human analogies are all too weak and defective in their terms. If we assume that there is something personal in a sinner's offense against God and in the pardon which God gives, and if we bear in mind that a sufficient atonement has been made for the guilt of all mankind, the same truth obtains as we have in the pardon which one man extends to another; God has the pardon already made and potentially extended in answer to the propitiation of Christ's blood, but it does the sinner no good till he repents and receives it.

The Reassumed Debt.

The subject of an earthly kingdom had been forgiven a debt of ten thousand talents was thrown back into his original state of condemnation because he refused to have mercy on a fellow subject, who owed him a hundred pence. The question with some is, When a man thus falls again into condemnation, must he reap the results of his old sins which previously had been pronounced pardoned? Our answer is, Yes. Ezekiel 18:24. He will reap the results of these after his pardon, even though he did not lapse, unless God gave special grace to deliver him from these results. The main thing that sin does is to cut us off from God. The results in general, from our standpoint, are automatic, and can only be counteracted by the special dispensations of grace which God gives to His redeemed children.

THE PRICE OF PERFECTION.

Date: For January 16, 1921.

Subject: Our all for the Kingdom.

Lesson: Matthew 19:16-30.

Golden Text: "Thou shalt love thy neighbor as thyself." Matt. 19:19.

Rich and young and moral; these were three endowments which made the young ruler tremendous in natural advantage. The power that brought him under conviction in the midst of these conditions which are so calculated to insulate a man against conviction must have been truly supernatural. But it is shown that he was in earnest, unsatisfied with the degree of his attainments, when he came running to Jesus and got down on his knees to ask for the way of eternal life. It is easier to get people under conviction who are poor and needy, who are in physical weakness, or who have even met with moral defeat; and it is usually easier to bring them through to where they will meet the conditions and take God's way in order to be saved. But we must remember that God can convict and save men in the bloom of life and in the midst

of good circumstances. Our point is very well illustrated in this young man so far as conviction is concerned, but he is one of those seekers who failed to go through. He started well, but did not pay the full price.

The Loss of Incentive.

We cannot dispute that the young ruler was a good man morally. The Master did not contradict his testimony. The indications are that the hope of entering into the kingdom of God and gaining eternal life was a main incentive with this young man for holding himself above the ways of sin. We may assume that for years he had been unconsciously aiming at the experience sought in this lesson, and that for months it had been his constant determination to enter into the kingdom of God; but when he comes to the hour of crisis and the Master puts to him the price of admission he gives up his pursuit. It is quite probable that when he turned away he went out into the dark. The incentive which had made his character noble, and had brought him at last running and kneeling to Jesus had passed away in one moment with his refusal to meet the conditions. The incentive of pursuit is second only to the power of possession, to enrich a man's life and sustain him in the way of righteousness.

The Two Conditions.

As we study this lesson we are reminded that each individual who comes to Christ and seeks entrance into the kingdom meets with two classes of conditions which will be required of him. One we may call generic and the other specific. By this expression we mean that there is a set of conditions which all must meet alike, involved in the act of repentance, forsaking sin, and lining up with the standards of the kingdom. Then there is another set of conditions connected with the peculiar calling of the individual. We cannot say that all are called to sell what they have in order to follow Jesus, but there is no doubt some kind of work, some kind of sacrifice, something to be forsaken, and something to be undertaken, peculiar to the calling of everyone who accepts a place in the kingdom of God.

A kind of blanket obedience is therefore required of everyone who intelligently yields himself to Christ. He must consent to everything in the divine order. It is usually assumed that if this young man had accepted the Master's challenge and gained eternal life, the Lord would have collected one hundred percent of the terms that were given him in the interview of our record, but this is not absolutely certain. God has set prices very high, only to give back to men what they surrendered to Him after they had yielded their all.

Salvation Doctrines.

There are certain well defined doctrines connected with repentance, regeneration and the full cleansing of a human soul. The story of our lesson is not given with any view to setting forth those doctrines; and as such it has little technical value. Without reference to the stages, it reminds us that repentance must be thorough, that it is not confined to those who are outbroken sinners, that there is an element of consecration from first to last in our act of surrendering to Christ and following Him, and that the ultimate objective of entire consecration is to find the experience of Christian perfection. (Verse 21).

1921

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A NEW LEAF.

He came to my desk with a quivering lip,

The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

In place of the leaf so stained and blotted,

I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul,

The old year was gone—
"Dear Father, hast Thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,

And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now, my child."

—Unknown.

NOTICE!

I want to say to those who have written me for the dropsy cure that the requests have been so many that my stock is entirely exhausted, however, I am making an effort to obtain some and if I succeed will send it as far as it will go. The remedy is not kept in drug stores, but grows in the fields but can't be gathered until August.

G. W. Pangburn.

Ashbyburg, Ky.

NOTICE!

Another addition to our sacred literature. Bro. McBride's recent book, "In the Citadel—On the Throne," is concise, persuasive and to the point on the fundamental doctrines of the Bible. Anyone, saint or sinner, will profit greatly by reading it. It rings clear on the doctrine of entire sanctification as a second definite work of grace wrought in the heart subsequent to regeneration. May it have a great sale. Buy it, read it and pass it on.—W. T. Methvin, Pastor M. E. Church, Southwest Kansas Conf.

Price \$1.50. Pentecostal Publishing Company.

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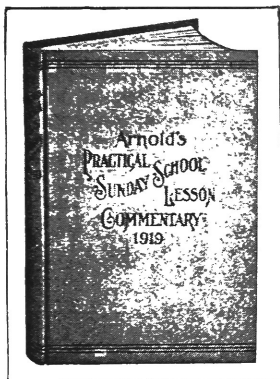
ON THE

International Sunday-School

Lessons for 1921.

Rev. David S. Warner, A. M., Editor

A COMMENTARY FOR THE MASSES. GROWING BETTER EVERY YEAR. It contains this year: 1. Introduction. 2. Home Readings. 3. Lesson Text, Golden Text, Practical Truth, Topic and Outline arranged as a responsive exercise. 4. Text in Revised Version. 5. Time. 6. Place. 7. Parallel Accounts. 8. Comments. 9. Questions. 10. Practical Survey. 11. Practical Applications. 12. Blackboard Exercise. 13.



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ANNOUNCEMENTS.

Mr. Joe Peters is open for calls as evangelistic singer after Jan 23. His address is New Salisbury, Ind.

Rev. Arthur F. Ingler has taken a pastorate at Cheney, Wash., and mail should be sent to him at that place.

Rev. Bob Jones will hold a revival meeting in Steubenville, Ohio, this month, and prayer is requested for same.

W. M. Zimmerman has some open dates for camp meeting work which he desires to give anyone needing his assistance. Address him Empire, O.

Mr. M. V. Lewis, evangelistic singer, has the month of January he could help those needing such assistance. Address him, Wilmore, Ky.

Evangelist H. E. Copeland has open dates in January and February, owing to the postponement of meetings on account of the delay in the completion of a new church. Any church or pastor, or combination of churches for union meetings, needing a gripping evangelist should write the above at 739 20th St., Des Moines, Ia.

Evangelist Jack Lipp and wife of Oregon, Wis., will begin a two-weeks' meeting in the Methodist Church, at Chester, W. Va., on January 16. Prayer is asked for this meeting, and friends in adjacent territory are requested to attend and help push the battle.

M. M. Bussey. I am expecting to go into the Gulf States for several months of evangelistic work beginning early in the New Year. I expect to be in Georgia a portion of the time. Those wishing to have me help in revivals may address me now at Pasadena University, Pasadena, Cal.

Rev. J. P. Gardner is ready to serve in evangelistic work wherever the field is open and it is felt that he is adapted. He is a mature man with good judgment, sound in doctrine and with a good religious experience. He has taken a short period of training in the Theological Department of Asbury College, and his sermons are earnest and sound. Anyone desiring his services will address him 723 37th St., Cairo, Ill.

Dr. James M. Gray, Dean of The Moody Bible Institute of Chicago, has issued a call for a Christian Workers Conference to be held during "Founder's Week" at the Institute, February 1 to 5 inclusive. He announces it as a conference, not so much for teaching and preaching, as for prayer for the filling of the Spirit, and for revival among the people of God everywhere. The prayer leader will be Mr. Thos. E. Stevens, of the Great Commission Prayer League.

Among the speakers expected are Rev. W. H. Griffith Thomas, D.D., and Mr. Chas. G. Trumbull, recently returned from China; Dr. R. A. Torrey, Dean of the Bible Institute of Los Angeles; Rev. A. C. Dixon, D.D.; Rev. Dr. Scarborough, president of the Southwestern Baptist Seminary, Fort Worth, Texas; Rev. A. C. Latham, of Chester, Pa.; Rev. Dr. Woolston, of Philadelphia, and others.

Rev. H. O. Jacobson, of Minneapolis, Minn., is publishing a Norwegian Holiness paper, an eight-page, clear-cut paper, issued once a month, at the price of 75c. This paper has a great field among the Scandinavians and we solicit our Scan friends to subscribe for it. If you have it yourself, then send it to someone else for one

year. It will be a good investment. The name of the paper is "Det Glade Budskab" (The Glad Tidings). Address 3602 Thirteenth Ave., So. Minneapolis, Minn.

REQUESTS FOR PRAYER.

A wife asks prayer for her husband that he may be saved from drink; also that he may be saved and sanctified.

A reader wishes prayer for herself while undergoing a great trial; and that she may know the peace of God.

Mrs. Wm. Longmire requests prayer that she may be healed of heart trouble.

Pray that the enemies of an innocent party may, by the overruling power of God, be called to halt.

The prayers of every praying one who reads these lines are requested for a pentecostal revival at Houghton, S. D. This request is very earnest.

A mother asks prayers that she may be healed of nervous trouble. Remember her husband in prayer also.

Please to pray for a daughter who is in spiritual distress.

Nannie Richardson asks that we pray for her to be healed of cancer, and that her sins may be forgiven.

Mrs. S. H. Tucker desires prayer that they may have a revival in Elk City, Kan., and that she may be used of God to do His will.

A NOTEWORTHY ANSWER TO PRAYER.

Dear Herald: I am sending you the following facts connected with an incident that took place recently in our revival here at Grace Church of which I am the pastor, and in which meeting I was my own evangelist.

I had appointed the ten o'clock hour for prayer in the homes of the people, and had exhorted them to strictly observe it no matter what happened; even if company was there, or if there was no one but the children.

One of our dear ladies, a devoted and sanctified woman, told of the following in a prayer meeting a few days ago.

I and my little grandson were all alone. He is only four years old. I said: "Russell, I am going to have prayer now." He said: "I want to join with you and let's have a prayer meeting." I said, "Will you pray?" He said, "I will if you will tell me what to say." I then told him that we were to pray for someone, but I did not know who to pray for. He said, "Let's ask Jesus." And I said, "Well, we will kneel and ask Him whom we must pray for." Just then the telephone bell rang, and I went to the receiver. A lady said to me, "Oh, will you pray for me. I am so discouraged, and almost on the verge of despair. My husband does not want me to go to church, and I am at the place where I can see but little in the Christian life." I said, "Russell and I were about to have a little prayer meeting when you rang up, and were asking our Lord for someone to pray for."

What is this but a signal answer to childlike faith? It is not believed, in the way of men. God hath chosen the weak things of the world to confound the mighty. And well hath He said, "A little child shall lead them."

G. G. Yeoman,
Pastor of Grace M. E. Church, Kansas City, Mo.

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Yes, I mean it. Don't send one cent for this great FREE offer. Read this offer carefully. It means dollars—yes, lots of dollars—in your pocket. This is your one big opportunity to get three full-size packages of Reefer's famous "More Eggs" Tonic FREE. Eggs are going to bring a greater price than ever. It's up to you to GET THE EGGS—and more eggs all the time.

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Boston, Ky. — Mrs. Myrtle Ice, a steady user of Reefer's "More Eggs" Tonic, makes the following statement: "Before using Reefer's 'More Eggs' Tonic I was getting only 12 eggs a day. Now I get 50." This is the experience of only one of thousands who are using the famous "More Eggs" Tonic. Read what others write:

1200 Eggs From 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

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I have fed two 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.

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FREE three \$1.00 packages of "More Eggs" Tonic. To those who act within 10 days I am making this offer. I will send you 5 of the regular full size \$1.00 packages "More Eggs" Tonic for only \$2.00 on this great offer. You pay nothing until the postman delivers you all five packages. Million dollar bank guarantees results. You can't lose. I take all the risk. Now read my offer.

Send No Money!

Don't send any money; just fill in and mail coupon. I will send you at once, five \$1.00 packages of "MORE EGGS" Tonic. Pay the postman upon delivery only \$2.00, the three extra packages being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

3 Packages Free

E. J. Reefer, Poultry Expert, 6509 Reefer Bldg., Kansas City, Mo. Dear Mr. Reefer:—I accept your offer. Send me the five \$1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman \$2.00 when he brings me the five packages, the three extra packages being Free. You agree to refund me \$2.00 at any time within 30 days, if all five of these packages do not prove satisfactory in every way.

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If you prefer, enclose \$2.00, cash or money order, with coupon. This brings your order sooner. C. O. D. packages sometimes take longer in the Post Office.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: I am a Pennsylvania girl nine years old and am in the fifth grade. I have blue eyes and brown hair. I go to the Methodist Church. I go to Sunday school nearly every Sunday. I have one brother and one sister. William is twelve year old and Elsie is seven. We go to the country school and have lots of fun. My address is Sharpsville, Pa., Route 54. Altha Marie Hunter.

Dear Aunt Bettie: How are you and all the cousins? Will you let me join your happy band of merry children? I live at Budapest, Mex. We have no Sunday school and church here and I sure miss them. I am four feet and eleven inches tall. I have brown hair, brown eyes, and fair complexion. I am twelve years old. Nellie Burns, my birthday is Sept. 12. I have two cats for pets, a mule and a side saddle, and I sure like to ride. My brother was all through the world war. Once he was lying in a little hole about eighteen inches deep, and he was knocked senseless for a while and when he came to his pack was burning. He had 220 shells on him, and 20 shells exploded, but he was not hurt; when he came to there was not another live man within thirty feet of him. There was a hole through his coat pocket, but did not hurt him. Another time he and a Red Cross man were caring for the wounded; there was no shelter but our Savior, and he was not hurt. He was wounded before the war was over, but he only lost ten days of it all. He still has the steel in his breast.

Nettie Moore.

Dear Aunt Bettie: I want to join your happy band. I am seven years old and in the third grade. I go to Sunday school almost every Sunday. My teacher's name is Y. F. Fisher. I love her. My pastor's name is Rev. White. I pray every night for God to bless me and brother and my little schoolmates. Dorris Fields.

Dear Aunt Bettie: Would you object to my writing the second time? I wrote one letter and sent in and our subscription was just out and my papa didn't get to renew right away and while The Herald was not coming I failed to get to see my other letter. I am a little girl between seven and eleven. I would like to send a postcard to the one guessing my age. I go to Sunday school every Sunday. My Sunday school teacher's name is Miss Shoemaker. She is teaching ev-

ery one of us the Lord's Prayer and a song entitled "Jesus wants me for a Sunbeam." Some day we are going to sing it in the opening of the Sunday school. I go to school and am in the third grade. I like school and want to learn so I can do work for Jesus. I love to read the Boys and Girls' Page. We all like to read it. It is a blessing to all of us. Your little friend, Altha Fagg.

Dear Aunt Bettie: Will you let a little Mississippi boy join your happy band of boys and girls? I am in the fifth grade at school. Before I came down here I went to school at Asbury College at Wilmore, Ky. Asbury sure is a fine college. I will leave my age for the cousins to guess. It is between eight and twelve. The one who guesses it I will write to them. Well, as my letter is getting long I will close. Love to Aunt Bettie and the cousins. Harley Fisher.

Dear Aunt Bettie: How are you and all the cousins enjoying life these days? I am a farmer girl. I like that kind of life very much. For pastime I play the piano, and for work, I do most any kind of work. We have not had any real cold weather yet. I am twenty-eight and have one brother and no sisters. I am quite fond of music and flowers. I am a subscriber to The Herald, and I think it is a good paper for I do enjoy reading the many nice letters in it. I live in the southern part of Georgia, not so very far from the Ocean. My address is Register, Ga. The climate is fine. We only have one railroad. This is a very good place, and a nice little town here. I would like to correspond with the cousins near my age. With love and best wishes to all.

Cora Hunter.

Dear Aunt Bettie: Some kind friend has been sending us The Herald and I hope this letter is in print so they may see that their thoughtful act is appreciated. I guess I really shouldn't take any space in your paper for my letter, since I am not a Methodist, but I think when our goal is reached, you Methodists, we Baptists and all other denominations will become members of our Father's church and earthly denominations will be forgotten. I always read the Boys and Girls' Page of The Herald first, and had made up my mind that if anyone having my birthday ever wrote a letter I would write to them. I am sorry to bother you but Lucille Nabors, the little Mississippi girl who has my birthday, April 22nd, did not send her address and I want to give her mine. I was eleven years older than she my last birthday. At present my husband and I are living at 604 Breckinridge St., Lexington, Ky., but after December 15th we will be in the sunny southland, much closer to Lucille and in that dear home I haven't seen for sixteen months. We are coming back to Lexington again sometime though, for it is our home too. Lucille, if you don't write to me before December 15, send my letter to 517 West 14th St., North Little Rock, Arkansas. Ora Hodnett, I think the three sweetest words in our language are "Mother," "Home" and "Heaven."—do you agree with me? Aunt Bettie, if my letter is too long leave some of it out. Just one thing more and I do really mean to quit writing. I am only two inches taller than Lucille, and have real light hair and blue eyes. If I don't quit Aunt Bettie might feel like making one of my eyes dark blue. Best wishes to all. Mrs. Lois Payne Gregg.

Dear Aunt Bettie: Here comes a little Indiana boy to join your band of happy boys and girls. I am ten years old and in the fifth grade at school. My papa takes The Herald and we love to read its pages. I go to Sunday school every Sunday. I want to be a real preacher of the gospel some day. How many of you cousins

love pet rabbits? I have four pet rabbits. My grandfather is here visiting us. He is a preacher as well as my father. How many of the cousins have had the whooping cough? We are just getting over it. I have two brothers and two sisters. I am writing this on my father's typewriter. Well, I will close with love to all the cousins and to Aunt Bettie.

Everett Glenn Thacker.

Dear Aunt Bettie: I am a little boy eight years old. I am in the third grade at school. This is my first letter to The Herald. My brother is writing this on the typewriter for me. I hope that Mr. Wastebasket will be gone until I pass. I have two pet rabbits. Where have all the boys gone? I wish they would wake up and come back to the Boys and Girls' Page. Lorene Kelly, I guessed your sister's name to be Frances. If I am right answer it in The Herald. I will close hoping to see this letter in print, and if I do I will write again. I will close with love to Aunt Bettie and the cousins.

Earnest Clyde Thacker.

Dear Aunt Bettie: Here comes another Georgia girl to join your cosy corner. I certainly enjoy reading the cousins' letters, and Aunt Bettie, when you write, it is a treat indeed. Wonder how many of the cousins like to work with honey-bees? I do for one, but I like to read, crochet and embroidery equally as well. Papa has a large apiary and I certainly enjoy working there in the spring, and watching the bees bring in the honey. My address is Daisy Ga., Route 1, if any of the cousins care to write me. Love and good wishes to Aunt Bettie and the cousins. Doffie F. Roach.

Dear Aunt Bettie: Rev. Frank McCall held a revival here, and stayed with us during the time, after he left he sent in a subscription to The Herald for mama. We like the paper very much, and I enjoy the Boys and Girls' Page so well I thought I would write. We got our paper today and I have just finished reading the Boys and Girls' Page. I am twelve years of age and I am in the 7th grade at day school. I have one sister nine years old, named Elsie. Sparr is a small place, but there are two churches here, Methodist and Baptist. I am a member of the Methodist Church. I go to Sunday school every Sunday unless I am sick. I am superintendent of the Cradle Roll Department, and also teach the Cradle Roll class in Sunday school. Lorene Kelly, I guess your sister's name to be Frances. If I am right please send me her picture. Who has my birthday, Sept. 8? I would like to correspond with some of the cousins. My address is Sparr, Fla.

Louise Grantham.

Dear Aunt Bettie: I am a baby going on three years old. I go to Sunday school and I like to go. I have four sisters. I am real young, but I would like to join your band. My sister Sallie Tucker, wrote this for me. I have no more to tell you except that I expect to see this in print. Love to all the cousins and you. Good-night until we meet. Your loving cousins.

F. J. Tucker, Jr.

Dear Aunt Bettie: I am a little girl five years old, and I have fair skin and blue eyes and light brown hair. My father takes The Herald and some one reads the Boys and Girls Page and I like it. I go to Sunday school and stay for preaching. I will close.

Sallie Tucker.

Dear Aunt Bettie: Slip over and let me have a seat somewhere. I am tired of waiting outside this cold and rainy day. Well I was surprised when I read that Aunt Bettie was Mrs. Morrison. Mr. Morrison has been preaching down here in North Carolina at Conference. I think it would be a good thing for all the cousins to write to all of the motherless and fatherless children who write to us. I feel so sorry for them. My pets are a bird-dog, chickens, horse and a sister. How many of the apostles died a

natural death? Ora Hodnett, I guess your age to be 11. Wake up, North Carolina, don't go to sleep on your job. I hope Mr. W. B. will be taking an aeroplane ride when this letter comes to Aunt Bettie. If any of the cousins want to correspond with me my address is Stonewall, N. C.

Fannie Moore Hocutt.

Dear Aunt Bettie: Will you make room for a little Minnesota girl? I am ten years old and in the fifth grade. I have one big brother named Arden. I live on the farm. My birthday is August 12. Well, I had better close before my letter gets too long. My address is Winthrop, Minn.

Fay Cheney.

Dear Aunt Bettie: Will you let an Ohio girl join your happy band? I enjoy reading the Boys and Girls' Page of The Herald very much. I have blue eyes, light hair and light complexion. I am eleven years old, and in the sixth grade. I go to Sunday school every Sunday. I am the secretary. I take music. My address is 622 S. Johnson St., Ada, Ohio.

Edna Buehler.

Dear Aunt Bettie: Have you room for another little girl from Kentucky, in your happy band of Boys and Girls? My papa takes The Herald and I enjoy having him read the letters from the cousins. I am seven years old and I have two sisters and one brother. My mama has been dead for two years and we miss her so much. I will not write much this time but if this misses the waste basket I will write more at some other time.

Margery Kathleen Miller.

Dear Aunt Bettie: Will you let me join your band of cousins? I take The Herald and enjoy reading it. I love to read letters from other soldiers in the war for Jesus. I love those who have the backbone to stand firm against the social evils that are filling our churches of today. My birthday is Nov. 7. I will be glad to exchange letters or post cards with all who will care to write. My address is Warfield, Ky.

E. A. Perry.

Dear Aunt Bettie: How are you and the cousins? I have written to The Herald once before. I still attend Sunday school. I just love my Sunday school teacher. She seems to be so interested in boys and girls. Today is Sunday, and I am spending the day with one of my friends. She is writing too. We are having a nice time. Well, as news is short with me must close. Your cousin.

Helen Head.

Dear Aunt Bettie: This is my first letter to The Herald. My father takes The Herald, and I enjoy reading the Boys and Girls' Page. I am 11 years old and in the 6th grade. Who has my birthday, Feb. 19? I have light hair, light complexion, and light brown eyes. I will close for fear of W. B.

Sarah Summerford.

Dear Aunt Bettie: Will you allow me a little space in your corner? I live on the farm in Catamba county, N. C. My father takes The Herald and I enjoy reading it very much. I have given it to four families for six months. We live four miles from the Methodist Church and have to miss Sunday school and preaching very often which goes hard with me, as I was in the habit of going to church every Sunday until we came here, but somehow we found The Pentecostal Herald a sermon book in our home. I count it next to the Bible. We also have Dr. Morrison's able sermon book, and Bud Robinson's Hospital Experience, and a number of other religious books. I only read good literature as my parents taught me. Ruby Margaret May, you will find in 1 Cor. 11:5, where a woman's hair is for her covering. Love to all The Herald family, Jessie Sigman.

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R. U. COLEMAN'S SLATE.
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Bath, Ohio, Jan. 23-Feb. 6.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CARL TUCKER'S SLATE.
Elliot, New York, Jan. 2-23. Rev. John A. Mann, Orchard Park, N. Y.
Cherry Grove, Ind., Jan. 30-Feb. 20.
Home address, 643 W. Franklin St., Winchester, Ind.

F. J. MILLS.
Eagle, Mich., Jan. 1-16.
Home address, 723 Washtenaw, Lansing, Mich.

GEO. BENNARD'S SLATE.
Klamath Falls, Ore., Jan. 9-21.
Home address, 6519 Yale Ave., Chicago, Illinois.

SLATE OF F. W. COX.
Stockton, Ill., Dec. 30-Jan. 16.
Madrid, Neb., Jan. 23-Feb. 6.
Care Rev. M. E. Henry
Permanent address, Lisbon, Ohio.

SLATE OF F. F. FRESE.
Homer, Ohio, Dec. 31-Jan. 23.
Willamette, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

PAUL BRASHER'S SLATE.
Bethel M. E. Church, Wichita, Kan., February 1.
Zion M. E. Church, Wichita, Kan., Jan. 9-30.

FRED DEWEERD'S SLATE.
Kenton, O., Jan. 21-Feb. 6.
Indianapolis, Ind., Feb. 13-27.
Sheboygan, Ind., March 3-16.
Roanoke, Va., March 30-April 3.
Permanent address, Fairmount, Ind.

RICHARD W. LEWIS'S SLATE.
Macon, Ga., Jan. 2-9.
Permanent address, Chattanooga, Tenn.

SLATE OF C. C. CRAMMOND AND WIFE.
Lansing, Mich., Dec. 21-Jan. 2.
Permanent address, 815 Allegan St., Lansing, Mich.

SLATE OF B. D. SUTTON AND WIFE.
St. Louis, Mo., Jan. 1-15.
Phoenix, Ariz., Jan. 18.
Home address, 5416 Chouteau Ave., St. Louis, Mo.

H. E. COPELAND'S SLATE.
Bismarck, N. D., Jan. 9-23.
Huron, Ia., Jan. 30-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

GUY WILSON'S SLATE.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

W. A. ASHLEY'S SLATE.
Indianapolis, Ind., (Nazarene Church) Dec. 31-Jan. 23.
Care Rev. F. S. Robinson, 2115 Olive St., Wilkesburg, Pa., Union Gospel Church, Jan. 23-Feb. 27.
Home address, Easton, Md.

REV. J. E. HEWSON'S SLATE.
Empire, Ohio, Dec. 30-Jan. 16.
Flora, Ind., Jan. 23-Feb. 6.
North Liberty, Ind., Feb. 7-20.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

J. L. GLASCOCK'S SLATE.
Portland, Ore., Jan. 2-16.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

BLANCHE SHEPARD'S SLATE.
New Lathrop, Mich., Jan. 2-30.
Jackson, Mich., Feb. 6-27.

REV. H. T. DAVIS'S SLATE.
Burdett, Kan., Jan. 9-30.
Ness City, Kan., Jan. 31-Feb. 20.
Home address, Wilmore, Ky.

REV. T. J. NIXON'S SLATE.
Ransom, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.

C. A. DOUGHERTY'S SLATE.
Amanda, Ohio, Jan. 1-25.
Monroe, Ohio, (M. E. Church) Feb. 1-20.
Open for calls after Feb. 20.
Permanent address, 1810 Young St., Cincinnati, Ohio.

JARRETTE AND DELL AYCOCK'S SLATE.
Kearney, Neb., Jan. 19-Feb. 6.
Alliance, Neb., Feb. 9-27.

J. B. McBRIDE'S SLATE.
Louisville, Ky., (Nazarene Church) Dec. 9-Jan. 12.
Newcastle, Pa., Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

W. W. McFORD'S SLATE.
Alma, Ga., Jan. 2-30.

SLATE OF J. J. KENNEDY AND WIFE.
Oregon,

SLATE OF O. H. CALLIS—D. G. GREEN—FELL.
Greenwood, Ind., Jan. 2-23.
Corbin, Ky., Jan. 30-Feb. 13.
Home address, Wilmore, Ky.

SLATE OF REV. AND MRS. G. S. POLLOCK.
Harmony, Pa., Jan. 2-16.
Wurtemburg, Pa., Jan. 16-31.

SLATE OF H. W. GALLOWAY AND WIFE.
Enders, Neb., Jan. 2-16.
Smithfield, Neb., Methodist Church, Jan. 23-Feb. 13.
Holtbrook, Neb., Methodist Church, Feb. 16-March 6.
Shickley, Neb., Methodist Church, Mar. 13-April 3.
Home address, Elizabethtown, Ky.

ROBERT AND PAULINE KENNEDY'S SLATE.
Pasadena, Cal., (at home) until Dec. 25.
Bakersfield, Cal., Dec. 27-Jan. 10.
Fresno, Cal., (Nazarene Church), Jan. 10-Feb. 10.
Permanent address, 515 Claremont Drive, Pasadena, Cal.

W. R. GILLEY'S SLATE.
Marion, Mich., Dec. 12-Jan. 2.
Home address, 631 N. Butler St., Lansing, Mich.

L. F. WIREL'S SLATE.
Ridgely, Ind., Dec. 5th, indefinitely.
Home address, 317 S. Bennett St., Bluffton, Ind.

SLATE OF C. C. DAVIS.
Elberfeld, Ind., Jan. 2-16.
Home address, West Side, Evansville, Ind.

ROBT. L. SELLE'S SLATE.
Jett, Okla., January and February.
Home address, Oklahoma City, Okla., Y. M. C. A. Building.

W. A. VANDERSALL'S SLATE.
Isleta, Ohio, Dec. 16-Jan. 12.
Home address, Findlay, Ohio.

W. C. MOORMAN'S SLATE.
Reasnor, Ia., Dec. 29-Feb. 6.
Attica, Ia., Feb. 8-27.

HARRY MORROW'S SLATE.
Polo, Ill., Jan. 2-23.
Shannon, Ill., Jan. 25-Feb. 13.
Westport, S. D., Feb. 20-March 16.
Home address, 1754 Washington Blvd., Chicago, Ill.

E. O. HOBBS'S SLATE.
Rosnoke, Ind., Dec. 9-Jan. 2.
Open date, Jan. 2-30.
Permanent address, 355 S. Bayly Ave., Louisville, Ky.

SLATE OF JOE AND HELEN PETERS.
New Salisbury, Ind., Dec. 22-29.
Lansing, Ind., (M. E. Church), Jan. 1-21.
Open date, Feb. 14-April 1.
Home address, New Salisbury, Ind.

MACKEY SISTERS SLATE.
New Cumberland, W. Va., Dec. 15-29.
Empire, Ohio, Dec. 30-Jan. 16.
Salamanca, N. Y., Jan. 21-Feb. 13.
West Park, Ohio, Feb. 17-March 13.
Canton, Ohio, March 18-April 3.

LAWRENCE REED'S SLATE.
Crown City, Ohio, M. E. Church, Dec. 26-Jan. 16.
Plainfield, Ohio, M. E. Church, Jan. 20-Feb. 6.
Cleveland, Ohio, St. Clair Mission, Feb. 6-27.
Home address, Wilmore, Ky.

NATIONAL HOLINESS CONVENTIONS.
Lansing, Mich., (Central M. E. Church) Dec. 28-Jan. 2.
South Bend, Ind., (First Evangelical Church) Jan. 4-9.
Elkhart, Ind., (First Evangelical Church) Jan. 11-16.
Columbus, Ohio, (Mt. Vernon Ave., M. E. Church) Jan. 18-23.
Lima, Ohio (First M. E. Church) Jan. 25-30.

S. E. POLOVINA'S SLATE.
St. Louis, Mo., Jan. 1-14.
Lindsey, O., Jan. 15-30.
Homeworth, O., Jan. 31-Feb. 5.
East Liverpool, O., Feb. 6-27.

SLATE OF MR. AND MRS. R. A. SHANK.
Walla Walla, Wash., Jan. 9-23.
Portland, Ore., Feb. 20-March 6.
Permanent address, 1810 Young St., Cincinnati, Ohio.

J. E. WILLIAMS'S SLATE.
Plymouth, Ill., Dec. 28-Jan. 23.
Elwood, Ind., Jan. 24-Feb. 8.
Open date, Feb. 10-March 10.
Alhany, Ky., March 15-30.
Philo, Ill., April 1-20.
Home address, Owensboro, Ky.

C. J. GARRETT'S SLATE.
Iola, Kan., Jan. 2-23.

SLATE OF W. H. BENNETT PARTY.
Garwin, Ia., Dec. 26-Jan. 16.
Cambridge, Ia., Jan. 23-Feb. 13.
Home address, 223 Pontiac Ave., Dayton, Ohio.

REV. T. P. ROBERTS'S SLATE.
Hamilton, Ohio, Jan. 7-16.

SLATE OF FRANK AND MARIE WATKIN.

Bethesda, Ohio, Jan. 2-23.
Holland, N. Y., Jan. 30-Feb. 20.
Waukegan, Ill., Feb. 27-Mar. 7.
Open date, March 8-28.
Mansfield, Ohio, April 3-24.
Open date, May 11-29.
Albion, Ind., June 9-19.
Norwalk, Ohio, June 22-July 10.
Hughesville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Camp Sychar (Mt. Vernon, O.) Aug. 11-21.

M. E. BAKER'S SLATE.
Greensburg, Ind., It. 5, Jan. 8-16.
Chandler, Ind., Jan. 18-Feb. 6.
Hartsville, Ind., Feb. 8-27.
Indiana Harbor, Ind., March 6-27.
Brooksbury, Ind., March 29-April 17.
Batesville, Ind., April 18-May 1.

A. L. WHITCOMB'S SLATE.
Marshalltown, Ia., Jan. 2-16.
Galva, Kan., Jan. 25-Feb. 6.
Nebraska City, Neb., Feb. 13-27.
Southern New Jersey, March 3-27.
(Address Pitman, New Jersey.)
Pontiac, Mich., April 1-10.
Minneapolis, Minn., April 13-24.
Home address, University Park, Ia.

FRED ST. CLAIR'S SLATE.
Tampa, Fla., Jan. 10-April 1.
(Tent Meeting).
Address, Tampa, Fla.

L. J. MILLER'S SLATE.
Ashland, Ohio, (1st M. E. Church) Jan. 2-23.
Cleveland, Ohio, (1st Friends Church) Jan. 25-Feb. 6.
Harvey, N. D., Feb. 13-March 6.
Mandan, N. D., March 8-27.

REV. L. B. BRIDGERS AND H. S. JENKINS, Evangelists.
Harriman, Tenn., Jan. 2-30.

A. H. JOHNSTON'S SLATE.
Song Evangelist.
Old Fort, Ohio, Dec. 27-Jan. 16.
Greenspring, Ohio, Jan. 23-Feb. 13.
Pleasant Hill, Ill., Feb. 20-March 13.
Marion, Ohio, March 20-April 3.

F. R. MORGAN'S SLATE.
January and February open dates.
March, Home Missionary Work Eastern Oklahoma District.
April 1-10 open date.
April 15-24 open date.
Chicasha, Okla., April 29-May 22.
May 27-June 19, open date.
Amity, Ark., Jan. 24-July 10.
Newberg Church, P. O., Atwode, Okla., July 15-31.
Hominy, Okla., August 5-21.
August 26-Sept. 11, open date.
Home address, Ada, Okla., 714 W. 9th St.

BLANCHE ALLBRIGHT'S SLATE.
De Soto, Ill., Jan. 9-30.
Colp, Ill., Jan. 31-Feb. 13.
Forman, Ill., Feb. 14-March 4.
Marietta, Ill., March 6-31.
Kewanee, Mo., April 3-24.
Charleston, Mo., April 25-May 15.
Poplar Bluff, Mo., May 16-29.
Home address, East Prairie, Mo.

EDNA BANNING'S SLATE.
Bethesda, Ohio, Jan. 2-23.
Urbana, Ind., Jan. 30-Feb. 20.
Hoagland, Ind., Feb. 27-March 20.
Elkhart, Ind., March 27-April 17.
Cleveland, Ohio, April 24-May 15.

SLATE OF JOHN W. CLARK.
Walkerton, Ind., Jan. 1-16.
Home address, Frankfort, Ind.

KENDALL AND PARKER, SLATE.
Neosho Falls, Kan., Dec. 30-Jan. 26.
Blue Rapids, Kan., Jan. 27-Feb. 17.

T. M. ANDERSON'S SLATE.
Marietta, Ohio, Jan. 2-16.
Westboro, Mass., Jan. 23-Feb. 13.
Manchester, N. Y., Feb. 15-27.
Home address, Wilmore, Ky.

W. G. BENNETT'S SLATE.
Goshen, Ore., Jan. 2-16.
Wendling, Ore., Jan. 16-27.
Canyonville, Ore., Jan. 30-Feb. 15.

REV. H. O. JACOBSON'S SLATE.
Meadowtown, N. D., Jan. 1-6.
Moorehead, Minn., Jan. 6-9.
Missouri Valley, Ia., Jan. 16-30.

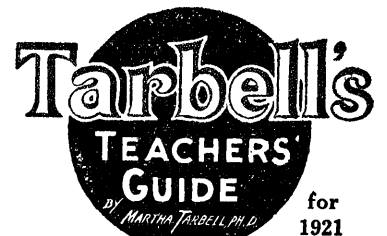
E. E. WOOD'S SLATE.
Dorr, Mich., Jan. 1-30.
Lima, Ohio, Feb. 6-20.
Permanent address, Hillsdale, Mich.

N. W. RICH'S SLATE.
Cass City, Mich., Jan. 9-30.
Flint, Mich., Feb. 6-27.
Yale, Mich., March 1-13.

H. J. BANTON'S SLATE.
Des Moines, Ia., Dec. 22-Jan. 9.
Logan, Ia., Jan. 9-23.
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My Bible has been the chart of direction, and the commands so plain, I have had no trouble to understand His will, especially, "Be not conformed to the world but be transformed by the renewing of your minds." The thought of worldly conformity had to be settled, the putting off of gold and costly apparel. I know this is not a popular view by Christian people, nor the ministry at large, but God has not changed. It's the narrow cross-bearing way. There is no use denying it—the Church is drifting from its old time teaching, and preaching to forms and ritualism. Quarterly meetings were in the old days times of power, fast day the Friday before communion, and at the communion the "Suffering Christ" mid flowing tears was conscious to our yearning hearts. Then after the colored people who sat in the gallery came down to the altar, there was Aunt Minty Hollinger, Aunt Henry Gray, Uncle George, and a number of others mid tears and shouts, as we would sing, "Break off your tears ye saints, and tell how high your great Deliverer reigns." Now they with the great number have washed their robes in the blood of the Lamb; the victory is gained.

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is flesh; and that which is born
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PENTECOSTAL HERALD

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"Without Holiness No Man Shall See The Lord."

By The Editor.

IF any one should turn to the obituary notices that have appeared in THE PENTECOSTAL HERALD for the last ten years, they could clip out enough clear and joyful testimonies to the sanctifying power of Jesus' blood given on deathbeds to fill a good size book. Not long since, a cultured and devout christian woman, a graduate from one of the largest female schools in the South, the daughter of one of the greatest lawyers and most honored judges in the state in which he lived, was graciously sanctified in a revival meeting which I was conducting. Some months after the meeting closed this woman died in great triumph, and her last message was, "Tell Bro. Morrison to keep on preaching entire sanctification. It is a glorious thing to know that Jesus' blood cleanseth you from all sin in a dying hour."

The substance of such messages has come to us more than once, and they always stir us up to gird ourselves afresh and press the battle for the full salvation of the people. The death-bed is the soul tester; when looking eternity in the face, in the full possession of one's faculties, a clear witness to the cleansing power of Jesus' blood is a great comfort to the loved ones left behind. The modern Holiness Movement has had much to contend with, both without and within its ranks, but in spite of it all, thousands have been wholly sanctified since the days that Inskip and Lovic Pierce sounded the trumpet of full redemption, tens of thousands of wholly sanctified people have met death with the triumphant testimony that Jesus saves to the uttermost, and they have been able to say, with a joy of a full salvation, "Yea; though I walk through the valley of the shadow of death, thou art with me; thy rod and thy staff they comfort me."

We have known quite a good many people to condemn and ridicule the Bible doctrine of holiness as taught by John Wesley. We have known them to oppose the holiness camp meeting, to object to christians going to the altar for entire consecration and prayer and faith for the instantaneous baptism and incoming of the Holy Ghost, to purge out with divine fire the carnal mind—the remaining sin; but we have never known any such person to rejoice on their death-bed and to say, "Thank God, I never did believe in the sanctifying power. I never did seek full redemption from sin. Praise the Lord, I never did have anything to do with the holiness people. It was my blessed privilege to ridicule and make fun of the 'second blessingists', and I now rejoice that I am dying without ever having borne witness to the sanctifying power of Jesus' blood." We have no such death-bed testimonies. I had a Methodist preacher friend once, who was well known to be antagonistic to this doctrine. I visited him on one

occasion when he was quite sick and I found that his heart was humble and tender, and he actually said a good word for the doctrine and experience he had been opposing when he was in good health. We think there have been very few men who, in a dying hour, would oppose holiness camp meetings, or object to an instantaneous application of the cleansing blood of the Lord Jesus.

This Editor has been believing and preaching this Bible doctrine, this great "depositum of Methodism", for more than a quarter of a century. As the days go by and my face turns towards the setting sun, I look back over the years with unutterable gratitude to God that the Holy Spirit illuminated my mind to see this truth, that the cleansing power of the blessed Jesus touched my heart. I only grieve that I have not been a better example of perfect love, a more earnest and successful preacher of full redemption. If I had a thousand lives to give they should all be consecrated to my Christ and the proclamation of full redemption from all sin through His cleansing blood. I have nothing of which to boast; much to humiliate me, great desires for enlargement of heart and growth in grace, but as the shadows lengthen I do rejoice in my Redeemer. How wonderful He is! How able to save to the uttermost! O, if in yonder world I can fall at His feet and, looking into His face, see an expression of welcome I shall shout His praises forever. I want to meet the beloved John and St. Paul, and good John Bunyan, and brave John Knox, and John Wesley, and John Fletcher. It seems to me that a welcome to the home in the skies from these faithful souls would be unutterable joy. Then a great host of those with whom I have labored in the camp meeting straw, up and down this nation, are now on the other shore. Shall I meet them? The blessed Spirit gives me assurance and my heart rejoices. I believe in the cleansing power of Jesus' precious blood. I feel as if I would like to speak to my ministerial brethren everywhere, and urge them to exalt our Lord Jesus, to proclaim Him mighty to save to the uttermost, to point to Him as the Lamb of God that taketh away the sin of the world. My brethren, there are hungry people about us everywhere. Let us as good shepherds of the flock of God, lead His dear sheep into the pastures of full redemption; then in the end, how blessed it will be to die, to meet our Lord after having glorified Him by having proclaimed Him able to save all men from all sin; able to do exceeding, abundantly above all we can ask or think.

There is a day coming in which God will bring to light every little hidden service of His children, and will let assembled worlds see the delight He has had in that which has met no eye, but which has gladdened the heart of our Father in heaven.—Hudson Taylor.

The Danger of the Dance

THAT our country is under the scourge of a great dance craze will be very readily admitted. There are dance halls scattered through all the great cities and night after night these halls are crowded with droves of young people in their early teens. The so-called chaperonist is very largely a farce. The evil effect of the close contact with the sex in the vulgar modern dances is manifesting itself everywhere. The dance has invaded the public high schools and school buildings throughout the nation are being used as dance houses. Many school-teachers who ought to have a higher grade of intelligence, and better standard of morals, are encouraging and leading the dance craze among the young people in the high schools. The teen age is a dangerous age; it is a time when young people have but little experience in the serious phases and facts of life. It is a time when their animalism is strong, when appetite easily gets the victory over conscience and reason; when broken hearts and ruined lives wail out of their agony, "O, I did not think." Thoughtlessness is characteristic of youth. Young people should be under the control, guidance and direction of older persons who have had some experience in the world, who have seen the fatal effect of sin, who know the danger of sowing wild oats, the harvest of sorrow they produce. But alas! the young people of this generation have the bit in their teeth. Unfortunately, many teachers and parents are not only willing, but encourage them to participate in the modern dance with its improper embraces and its arousing of the lower and most dangerous passions.

Prior to the meetings of the recent General Conference of the M. E. Church, droves of preachers passed resolutions requesting the General Conference to remove from the Discipline the paragraph on dancing. This was most unfortunate. It seemed to put those preachers on the dancing side of this question. Evidently, the ministers who joined in these resolutions are not opposing the dance. No doubt many of them sanction it among their young people. In fact, we do not believe that there is any very general protest in the pulpit today against the impropriety, suggestiveness and danger of the modern dance.

The time has come when ministers and people ought to rally their forces against this menace of society. One of the very first places to strike at the enemy of the virtue of our young people is the public school dance.

(Continued on page 8)



Worldliness Blighting the Church.

Bishop H. C. Morrison.



WE entered the Methodist ministry under a divine call fifty-seven years ago, beginning on one of the poorest circuits in our Methodism and going on to the chief place in the church. And having gone through to superannuation, and knowing the church in all departments, we now make the sad confession that, we have never seen the blight of worldliness on the church so fearful and ruinous as at the present time.

There are two prime causes for this. Viz: *Unconverted people in the church and lack of power in the pulpit.* Both pulpit and pew are responsible for this sad condition of our Zion. There is too much Egyptian element in the Israel of God. Multitudes have been taken into the Church who were never even deeply penitent and know nothing of the "new birth." There has been too much shallow ploughing. The gospel coulter has not gone deep enough to tear up and tear out the roots of bitterness and so change the heart that the person becomes a new creature and enters upon a new life. A life in which "old things pass away and all things become new," inasmuch "that the things they once loved they now hate; and what they once hated they now love." There are multitudes in the Church with all their native loves unchanged.

This love of the world is largely social and its principal strongholds are in the theater, the dance, and the card club. These all belong to the world and "Whoso loveth the world, the love of the Father is not in him." "No man can serve two masters." The love of the world and the love of God cannot dwell in the same heart. Hence it is give up the world or give up Christ. Christ and heaven or the world and hell. We have the royal right of choice; but cannot have both Christ and the world.

The theater is a case of demand and supply. It supplies what the lovers of the flesh demand. It caters to the sensuous and there is no demand for higher things. A prominent minister undertook to evangelize the theater by opening and closing it with religious services and thus make it a gospel force. But the effort was a failure and died in its birth.

The theater belongs wholly to the world and will furnish the entertainment that the

world demands. Unconverted people (in or out of the church) will love and support the theater until they are born again. They will then love the higher and spiritual things and lose all taste and desire for the theater.

The "moving picture business" is but a branch of the theater and belongs entirely to the world. And the effort to introduce it into the Church of God, either by ministers or laymen, is a confession of weakness and lack of spiritual power; a dishonor to God and well-nigh a disgrace to the Church.

The modern dance is absolutely a thing of the flesh. We are to "do all that we do to the glory of God." This is not possible in the dance. We cannot dance to the glory of God. The modern dance is wholly sensuous and sexual and if the sexes are separated the dance is ended and forever dead.

We have seen a statement that "Eighty-five percent of the girls who go to ruin and then to destruction, get their start from the dance." And we have not seen the statement questioned. It is therefore, not possible for one to be a Christian and at the same time participate or encourage a thing so fearfully ruinous. *The card-club is another instrumentality of the devil for blighting the Church.* This exciting game finds a place in too many professedly Christian homes. It is a popular thing in high society and the children in such homes learn the gambler's profession by simply watching the club when mother and her high-toned associates are playing. And the boys go out from those homes ready-trained for gambling.

The history of the gamler's cards is black and bloody. From time immemorial they have filled their place in the slums, the red-light districts and the gambler's dens. They have ever been associated with revolvers, bowie-knives, dirks, blood, and broken hearts. When a select company sits down around the table in a Christian home and the cards are spread out, they should, by all means, have their old associates; the revolver, bowie-knife, dirk, and some blood, to decorate the table. Cards have been the instruments in the hands of the lowest and most blood-minded men; and their history is so black and bloody as to render them absolutely unfit for the pure hands of a refined woman.

Let every church-member divorce themselves forever from the three things named.

Then let every woman in the Church learn a proper scorn and contempt for the shameless dressing and partial nudity so common now in society. Then they will wield a more salutary and saving influence upon the other sex and become a saving power in the Church, which they can never do while they indulge in those things.

Another cause of Church-blight is a lack of power in the pulpit. Satan has so saturated our Colleges and Universities with the "higher criticism—more properly higher agnosticism—that the educated young men who enter the ministry and fill the stronger pulpits, are shorn of the possibility of pulpit power.

They may entertain and greatly please their world-loving hearers; but no one is disturbed or made uneasy on account of their sins. They get no one converted for the simple reason they have no power to lead men to Christ and to a better life.

As we said at the last General Conference of our Church, "This thing was incubated and hatched in hell; then flowered out in Germany, and is now cursing and blighting the Church in this country." The only hope for the return of power to the pulpit is to banish this agnosticism "to its own place;" and sound out the old soul-saving doctrines preached by Christ and the Apostles with the earnestness and fearlessness that marked their ministry.

And we are hopeful of a better state, as we hear of revivals in many directions. We sincerely hope that the Church and pulpit are being awakened and aroused; that the fires now kindling will swell and sweep over this sin-cursed world; that our Zion may be clothed with such power that the "powers of darkness" will tremble and flee from the earth, and we shall witness the triumph of the Church, and see

"The fair daughter of Jerusalem
Looking gloriously forth from Zion's holy hill,
Clothed in the sun, and in her train the moon,
And on her head a coronet of stars,
And girded round her waist, with heavenly grace,
The bow of mercy bright.
And in her hand Immanuel's cross,
Her scepter and her hope."



How God Handles Infidelity.

Rev. O. G. Mingleddorf.



No. II.



HE last few hours before our Lord's crucifixion were rich in lessons for His beloved Church. Tomorrow He must die for her; the time was precious; every moment must be filled with His message. The shadow of the cross was already falling about Him. He whispered to some of His disciples: "My soul is exceeding sorrowful, even unto death." Seeing their grief because of His approaching death, His heart yearned over them, and He tried to comfort them: "Let not your heart be troubled: ye believe in God, believe also in me. 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, there ye may be also." In His anxiety for His Church He seemed to lose sight of

the world. His thought and prayer were for her. He "loved the Church, and gave himself for her, in order that, having cleansed her with the washing of water by the word, he might sanctify her, that he might present her unto himself a glorious Church, not having spot, or wrinkle, or any such thing; but that she should be holy, and without blemish." During these last hours, and in the time between His resurrection and His ascension, He unfolds the plan He would have His Church follow in carrying His gospel to the ends of the earth. It was so simple that the little group could hardly believe it; nor has the Church been willing to trust it during all these ages since that time. He was simply repeating to the Church His old-time message to Zerubbabel: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." When once he had seen his risen Lord, it must have been hard for impetuous Peter to keep from preaching. He was "full

of matter." But Jesus had other plans. Sometime prior to this dark night He had "cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." This was but a glorious prophecy of what He was going to do for the little band of a hundred and twenty on the day of Pentecost. But there were some conditions that must be met before the pentecostal blessing could be given. "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." There is no other way. An obedient Church is in line for the baptism with the Holy Ghost that will give her power to accomplish her work, make her a witnessing Church, and give her victory over the world, the flesh and the devil; but without obedience God can give neither the baptism nor the power. God's spiritual dynamics must

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come through the Holy Ghost. As well buy dynamite, and call a second time at the hardware store for the power of the dynamite, as to ask God for power without meeting the conditions necessary for the baptism with the Holy Spirit. The baptism brings cleansing, and power without cleansing would be dangerous. Well might Jesus tell the disciples that the world cannot receive the Comforter in this baptismal sense. Because of the inefficiency of human language, and the dullness of their hearing, the Master found it hard to make known to His disciples the great truths of the gospel. In some sense that we may never fully comprehend, He told them that a regenerated man has the Comforter *with* him, while a wholly sanctified man has the Comforter *in* him.

It is this peculiar indwelling presence of the Spirit that gives power to the Church for her work. In John 16:7-8, the Master is unfolding His plan, and turning light upon this very point: "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." The entire plan of battle is locked up in these words, "Without me ye can do nothing." It is hard for men to realize that. We keep thinking that we can do something without Him. It is galling to human pride to think of our worthless helplessness. The carnal nature desires to be glorified; but it must die, and the sooner the better.

The great Commission sends us out to preach the gospel to every creature; but we shall fail miserably without the Spirit. We get into a great hurry; but the Master says, "Behold, I send the promise of my Father upon you: But tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall be baptized with the Holy Ghost not many days hence." Will the Church ever learn the lesson? "When he is come, he will reprove the world." That is it. We keep thinking that we can do it. The Church of the present hour has more faith in

education and organization than she has in God. Both of these may be good, if properly used; but just now they are both in God's way. What shall we do then? Shall we throw education and organization to the winds, and live in ignorance and chaos? Oh, no! That would be folly. If we center our faith in God, and with St. Paul count these things but as refuse, they will take their normal place; but we need not deceive ourselves, it will take a sanctified heart to do this. Human pride must be dead.

God has but small place in a rich church, catering to fashion, organized scientifically from pastor to cradle, measuring a lot of red tape every Sunday, so fastidious in its tastes that nothing save the most classically rendered classical music can be tolerated, and so falsely cultured that to please its foolish notions the preacher must deliver a little thirty-minute sermonette on Sunday morning, and read in the evening a very "learned" criticism of the very latest novel, or perchance discuss some important topic of the day. It is awfully sad, but it must be done to keep from driving away the young people, "don't you know." The purpose of such an institution is to save people through social service. It has little use for a blood atonement. But God, mighty as He is, cannot save men except through the blood of the cross.

Let us keep close to the teaching of the Master. According to Him, men cannot convict the ungodly of their sins, nor make them believe in the truth of the Bible, or in the existence of God. When Simon Peter declared: "Thou art the Christ, the Son of the living God," Jesus said to him, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." St. Paul has a similar passage in his first epistle to the Corinthians, Chap. 12:3: "No man can say that Jesus is the Lord, but by the Holy Ghost." Shall we never give due credit to the Holy Spirit? God can no more save the world through an unsanctified Church than He can pardon sin without the shed blood of His Son. Jesus

Himself would not preach the gospel without the anointing of the Spirit. How pitiable to see a mere man attempting to do what the spotless Son of God would not undertake.

A wholly sanctified, Spirit-filled Church is more than a match for the rankest infidelity. By "the word of its testimony and the blood of the Lamb" it can overcome and put to rout the devil himself. In its presence Higher Criticism, New Theology, and other like cults of this modern time will wither and die as mown grass under a broiling sun. God's people need the joy of the Holy Ghost. That is their strength. When Pentecost comes to the saints, sinners get under conviction, and cry for mercy. Of course, some of the chief priests and Pharisaical higher critics will wag their learned heads and declare that these people are "full of new wine." Well, what if they do? They have been at it ever since the day of Pentecost, and are likely to keep at it till Jesus comes back to earth. We need not expect them to help save the world. They have never done that, and they never will. God has never chosen that crowd for such sacred work. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Hallelujah! Let our God be exalted. Let the saints praise Him, and shout till cold chills run up and down the backs of sinners, till they get the "jerks" and fall as dead men, if need be, as they used to do in the early camp meeting days when the Cumberland Presbyterians and the Methodists worshipped together and saw the power and the glory of God fall on the people. The Church is not suffering for arguers. She needs a few Elijahs, some Knoxes and Wesley's some Fletchers and Finneys. God's power manifested in and through holy men is the need of our day.

The Methodist Bishops and Evangelism.

Rev. G. W. Ridout, D. D., Corresponding Editor.

The recent meeting of the M. E. Board of Bishops held in Atlantic City, N. J., there was appointed, I understand, a committee of Bishops on Evangelism. I presume the purpose of such a committee is to stimulate and strengthen the work of Evangelism throughout Methodism. It indeed will be a great thing for the Church if the spirit of New Testament evangelism spreads throughout her borders, and from the Bishops and district superintendents down to the youngest pastor, the evangelistic note is sounded, and sinners are called to repentance, backsliders to return to God and professing Christians called unto holiness.

I have been reading recently, John Wesley's Journal and have marked with a new wonder how this chief shepherd of the "people called Methodists," as he traversed the land kept ever before him the great work of saving souls. In all his labors and in all his sermons this seemed to be uppermost. He said to his preachers: "You have only one thing to do, that is to save souls;" and evidently he practiced to the full the things he preached. Wherever he went, and whenever he preached his great objective was to save souls.

Macauley, in his history of England, said John Wesley had a genius for government. One thing even greater than that he had, namely—passion for souls.

I have attended annual conferences in

many sections of the country, East and West; some of them were so absolutely destitute of everything like religious fervor or enthusiasm, not to mention evangelism, that had it not been for some newspaper publicity no one would have dreamt that a Methodist conference of Methodist preachers was being held in the city. There was no religious arousement, no evangelistic services, no effort to get anybody saved. Recently a minister of one of the Eastern conferences complained to me of the deadness, coldness and almost total lack of spiritual life in his conference session. He said that the atmosphere was chilling and deadening. Is it not possible to import into the annual conferences more of a revival spirit? Why not have evangelistic meetings from 4 o'clock to 5 o'clock every day in the conference church, such as the New Jersey and Philadelphia conferences hold, and then every evening have revival services held in one of the churches of the town or city where the conference is being held? In order to achieve this end, however, would it not be wise for the Bishop to lead the way and engage in this work the most revivalistic men of the conference, and if an outsider is brought in let it not be some evangelistic lecturer whose career in the pastorate or superintendency was never marked with revivals of religion and whose evangelism is some "safe and sane" theory and far removed from the revivalism that made our Methodism mighty in soul-saving? Indeed I have noticed in my

contact with pastors how restless they get when sitting under men detailed to tell them how to have revivals and how to do evangelistic work, when they—the speakers—were never known to have had any success in that line themselves. I think it was at this point that the Centenary Evangelism fell down. A great many men—office seekers, etc.,—were sent through the country to stir up evangelism. Some of them knew nothing from actual experience about revival work. I knew one man who won distinction as a church boss and conference politician who was sent out through the country to talk evangelism. Of course, he did not score any eminent success and no revivals broke out.

I have often thought what a great blessing would ensue to our Methodism if our Bishops could find the time to turn *Revivalists*. We know the times are exacting, live issues are constantly springing up, numerous interests claim time and attention, the care of the churches make a big toll on time and strength, the calls to special and extraordinary functions are incessant. There are hundreds of things our Bishops are called upon to do, of course, but what a blessing it would bring to the Church if they would lead a revival meeting and throughout their areas precipitate a great revival movement and preach for a week or more in strategic centers, the gospel call. What an inspiring sight it would be to see and hear our Bishops all over Methodism preach from the old battle texts of the Revivalist's sermon

on "Behold the Lamb of God which taketh away the sin of the world," "What shall it profit a man if he gain the whole world and lose his own soul," "What must I do to be saved," "Seek ye the Lord whilst he may be found," "How shall we escape if we neglect so great salvation," "Follow peace with all men and holiness without which no man shall see the Lord."

I think it is unfortunate that the people have got in the habit of expecting that when the Bishop comes to town or city to preach that it will be an occasion of eloquence and great speaking—an intellectual feast but not a time of salvation. In fact, the people have evidently gotten out of the habit of expecting to see salvation when the Bishops preach. Why should this be? What man can draw a bigger audience or get a greater hearing than a Bishop? Why then should not the expectation be that souls will be saved and men and women will find God under the Bishop's messages!

I remember a certain city in great need of an evangelistic push; the largest church was frozen stiff with formalism, the pastor felt the need of a revival but could not get his people or officials to see it. The Bishop came to that church; he was an orator. In that church where only a handful would come out to prayer meeting or any week evening service, a great crowd came out on a week night to hear the Bishop, but the meeting did not stir any soul up to seek God, it lent no aid to revivalism, it brought no spiritual arousement, nobody was wakened from the dead, no sinner was called to repentance, no believer to consecration and holiness! It was a good service. Folks went away admiring the eloquence of the Bishop. But there was no message to waken dead souls, no ringing bugle call to the church to awake and put on divine power and go forth

to the harvest for souls. It was a "big meeting," but no sinner went away wounded, no dead church member woke up to newness of life, the church was not stirred up by the mighty power of God.

One of the most eloquent, as well as one of the most devout, ministers of our Church was a delegate to the last General Conference. One day in conversing with him he gave me some of his impressions of the great Conference; among other things he said that a number of men elected there to high office seem to have reached their high places because of their business and executive ability. He thought they were men competent to run great business enterprises. They could run a railroad or insurance company or any big concern as well as the Church. There is no question but that we are putting the emphasis greatly in our day on executive ability. It is the man who can "put things across" that gets the place now in the Church as well as in the business world. Several men at the last General Conference were exalted because of their success in putting the Centenary across.

I think one thing that our fathers emphasized much more than we do, was *grace* as well as gifts. Nowadays we are after gifted leaders and we do not pray as we should that great *grace* might be upon our gifted men. All our Bishops are gifted men and great men, but what would greatly help the present religious situation would be a group of our Bishops giving themselves to revivalism and going through the churches as fire-baptized messengers of the gospel, calling sinners to repentance and believers unto holiness. What American Methodism needs is a Hugh Price Hughes who, as a scholar and a saint, woke up British Methodism, was a great revivalist and who spent his year as President of the British Conference preaching entire

sanctification and old-time religion. What great things would happen if our Bishops for three months or more would turn evangelists and hold revival meetings.

No company of men this side of heaven has such unparalleled opportunities for setting the Church on fire as have our Bishops. The Church needs them more these days as revival leaders to start revival fires than for anything else. We can afford to let our social functions, banquets, anniversaries, and a hundred other things go by the board for three months or six, and let our Bishops give themselves to "prayer and the ministry of the word," and engage their whole time in saving souls.

It was the constant joy of Bishop Joyce to witness revivals and soul-saving wherever he went. Both at home and abroad he precipitated salvation and was a flame of fire among the conferences. When he went to conferences where there was no ingathering for the year past and no soul-saving he called the preachers to the altar and together they went down before God and humbled themselves and consecrated themselves afresh to the Lord and sought the Spirit's baptism; next year something happened along the line of soul saving in that conference. Bishop Joyce gave himself greatly to episcopal evangelism.

Let us clear the way for our Bishops to evangelize. Let us cease tugging them for their presence at every little affair going to take place on the district or in our town; let us give our Bishops time to pray and wait on God and get messages of fire from the Throne and then with the tongue of fire declare them to the multitude to the end that souls shall be saved, the Church made holy, the ministry made more efficient in soul-winning, and Methodism glow with the fires of an old-time Pentecost.

The Other Side of Our Religion.

Rev. Richard W. Lewis.

PART III.

AS already intimated, there can be no doubt but that not a few mercenary evangelists have been out for "filthy lucre." Their commercializing evangelism has almost been the ruin of all evangelism latterly. The good have had to suffer for the bad. The commercial evangelist is a down-right disgrace to the clergy. Such men ought to be put out of the evangelistic field. It is the duty of all congregations and communities who have been victimized by such men to duly advertise them and thus help to cast them out of evangelistic harness. The evangelist who is out for money rather than souls, and thinks of his own compensation before the salvation of souls, is utterly unworthy the confidence and support of the Church of God, or the good people of any community.

In closing, it has been thought that a few concrete cases might serve to convince the doubting Thomases that there is ample reason for some sane education and agitation along the line of unselfish and sufficient support of evangelists. If certain evangelists get too much, they should be secured, if possible, on a stipulated compensation. If they come for what the people are willing to pay, and the plan of securing the offering has been agreed upon, then nothing should be said by way of complaint as to the large amount paid, just as little is said, and nothing done, when a small amount is paid!

A certain town passed through an excellent revival. A free-will offering of about \$235.00 was raised for the evangelist and his singer. A leading officer of the congregation

suggested to his pastor that \$200.00 was ample pay for two men two weeks. It was no small task for the pastor to convince that layman that it would be unfair to divert \$35.00 paid in by all denominations, and by the unsaved, for these two men, to the local expenses of a single congregation—and that layman was a lawyer!

There were 178 professions in a certain revival, about forty of whom connected themselves with the congregation holding the meeting. Three of these were respectively fifty, sixty-five, and eighty-five years old a son, a daughter and the aged mother. Less than \$100.00 was raised by that congregation for two men two weeks. But by taking immediate advantage of the good meeting, the congregation raised \$1,500.00 towards paying off the debt on the church! It was said the plan was well laid—who can doubt it?

There were thirty-five of the converts who joined the congregation holding the revival. In the midst of the meeting the evangelist was called to his wife's bedside to see her pass away. After one week away, he was re-engaged by phone to return and complete the work. He did so, occupying the same room, preaching from the same pulpit, and ministering with a broken heart to the same people. At the close of the meeting a leading officer of that congregation, stopped the offerings after only \$100.00 had been paid in, and the evangelist had to borrow money for the casket in which his wife was buried! How could any laborer be satisfied in such a case?

All the congregations of the little city united for a meeting. An evangelist was imported from a distant State. He labored a

week, but failed to get a grip on the community, so was dismissed with a check for \$100.00. Another evangelist was called to take up the work at the point where it was laid down. He came, and after two weeks of hard work secured such results as had been expected in the first place. The offering ran over \$300.00, but all over the \$300.00 mark a leading officer insisted should be turned over to the treasurer of a local laymen's union for their use. It required the most persistent efforts to prevent such a disposition of some \$30.00 paid in for the use of the evangelist.

Two denominations went in for a union meeting. The community was swayed by the revival. God's word was preached. Homes were reached. A higher community life was accomplished. Many souls professed salvation. A leading officer, an ex-school teacher, and one of the most intelligent citizens of the community, a man powerful in prayer, whose several children accepted Christ and joined the church in this meeting, a man well-to-do—this man rather insisted that \$100.00 was enough for the evangelist. And in this, as in all the other cases cited, not one word was said to the evangelist as to what he thought his services were worth, or what plan should be used for raising the money. Who would treat even "a corn-field nigger" in such way?

These examples of one-sidedness in determining a laborer's hire might be increased by pages, but it is not necessary. The writer would very much prefer to give pages of instances which have come under his observation, or reported to him, in which the good people gladly and generously remunerated the evangelist, in not a few cases even beyond

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OF ASBURY THEOLOGICAL SEMINARY

his deserts. Anyone who has had occasion to attend a conference of evangelists and hear the exchange of experiences, will give full credence to the cases cited, while others may doubt. But perhaps the saddest and most shocking fact has not even now been recorded. It is that of a dear pastor ingeniously hedging so that his people shall understand that they are to pay less than they could or should. Too often does this happen. Sometimes this grows out of jealousy. The pastor says, "I get only \$1,200.00 a year, why should the evangelist get \$200.00 for one meeting?" Under the sub-heading "Gratifying God," ample reasons have been given. Of course, such little men in the ministry are rare, thank the Lord!

There should be only the fullest sympathy and confidence between pastors and evangelist. They are inter-dependent. And the evangelist should have had years of experience as a pastor to help pastors to the best advantage. The truly great pastor is always glad when his people pay a generous offering. A liberal, cheerful, prayerful, spiritual offering always clinches a good meeting. A Satan-inspired offering, large or small, always insults Almighty God, and is an injury to the contributors. May God help us to be down-right, out-right religious in taking an offering for an evangelist, not only, but any other kind, for that matter, making it a real part of our worship. In that case we pay to God, not to some man, or a church.

The Authority of the Bible

REV. JOHN PAUL.

SECTION II.



Our readers will not count us fair in saying that the first assumption against the Mosaic authorship of the Pentateuch was *a priori*; that students were "asked to look for proof" against the orthodox position. It was not *a priori* to those who learned it as parrots. Students of the seminaries today, where denial of Mosaic authorship is inculcated, are usually brought into this hypothesis from inductive sources. After being shown a presumptive ground against the Mosaic authorship in the fact that Moses was a man of action, a practical man of affairs, and that writing was out of his line, they are offered as concrete proof against Mosaic authorship, the argument that Biblical history from Joshua to the exile "ignores Levitical law;" that geographical designations in the Pentateuch, such as, "On the other side of Jordan," etc., indicate the author as located in Palestine, where Moses never entered; that certain weights and measures and other objects of Mosaic time are defined by the writer of the Pentateuch as if he were writing later; that historic source books and other features belonging to Moses' time are quoted in the Pentateuch as belonging to a date earlier than the time in which the author was writing; and, finally, that the original Hebrew gives the books of the Pentateuch a stratified or composite appearance, as if they had evolved or had been compiled from miscellaneous sources, the streaks being manifest in the translation; as, e. g., the two accounts of creation in the opening of Genesis.

These arguments point out difficulties so elementary that the average reader may surmount them with a few moments of reflection, after comparing contexts. A brief discussion from a safe source is found in "Old Testament Introduction" by Dr. John Howard Raven, pp 93-114. It is easy to assemble chapters of proof that is highly assuring in favor of the Mosaic authorship to those who are not preinduced by an opposing atmosphere which makes

A VOTE OF CONFIDENCE.

Many readers of THE HERALD believe in Asbury College because they are willing to trust the judgment of Dr. Morrison and some of the rest of us. Some believe in it because they have seen its fruits, and others believe because they have come and seen for themselves. In our last editorial in this space we gave another reason for thinking the school can be trusted: The home community has given a vote of confidence in the form of a hundred and ninety thousand dollar subscription to the "Greater Asbury Campaign."

A wonderful baptism of faith has fallen upon the local community, enabling people of moderate resources, some with only a salary, to subscribe one or two thousand dollars each, on a five year basis, the first payment due March 1, 1922, while people of means did larger things. This gives the school something to which it can intelligently plan for the future. It is understood that the minimum on which the school can hold up its head in the educational world for the future is five hundred thousand dollars. There is yet a chance for some consecrated servants of God to shape their money so that it will become immortal in its work for the kingdom after they are gone.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

Mosaic authorship impossible in the premises. The following is a line of proof in gist which is susceptible of most satisfying development: (1) A large part of the Pentateuch professes to have been written by Moses. (2) References to it by Old and New Testament writers uniformly ascribe it to Moses. (3) Jesus Christ always treated it as the work of Moses. (4) The Jews of Christ's time believed that Moses wrote the five books. (5) Many texts in the Hebrew, referring to Egypt, prove the author's familiarity with that country. (6) The original contains Hebrew words of Egyptian flavor, not usually found in the other Old Testament writings. (7) Customs peculiar to Egypt are referred to as existing when the Pentateuch was written. (8) The laws, said by critics to be of later origin, show marks of having originated under the author's circumstances, e. g., Lev. 25:1, 2. They also show a primitive intermingling of civil, economic, moral and religious codes.

But the men of originality, who founded this new hypothesis, approached it by deductive methods. They were ultra evolutionists, and they said it had to be. They began their investigation expecting to find that the Pentateuch was a more modern document, and, true to a maxim of psychology, they found what they expected, after they had borrowed the shrewd arguments that European deism had framed in the past three hundred years for the destruction of the authority of Moses' writings and the annihilation of revealed religion, and had analyzed with pathetic minuteness the smallest philological technicalities of the Hebrew manuscripts.

About all that we must concede is that this ancient charter of revealed religion contains difficulties; and this concession was made before evolutionary criticism arose to magnify the difficulties. It is diverting to read of what this "scientific" method of investigation has done for Biblical interpretation. We might inquire what new facts have been brought to light by evolutionary criticism. What do they know that the scholars before them did not know in the form of data for estimating the books of the Bible? Some other manuscripts have been found, but these make no special contribution to Biblical criticism, excepting to add weight to orthodoxy and increase the critic's problem. Some excavations have been made, but destructive critics are usually shy of the spade, for it has flatly disputed their word and driven them from their former assertion that people could not read in the days of Moses, ("Deciding voice of the monuments on Biblical Criticism," by M. G. Kyle, pp. 83, 84.); and as the archaeologists continue to dig there is immanent danger for evolutionary critics,

for they have found the ancient city of Troy which the "critical method" pronounced a myth, and they are likely at any time to dig up a section of the Pentateuch among the antiquities of Moses' time. What have they new to offer us on the subject of Mosaic authorship? Nothing but a fond doctrine of evolution and a clever formation of rhetoric which, denying the Mosaic authorship, makes a forgery out of the first five books of the Bible, and then shows us how to exercise respect for that forgery and derive help from its moral teachings.

The doctrine of inspiration denied, the theory of allegory, fable, fiction and superstition easily provides explanation for all that we have from the pens of Old and New Testament writers which might embarrass the assumptions of science; and time is so magnanimous in its burial of circumstantial evidence that it has been found possible to manipulate authorship and dates of the several books so as to protect the plausibility of allegory and fiction theories. Protection for the plausibility of a thing is all that a man wants to warrant its use as a keystone in his arch, provided it is the only thing that will fit in well enough to keep his arch from falling. The subtleties of argument are always sufficient to give scientific airs to any theory which does not fall upon the mishap of a categorical refutation.

Happily for the interests of the Church of God—and, since a divine decree has guaranteed the Church's interests so that it needs no human defenders,—happily for the interests of unsophisticated humanity, the efforts of destructive criticism to treat the first five books of the New Testament by a method parallel with their method of treating the Pentateuch have failed. (Cf. Freedom of Thought in Religious Teaching, by R. J. Cooke, D.D., LL.D., pp. 68, 69, etc.) If the position could have stood unexploded, that the synoptic Gospels were written by ingenious preachers of the second century, over the names of Matthew, Mark and Luke it would have been just as consistent as saying that the Pentateuch was written by a clever penman several centuries later than Moses, and it would not then have been so difficult to say that the Christ of the Gospels was manufactured by His disciples, who, at a period so late that no one would be in a position to deny their assertions, took a life a little above the ordinary, which ended with a tragic death, and exalted it into a life of deity, covering it with a fictitious halo and filling it with legendary miracles. *It is now conclusively proved that these Gospels originated before the death of the Apostle Paul, at a time when much literature could have been launched in answer to the extraordinary claims which they set forth for Christ, had not the world been so aghast at the time with the astounding facts of His life that no one in that generation felt warranted to make reply.* It turns out that the centuries of the Christian era have not been long enough to bury the circumstantial evidence proving the apostolic origin of the Gospels. Even the rationalists of the present time who make any pretence to broad investigation concede this; and, though they are not disposed to let this inning of orthodoxy agitate much attention, we are quite sure that when history records the rise and fall of destructive criticism it will mention this as their Waterloo.

(To be continued.)

"The Letters of a Converted Boy to His Mother," a soul-thrilling book by Evangelist Jack Linn. Better get it and get blessed and then pass it on. Price, 50 cents. PENTECOSTAL PUBLISHING Co., Louisville, Ky.

Tracts are God's silent messengers. Work for the Lord by distributing Full Salvation Tracts. Free to honest distributors. Address Rev. Jack Linn, Oregon, Wis.

Good News From The Evangelistic Harvest Field.

Bible Conference.

This is wishing everyone of my friends who read this paper a happy and prosperous New Year.

I am glad to tell you that the year now ending has been the greatest I have ever experienced in the evangelistic field. The Lord has permitted me to hold nine revival meetings and conduct five Bible Conferences. Each of these meetings was owned and blessed of God.

I am now at home preparing for my Macon, Ga., Bible Conference which is to be held January 2nd through the 16th. The speakers for this Conference are to be Dr. James M. Gray, Dr. W. B. Riley, Dr. William Evans, Dr. W. Leon Tucker, Dr. Henry Ostrom and Dr. Richard W. Lewis. Professor E. L. Woolslagel will conduct the music. I earnestly beg each reader of this paper to remember this Conference daily in your prayers.

J. B. PHILLIPS.

Report.

Our last campaign was at West Berlin, Mich., with Rev. A. R. Merrill of the Wesleyan Methodist Church. This was our first time to meet Brother Merrill but found him to be a man of God. He stood right by us from start to finish. In spite of the inclement weather and bad roads, the attendance increased to the last. There was some definite work done, and the church in a general way was much encouraged. Several were saved, reclaimed and sanctified, tithers secured, and family altars erected. We are now in a hard battle for souls at Vandalia, Mich., but the Lord is faithful to honor His word, and souls are praying through to victory. Praise His name!

C. C. CRAMMOND.

Ford, Kansas.

Rev. R. L. Selle, D.D., of Oklahoma City, Conference Evangelist of Oklahoma Conference, assisted the pastor of the M. E. Church in Ford, Kan. The meeting was fine; there were five professed conversion and one sanctified. Rev. Selle was at his best; his sermons were deeply logical, and he preached with great power. He gave us the old gospel of salvation from all sin. He also led most of the music. The meeting was fine in spirit. The people of the town were thrown closer to the church, and a good solid foundation was laid for future work. I have known Bro. Selle for fifteen years and unhesitatingly recommend him to any church needing a revival, as a strong preacher and great expositor of the sweet gospel of full salvation.

On Sunday, three young women and one young man offered themselves to some form of missionary work, and said they were willing to go anywhere our Savior would lead.

T. F. SWANSON.

Bro. Galloway in Nebraska.

We closed a great meeting at Trenton, Neb., in the M. E. Church, with Bro. E. H. Hinkle, pastor. Eighty-two professed to be definitely converted and sanctified. May God continue to bless dear Brother Hinkle and the precious souls who found God in His saving and sanctifying power. We have never worked with a more congenial pastor and people. We were called back for another meeting next year, D. V.

We are at present in the M. E. Church at Bartley, Neb. God alone knows what it will take to jar this thing loose. We cannot expect God to work where sin is covered and people absolutely will not confess. Of course, God will bless the honest souls and honor His word. Some have found Him in

His converting and sanctifying power. May the Lord bless these precious souls and keep them true. Pray for us. Yours in His service,
H. W. GALLOWAY, Evangelist.

Martindale, Indiana.

Our last meeting was held in the Friends Church at Martindale, Ind., Rev. Elvan Thornburg, pastor. Pastor and people are firm believers in the John Wesley, George Fox doctrine. They stood by us from start to finish. They took hold of the horns of the altar and never let go until the last benediction was pronounced. We met some as good altar workers as I ever met; it is a delight to work with people like these. About sixty-five were converted, reclaimed, or sanctified. We were well cared for in every way. May the Lord continue to pour out His blessings on this pastor and people. Will the readers of this paper pray for us as we go on in other battles. Jesus saves and the blood cleanses now.

CARL TUCKER.

Fresno, Ohio.

Evangelist W. A. Vandersall and Mr. and Mrs. Emmett Wright, recently led the Orange M. E. Church on the Fresno charge to victory. Rev. Vandersall is a unique preacher and pulpit orator of unusual ability. His dramatic illustrations are forceful. Prayer and the reading of the Bible were impressed first, last and all the time throughout the meetings and bore fruit.

Mr. and Mrs. Wright, the song evangelists, are devoted to the cause. Their home touch, special songs, and labors of love at the altar are extremely helpful.

The pastor received a fresh anointing, the young people got a larger vision, some members of long standing paid the price and got really saved for the first time, others were reclaimed, others entered into the experience of perfect love. The doctrine of sanctification took a firmer root than ever before, and several are hungry.

The written testimonies placed in a closed box and read at the last meeting revealed something of the variety and magnitude of the benefits of the meeting. Besides the work of grace and personal experience of the seekers, prejudice was broken down. One brother, an official member, entered into the experience of sanctification. Orange people were truly stirred.

S. M. FIRESTONE.

Somerset Revival.

We were called to Somerset, Ky., by Rev. W. A. Wells, to labor in a meeting at Skating Rink on Oak Street. The rink being so open we could not well heat it, Rev. W. L. Clark, pastor of M. E. Church, South, offered us the High Street Methodist Church to finish our meeting. We preached there every night through the week and came to the First Church every Sunday night as the crowds were too large to be accommodated at High Street.

The Lord gave us a good service the first night by sanctifying a mother of several children. During the meeting her children were all saved but two, and from that on the people were saved or sanctified every service for two weeks, and suddenly the work seemed to stop short, and no one got saved for one week; then it broke out afresh and the tide ran high until the close.

Between sixty or seventy were saved or sanctified. Rev. John T. Hatfield came by on his way to hold meeting, and preached for us. Pastor W. L. Clark preached two services and was well pleased with result of meeting. He received a number into his church at close of meeting. The singing was in charge of

Samuel J. Guyn and wife, of Wilmore, Ky., and was a great feature in meeting. We had some noon-day meetings at the railroad shops where there are about eight hundred men.

E. L. SANFORD AND WIFE.

Lansing, Michigan.

The Lansing Church of the Nazarene has just closed a fifteen-day evangelistic campaign during which many souls were blessed. We had expected Bro. A. L. Whitcomb to preach, but illness prevented his filling the appointment. Our pastor, Rev. Starr, took charge, with Mr. and Mrs. B. D. Sutton, of St. Louis, Mo., as song leaders. We found the Suttons to be good, not only in special music, but for leaders of the congregation, melting all into one grand chorus of praise. The Holy Spirit had right of way. The harvest was largely among the children and young people. Many came as strangers, yet so hungry for salvation that they found their way to the altar at once. Bro. Starr proved equal to the demands as evangelist, and the Holy Spirit used him in blessing many.

IONE GOULD, Reporter.

Beatrice, Nebraska.

Billy Sunday preached here some years ago and said: "It is impossible to have a revival here and in hell," and some other place. They say the trouble has been that people would not come. God broke this objection up, and gave us good audiences for this place, but I found the trouble is to get them to move when they do come. Our God came in power. God gave us one healing service, among the fruits being a tailor 71 years of age, whom God healed of all his ailments. I have called at the old tailor's shop. He is still healed and is happy. Hallelujah! He took off his truss after God healed him and burned it in the stove. He called this "his harness." I have visited him twice in his humble work-room in the basement. We had two sweet prayer meetings there and "it was like heaven to me." If anyone should ask us how we know that God smiles upon us, would simply answer, "By this I know that thou favorest me, because mine enemy doth not triumph over me." Psa. 41:11. Yours under the blood.

F. W. COX.

An Old-Time Revival.

We recently closed the greatest meeting of our ministry, and the greatest ever held in Stanford. Over one hundred conversions and over forty to be received into the church. Many of these are heads of families. This makes over ninety I have taken into the church within fifteen months. This revival cannot be estimated by the number that we count. A great work was done among our young people. Prof. Grenfell organized them into a League. Perhaps the greatest work of the meeting was among these young people for many of them were saved. Many from other churches were converted. We used the inquiry room at night.

This meeting was characterized by the presence of the Holy Spirit, moving among us quietly but deeply impressing men of their need of salvation. While many services were attended with unusual power, yet two stand out, especially the last Thursday night when He came in His fullness. Some of us had been specially burdened for two or three days and specially so that night. When we came together we were in a state of expectancy; it seemed that we were approaching something that we could not express. At the close of the service the power of God came upon the people and many were moved to tears, and sobs, others felt the mighty striv-

ings within, and many came forward with but a mere invitation. About thirty were definitely saved that night. Many said, "I never saw anything like this." "How could anyone doubt the power of God after this?" Whole families were converted, and family altars erected.

Rev. O. H. Callis and Prof. G. B. Grenfell were our helpers. Callis is a strong and pleasing preacher. He knows how to reach men. He should be used in his home state to build up our churches. Brethren, use him. Grenfell sings well and is a good leader. He uses the flute and piccolo which give a pleasing variety to the music. He is more than a singer; he is an organizer and personal worker that counts. His work among the young people was great. These men make a strong gospel team. E. K. ARNOLD, Pastor.

Sharon, Oklahoma.

A gracious revival has recently visited the M. E. Church, and the entire community of Sharon, Okla. Evangelist Rev. A. E. Davis conducted the meeting and did not shrink from declaring all the Lord laid upon his heart. Sixty-one sought and found pardon and salvation, and fifty-nine were wholly sanctified. Forty-two signed the Methodist Million tithing pledge, fifteen young people signed life service cards, thirty-three subscribed for THE PENTECOSTAL HERALD, and the Lord instantly delivered several from all desire for tobacco. One man testifies to his broken jaw-bone being healed.

I wish to request the prayers of the readers of THE PENTECOSTAL HERALD for Frank McGonagle, of Fairview, Okla., who was converted, and later sanctified when I was his pastor eight years ago. He also received a call to preach, and served two charges where he saw souls saved and believers sanctified, but in helping with some meetings on the Longdale charge he was persuaded to overtax his mental and physical strength, and while in this exhausted condition was pronounced insane, and placed in the asylum at Norman, Okla. He was only seventeen when he began to preach, and the devil deceived him. He is alright mentally, and has a Christian wife, but lives in an ungodly community, and is on his road to hell. Pray with me for his conversion. C. R. VASEY.

A Gracious Meeting.

We recently closed a meeting at Vandalia, Mich., which proved to be the reaping time in our Methodist Church. We give credit for the faithful work done by Rev. Harry Morrow, a preacher of the old type, fearless, faithful and loving; also to Miss Blanche Shepards and John Linn, both representatives of the Chicago Evangelistic Institute, who were the preachers at our camp meeting last summer.

But this is to report a meeting conducted by Brother and Sister Crammond, of Lansing Michigan. Bro. Crammond's performance on the piano, and with his well-trained voice captivated all who heard him. If anything was lacking in the music it was a lack of keys on the piano, for the only way anyone could get more music was to have more instruments. The way Bro. Crammond sang and inspired others to sing, with his congenial smile and sweet spirit, would catch any audience.

It would be hard to say what produced the results, for I am sure that if Gabriel were to meet Bro. Crammond and ask him "From whence the results?" he would say, "The woman which thou gavest me." To tell of this Spirit-filled woman would be difficult, indeed. God mightily used Sister Crammond's ministry here.

We wish to thank the Renners who entertained the Crammonds and furnished the piano for the church, and also kept their home open for any who might come to the meetings. These workers have left the

Church so that it will be better able to represent the Lord in Vandalia. We received thirteen into the church the last service.

CHAS. A. JACOB.

Boise, Idaho.

We recently held revival meetings with the Friends Church, in the Capital City of Boise, Idaho. The pastor, Rev. E. E. Taylor, had extensively advertised the meetings and kept them before the people through the secular press, to the close. He was instant in season and out of season, to push the work by much prayer, burden bearing, and in personal work, and his labor was not in vain.

Like most churches, this one needed to have difficulties cleared away, and other preliminary work done in the line of restoration, confession, and refiging and reanointing. When this was accomplished the work began among sinners, as is always the case. The importunate praying, the travail of soul, the personal work, together with fasting on the part of the church, was a great asset to the meeting. The conviction was deep and pungent, and the seekers for pardon and purity prayed through to victory, and with smiling faces and joyful hearts testified to the power of God to pardon and purity.

Some of the leading members who had slumped in the experience of holiness confessed to that fact, and reconsecrated themselves and their all to God and were graciously restored to that experience, which, with the other work accomplished in the meeting, caused great rejoicing among the saints. The pastor could count between sixty and seventy who had been converted, reclaimed, or purified.

In the main, the attendance was fair in the afternoon meetings, all things considered, and upon the whole, it was very good in the evening services, sometimes crowding all the available space so that many chairs had to be put into the aisles.

The pastors of the Nazarene and Free Methodist churches, at different times, dismissed their Sunday evening services and attended our services. They attended the week night services very frequently and put blessings into the meetings and got blessings out of them. The work of salvation continued up to the closing service, which was one of the very best ones, and all greatly rejoiced over the work accomplished.

At this writing, we are engaged in a meeting in the Friends Church in Melba, Idaho. Jan. 2 to 16 we will labor with the Peadmont Friends Church in Portland, Ore. While in this North Coast country, and on our way back East, we might be open for a few invitations for meetings. Persons can address us 1198 Barthwick St., Portland, Ore., care Rev. Carey Jessup, or at our home address, 1350 Grace Ave., Cincinnati, Ohio.

J. L. GLASCOCK.

A Brief Report.

Sunday, Dec. 19, we closed a nineteen-days' revival campaign with Rev. Walter M. Brown, pastor First Methodist Episcopal Church, Eldorado, Ill. Brother Brown was prevented from attending a good part of the time on account of an attack of "flu." We regretted his absence and felt that the meeting would have taken on larger proportions could he have given his full time and strength to the campaign as he had ardently planned. We found this a good, strong church, with a membership of about five hundred, and with many fine people. The closing week there were seekers at most of the services and a goodly number professed victory in pardon, reclamation, or entire sanctification. The closing Sunday was a season of great refreshing and blessing from the Lord.

This was our 18th revival meeting for the year 1920. It has been with us a busy year, with some hard battles and some glorious

victories. We gird ourself for the work of the New Year, with a purpose to give our full strength under the blessing of the Lord to holiness evangelism, if God wills. A happy, successful New Year to all readers of THE HERALD. Your brother,

JOHN F. OWEN.

Rosholt, South Dakota.

Rev. J. M. Taylor, of Bismark, N. D., with Rev. Will Hoffman, singing evangelist, has just closed a five-days' Prophetic Conference in the M. E. Church at Rosholt, S. D. The Holy Spirit was here in power and the people stirred up to think about the prophetic truths in God's word. Bro. Taylor is God's man, an Elijah to this northwest country, stirring up the true Methodists in the M. E. Church to keep their "Robes unspotted from the world, for the coming of the Lord draweth nigh." His special message on Christ's second coming hits the devil in the eye every time. Our prayer meetings are working fine. "Prayer changes things."

N. J. ERICKSON.

Epworth, Illinois.

We have just closed a meeting near Epworth, Ill. The people have been saturated with that damnable doctrine, "once in grace always in grace," and have been told they will be saved in spite of the devil or anything they may do. The Lord held us steady; we lived on our face day and night, and preached what He gave us until great conviction came on the people. They would sit in their seats and shake like an aspen leaf and weep until they would bathe their faces in tears, but would not go to the altar for fear of what others would say. The Lord gave us twelve or fourteen who prayed through in the old-fashion way. We were entertained in the splendid home of Bro. Abe Hall, one of God's saints. His sainted wife and daughter know how to look after the comfort of a tired evangelist. We were never treated better in our lives and shall never forget their kindness. Pastor R. O. Clements backed us up and said amen to all we said. May the Lord bless him. We go next to Elbertfeld, Ind., to help Rev. Harms, pastor of the Evangelical Church. We are expecting a great meeting, as they have been having cottage prayer meetings for sometime preparatory for the revival. We covet your prayers.

C. C. DAVIS.

Indianapolis, Indiana.

As I have not sent in a report to THE HERALD family for sometime I will take this opportunity to do so. I will say first of all that I wish the entire staff and family of the good old HERALD a very Happy New Year and that peace and quietness may be in the heart of every reader of THE HERALD. I have just returned from Sunny California, the land of oranges, figs and pomegranates where the Lord blessed two revival meetings in the salvation of souls.

My first meeting there was with the Trinity M. E. Church, Long Beach, Rev. H. O. Simmons, pastor. Truly that was a refreshing time from the presence of the Lord; 102 souls received either reclamation, pardon or purity definitely at the altar and fifty-four united with the church.

My next meeting was with the Central M. E. Church, Long Beach, and while the visible results were not so great as at the other church it was a refreshing time to a number of souls; at least fifty bowed at the altar and forty accessions to the church.

My next meeting is at Empire, Ohio, beginning New Year's eve with Brother A. K. Householder, Pres. Hollow Rock Camp, in a Mission which he superintends.

Anyone wishing my services for church or camp meeting work for spring or summer may address me, 127 N. Chester Ave., Indianapolis, Ind. JOHN E. HEWSON.

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(Continued from page 1.)

That ought to be stopped. The ministry and devout people of the community ought to speak with authority on that subject, and the pulpit and religious press of the whole country should call the dance craze to a halt.

Recently, a reliable man informed me that in his little city thirteen young girls had to leave the high school in order to become mothers. A Christian physician in a certain city says that during one week three girls of good families, all of them church members, under eighteen years of age, were brought to him for treatment for immoral diseases. As I travel in my evangelistic work I hear constantly of scandal and ruin of this character. A woman engaged in rescue work said to my wife not long since, that since the war there were twice as many fallen girls to look after than prior to the war; a large per cent from 13 to 16 years of age. Shall we sit still? Shall we keep quiet? There ought to be mass meetings, indignation gatherings and parents ought to rise up in arms, and preachers thunder from the pulpit; the alarm should be sounded throughout the land, ministerial organizations ought to offer protest, fathers and mothers ought to assert some authority.

If any one reading these words should feel that conditions do not justify these statements, let him go to the chief of police and talk to him; let him enquire of the physicians of the community; let him ask the leading druggist in his town or city. The country is deluged with a flood of reckless living, suggestive and vulgar dressing, dance, carousing, and wickedness. It is worth while to be a preacher today if the preacher will cry out against the sins that are blighting the lives and destroying the souls of our people.

Announcement.

There will be a great Coast to Coast Convention at Albuquerque, New Mexico, Feb. 1-6. The workers for this convention are Evangelists C. W. Ruth, Bud Robinson, John Norberry, and Kenneth Wells and wife. We urge all who can to attend. There will be given free entertainment to those who notify the pastor of the Nazarene Church of their coming. So drop a line at once to Rev. L. Lee Gaines, 905 Fruit Avenue, Albuquerque, N. Mex., telling him you will be there.

C. W. DAVIS, Dist. Supt.

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS.

SIXTH LETTER.

Dear Dr. Mains:



notice that you and other writers of same spirit and views constantly accuse the pre-millennialists of being pessimists. I contend that the pre-millennialists are the greatest optimists in the world. They believe in a coming age far superior to anything hoped for by post-millennial teachers.

Suppose the gospel should be preached until all peoples are evangelized, and all parts of the world reach a high state of civilization, and the fondest dreams of post-millennialists are realized; we would yet have earthquakes, droughts, freezing winters, burning summers, cyclones, blizzards, and a thousand things to interfere with the happiness and progress of the race. To me, this view of your post-millennialists is very pessimistic, and the very best you offer is a deranged nature, chaos in the material world—nature fighting against herself. She warms the budding fruit trees into bloom, and then kills the life germs by blighting frosts and leaves the fruit trees bare and the people hungry.

What a gloomy prospect for the "Golden Age," the millennium you would offer humanity somewhere in the distant millions of years yet to come. The pre-millennial view is far more encouraging. It predicts, not only the casting out of Satan and the reign of Christ, but the restoration of order in the realm of nature—a renewed earth, where frosts never blight the fruit crop, where mountains bursting with fire will never bury the startled multitudes with lava and ashes in their burning cities; where neither floods nor drought will curse and torture the race; but beautiful order will reign throughout the realm of nature.

Pre-millennialists believe that the whole order of nature was affected by sin, and that restoration will come with the coming of our Lord. The Bible says that "Wicked men will wax worse and worse." Pre-millennialists believe the Bible. The Bible foretells a fearful condition of things as we approach the closing of this age. This was true with reference to the coming of the Flood. Of course, we understand that you do not believe there has ever been a Flood, but some people will read these letters who are more loyal to the Word of God. Unbelief and wickedness characterized the end of the Hebrew dispensation, resulted at last in the fearful apostasy of the Hebrew people, the crucifixion of our Lord Jesus, the fall of Jerusalem, and the carrying away of the Jews. The pre-millennialists understand that the Scriptures teach we may expect perilous times as we approach the end of the present dispensation. This is "historic." It will be history repeating itself.

It is an interesting fact that throughout the past civilizations have reached a high degree of culture and progress and then have declined; thrones have crumbled, cities have disappeared, empires have broken up into fragments, and great peoples have passed away so far as any sort of leadership in world affairs is concerned. Babylon fell, the Persian Empire passed away, Greece lost her glory, the Roman Empire went to pieces, Spain has lost her grip upon the world; the thrones of Europe are crumbling. This is historic. There is a limit to man's powers and when he drifts away from God, when he lives without faith in, and the guidance of the Holy Bible, he fails.

Do you remember to have read David's

last charge to Israel? The old poet, king and warrior heard the footsteps of approaching death and was setting his house in order. He had called his people before him and stood up to give them his parting words. How solemn and full of meaning they are! They may be found in 1 Chron. 28:8: "Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God; that ye may possess this good land, and leave it for an inheritance for your children after you forever."

Israel violated her covenant with God, trampled upon the divine commandment and directly her hillsides were covered with the tents of enemies, and her valleys trembled beneath the chariot wheels of her charging foes, and dragged into captivity she hung her harps of joy forever silent, upon the weeping willows of Babylon.

The destructive critics are preparing the way for the judgments of God. The seeds of unbelief are being sown in our theological seminaries; much of our Church literature is tainted with unbelief. You strike a direct blow at the writings of Moses and in so doing, strike with equal force the teachings of Jesus Christ and the inspired apostles. You cannot tear out the foundation of a structure and leave the building standing. There is enough of unbelief and antagonism to the Holy Scriptures in the books you have written to start going the influences that will destroy the faith of any young man who is not thoroughly established in his Christian experience. Yourself, with the general run of post-millennial teachers must necessarily attack the word of God in order to sustain and bolster up your doctrine. There is coming to be a very widespread unbelief in the Deity of Jesus Christ, in the fall of the human race, in the necessity of the atonement, in every fundamental doctrine of the Bible, and the seeds which are producing this harvest of unbelief, worldliness in the Church, and infidelity in the heart, the home, the business world, are being sown by you men who claim to be Christians and are supported by the Church while you dig the foundations of faith from beneath the Church.

These conditions and the method of teaching which has produced them, is a fulfillment of plainly written prophecy. It is a preparation for the tribulation spoken of in the Scriptures. We had a horrible forerunner of these coming days of sorrow in the world war, brought on by a Germany which had been soaked and saturated with the same diabolical teachings which are being promulgated in this country by men who eat the bread of the Church while they stab her to the heart with the dagger of skepticism.

No, the pre-millennialists are not pessimists. They expect the fulfillment of prophecy; they believe that the unbelief of the Holy Scriptures, the war on the word of God, the Son of God, and the Holy Ghost, will bring upon men a fearful curse; but that Jesus will appear, rout the enemy, and establish His Kingdom of peace and righteousness. Wickedness has always brought the judgments of God; necessarily so. To keep His mercies we must seek and keep His commandments; but the destructive critics are destroying the faith of the people in the Bible. They are teaching the Church that the Pentateuch was not written by Moses; that it has no divine authority. "If the foundations be destroyed what can the people do?" You cannot destroy the faith of the people in the inspiration of the Old Testament and develop the faith of the people in the inspiration of the New Testament. The foundation and superstructure must stand or fall together.

The pre-millennialists believe that the unbelief being sown broadcast in the Church, the desecration of houses of worship, the lawlessness which is spreading throughout

the world, and a thousand untoward conditions are the advance guards of a marching army of human sorrow appalling to contemplate, but that our Lord will appear, put down rebellion, set up His kingdom, bring order out of chaos, peace out of war, plenty out of want, and a reign of righteousness and peace in which that gracious prophecy will be fulfilled which says, "For the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea." This, and all other scriptures of like character, the pre-millennialists steadfastly believe. They are the most optimistic people in the world.

But I must close for the present. The subject grows more and more interesting. The Lord willing, I shall write again next week.
Faithfully, H. C. MORRISON.

God's Broken Things

MRS. H. C. MORRISON.



NOT long since I was rummaging through some papers and found such an excellent article from Rev. John Parker, of sainted memory, that I feel impelled to give our readers the benefit of it.

I shall have to make it in two sections on account of limited space. I pray it may be a great and abiding blessing to each one who reads it, as that is why I am bearing it to you through my column in THE HERALD. It is as follows:

"Who cares for broken things?" God does, and you do. In the attic story of your house, amid its rot and rubbish, and half concealed by dust and cobwebs, is a broken cradle—a baby chair—an old rocker, each too poor to mend, too priceless to sell, too precious to destroy. Drag them out to the light and give them each a voice, and what a story they could tell of a love that once blossomed into beauty, and then was bruised and broken. So does God love the broken things that lie all about us.

1. *He loves our poor, tired, old broken world.* Once it was a thing of beauty—a joy to God and angels. He said, "It is very good"—an ideal world—the best God could make, for He would make no second-best as the home of His new and perfect race. He launched it as a splendid ship on the ocean of time, and freighted it with the Divinest treasures. Alas! what a wreck it has become! Steeped by storms, rent by earthquakes, stained by battlefields, soaked by tears, furrowed by graveyards, a broken world! But "God so loved it"—He gave for its recovery His only begotten Son. And even that Son had to become a broken vessel. His body was broken—His hands nailed—His side spear-gashed—His brow torn by thorn-rents—His heart riven by the agonies of the cross. We can be healed, but only "by His stripes."

2. *God cares for broken things.* "The sacrifices of God are a broken spirit; a broken and a contrite heart He will not despise." A broken-hearted sinner has become such, only because of the grace of God that has subdued and broken the heart of stone. So full of pride and self-righteousness—it cannot be broken by affliction, the hammer that breaks in pieces the flinty rock does not soften its broken parts. So it is with the carnal heart. "Saul of Tarsus had a hardened heart," an inflated pride, a Christ-repelling righteousness. How insulted he would have been had anyone, even the Christ, told him as he told Nicodemus, "Ye must be born again," for was he not a leading member of the great national Church and yet he led the multitude in the persecution of God's saints. He wrote, thirty years afterwards, his heart subdued, and his eyes opened, "I was a persecutor, a blasphemer, and injurious, but I obtained

mercy." The Spirit of God had broken and changed his heart of stone. The hooting, babbling crowd at Calvary, how hard and unrelenting its heart. Not a tear is wept as the Son of God is broken on the rack of the cross, for sins—not his own, but ours. But sixty days pass, and another crowd fills the streets of Jerusalem; a Galilean peasant is preaching a strange doctrine, concerning the murdered and risen Christ: "Ye have killed the Prince of life; uncalendered crime! the King of life killed by you." Do they resent it? Nay; the startled mass are melted to tears. It is a broken hearted multitude now, and God loves broken hearts. "With that man will I dwell who is of a broken and contrite spirit." As if He had said, "I have only two select dwell-places—the high and holy place, the habitation of light, and the heart of a contrite man." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." What an available road to a kingdom! We cannot all be rich, but we can be heirs to the kingdom."

A New Year's Greeting

REV. BUD ROBINSON.



WE are going to enter upon the New Year with one of the greatest outlooks for scriptural holiness that has ever been offered to a people in any one year on the American Continent. There has never been a year that the great Holiness Move will have such opportunities to stand for God and a full salvation as they will during this coming year. Many are the battles that are to be fought. The hardships will be almost unbearable, the burdens will be tremendous; the devil will put up the fight of his life, for without a doubt we are in those wonderful days where John in the Revelation said, "The devil has come down having great wrath, because he knoweth that he hath but a short time." But thank the Lord, St. Paul said, "If any man be in Christ, he is a new creature." The theologians say it means a *new creation*. Then again, St. Paul said, "Put on the new man, which after God is created in righteousness and true holiness."

John, in the closing of the book of Revelation declared that, "The day will come when God will make all things new." That is the same thought Peter had in mind when he was writing under the power of the Holy Ghost, when he said, "We look for a new heaven, and new earth wherein dwelleth righteousness." There are some wonderful days just ahead for the Holiness Move; but if we win the crown we will have to fight the good fight of faith, we will have to endure hardness as good soldiers. There can be no winning of this battle if we loaf on the job. We are not to ask in 1921, "How many enemies must we fight?" The only thing we are to ask is, "Where are they at?" But with a spring in our heels, a well in our souls, the glow in our eye, and our faces set to go to Jerusalem, we must march through the land. We are hoping and trusting that 1921 may see more great revivals than any previous year. 1920 has seen greater revivals than 1919, which proves to the writer that the pendulum is swinging back to the revival fire, and the fires are beginning to burn brightly.

Religious workers will remember that some years in our revival work seemed to be an off year; when it is very hard to break through the grip of the devil and get the glory down and get the fires to burning. In our Coast to Coast work in the last six weeks, we have seen between five and six hundred praying through at the altar; we have had wonderful tides of salvation, which is an indication that we will open the New Year with

a great tide on. Through THE PENTECOSTAL HERALD, *Herald of Holiness*, *Christian Witness*, and *God's Revivalist*, and in fact, the editors of all the different holiness papers, should begin a series of new letters on the importance of a great forward move in the various churches, holiness associations and camp meetings. They should plan to do the greatest year's work in their history.

If Dr. Morrison should write a series of letters on the importance of a speedy revival by every Southern Methodist who reads THE PENTECOSTAL HERALD; if Dr. McLaughlin would put in a series of letters on the importance of a great forward move of old-time salvation in the Methodist Episcopal Church; if Dr. Haynes would write a series of letters on the importance of a great revival in every Church of the Nazarene; if Bro. M. G. Standley should write a series in *God's Revivalist* urging a great revival to be held in every international church throughout the connection, and let all these different bodies of saints plan to make January, February and March a great revival campaign, there would be tens of thousands of souls saved and brought into the Kingdom. Beloved, can't we do something of that kind? As I get near the end of my journey, my old heart is on fire and I desire to see a great revival sweep this Nation before Jesus comes, or I go.

GOOD NEWS

By

REV. C. H. JACK LINN,
Evangelist.



THE PARABLE OF THE GLASS BEADS.

Unto you a parable I speak. A certain man had a little girl. The Mother died when the Little Girl was young. The father and the little girl whose name was Bessie liveth together in an Old-fashioned House. Each day Bessie waiteth for her Papa to come from his work. She runneth to the Front Gate to meet him, and receiveth a Kiss.

Before the open Fire Place one night they were sitting. The fire from the logs lighteth the room. Bessie was in her father's lap. About her white Throat was a string of Glass Beads. Their real value was not more than twenty-five cents.

But Bessie loveth the beads, for they shone prettily in the Fire Light.

Papa saith unto her, "Bessie, lovest thou me?" She replieth, "Of course, I love thee." And she Hugged him and Kissed him.

"If thou lovest me thou wouldst do anything for me." "Yea, anything."

"Art thou sure thou lovest thy papa and that thou wouldst do anything for him?"

"Verily, I am sure." She kissed and hugged him again.

"Wouldst thou take the Glass Beads from thy neck and throw them into the fire?"

"Oh, papa," she crieth. "Don't ask me that. I love my Beads."

"But thou hast promised."

With her little hands she unclasped the Beads. Placing them in her hand she seeth the sparkling colors through her tears. With a pitiful sob, she threw them into the Open Fire Place. Then she clasped her arms about her Papa's neck, and cried as though her heart was Broken.

Papa putteth his hand in his Pocket and withdrew a Plush Box. When Bessie openeth the Plush Box, she findeth a string of Genuine Pearls.

Her heart was made Glad.

It looketh to the sinner that he giveth up much when he giveth up his Sins, but in exchange he received the Pearl of Great Price.

Thus endeth the Parable of Hallelujah Jack.

Letters from the People.

SUCCESSFUL CAMPAIGN.

Our meeting at Holcomb, Mo., was a great success, about fifty saved, reclaimed or sanctified, and the holiness people are built up in their faith. They are having fine prayer meetings now.

Our next meeting was at Bernie, Mo., where we waged war for about three weeks. About sixty were saved, reclaimed or sanctified. The last Sunday of the meeting the power fell and the saints shouted and praised the Lord. Conviction fell on the unsaved and unsanctified and I did not get to preach. The long altar was soon filled with hungry hearts and earnest seekers. There were twelve sanctified and six converted in this service. The night service was followed with like power, the altar being filled and about fifteen prayed through. Bro. Swatell, pastor of the Nazarene Church, stood by us, and Bro. Minneke, pastor of the Nazarene Church, at Malden, Mo., and some of his members were there and rendered some valuable service.

I was then called to Dixie, Ky., to help Rev. F. W. Denton, pastor of the M. E. Church. There were about thirty-one prayed through to definite victory. Bro. Denton stood by us loyally. Mrs. Annie Spencer and husband, Mother McCullars and Sister Bell Owen also rendered valuable service. Dear old Bro. J. J. Smith, the old war horse who preached true salvation through that country thirty years ago, was with us.

Our next meeting was at Jonesboro, Ark., with the First Nazarene Church, Bro. and Sister Linza pastors. About forty-eight have been saved, reclaimed, or sanctified and a number have been added to the church. Among those sanctified was a Baptist preacher. We are talking of putting on a tent campaign here sometime this summer. We lacked \$200 of having the church out of debt and the last night of the meeting I asked for this amount and in less than ten minutes there were \$345.00 raised. There were three sanctified and one converted in the last service. Pray that God will lead me and send me where He would have me go. I am expecting to have a band of good workers with me during the summer in my tent campaign. I aim to make my slate out early so if you want a siege meeting in your town or community you can write me at Clarence, Mo. E. C. Dees.

ST. FRANCISVILLE, ILLINOIS.

We recently closed a good meeting at Billett on the St. Francisville charge in which sixty-five were converted and forty united with the church. People were convicted, came to the altar, and began to cry for mercy; one lady sixty-five years of age, another fifty; more old people were saved in this meeting than any I ever saw. The people helped, and the Lord blessed, and the fire fell.

J. E. Willey, Pastor.

COTTAGE GROVE, OREGON.

We recently closed a fine meeting at the above place in which many were sanctified and some twenty-two were converted. Bro. Hamerick, the

pastor, preaches the truth. I suppose some forty or fifty have been touched and consecrated their lives to God, besides those who were saved. Remember us in prayer. Fred Canady.

A GOOD MEETING.

A splendid meeting was recently held on the Brookwater charge of the Methodist Episcopal Church, conducted by Rev. John B. Waggoner, of Lebanon, Tenn. From the first service souls moved toward God, and although the meeting had to be closed on account of the inclement weather, there were about thirty-five conversions, one-half of whom united with the church, and prospects are that others will follow. Bro. Waggoner did some faithful preaching and can be relied upon to do his best at all times.

Chas. L. Elliott, pastor.

ORLEANS, INDIANA.

We have just closed a meeting at this place with very little visible results. It was a hard battle from the very beginning, but God heard and answered prayer and a few prayed through to victory. The church was in a divided condition and many old grudges were evident, but we got some of them settled to the satisfaction of all concerned, but eternity alone will reveal the real good accomplished in the two weeks we were there. The pastor of the church resigned while we were there, and a few of his followers left the church on account of his resigning, but the faithful and tried are standing firm, and marching on with a conqueror's tread. Our next meeting is at Walkerton, Ind., Jan. 1-16. Personally, we feel like traveling on.

John W. Clark, Evangelist.

A VISIT TO REV. J. J. DICKEY.

By His Nephew.

The writer had the privilege of visiting his uncle, who was run down by an auto and dragged twenty feet. The front wheel of the large machine, with six passengers in it, stopped on his right shoulder, and the machine had to be lifted off of his body. This happened November 5, and he has been lying flat on his back since, unable to move out of one position. His right leg is broken eight inches below the thigh, and his body badly bruised but no other bones broken. His physician thinks he will be able to leave the hospital in three months from the time he was hurt. Rev. J. J. Dickey is in his 79th year, an active station minister, member of the Kentucky Conference.

One of the remarkable things about his condition is that he has been practically free from pain all the while. He said he suffered for one night, and the next night he was beginning to have pain and he asked the Lord to remove the pain. The Lord immediately answered his prayer and he has not had any pain since. There is about his face a light of heavenly glory that would do anybody good to behold. He is one of the most spiritual and saintly men I ever knew. He says the Bible is full of comforting promises that fit his case. Many scriptures on suffering have come to his mind to com-

1921

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Size of Calendar 9 1/4 x 16 1/2 inches

mentality sometimes displayed in attempts at portraying the Master. Below the portrait, an appropriate group in colors, representing Christ and the Twelve Disciples, gives an ornamental effect to the cover.

Twelve Pictures in Rotogravure

THE twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by the rotogravure process. We need not enlarge on the popularity of this process

of engraving. The historic events of the last few years have been presented to the public through rotogravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Sepia.

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fort him. The motto, "All things work together for good to them that love God," is hanging upon the wall in his room. He says, "I needed this spiritual discipline, this time of quiet for meditation and reflection. This was permitted for my spiritual good." When a minister tried to comfort him by saying it happened that others might be helped he said, "I do not agree with you. My Bible does not read that way; my good, not the other man's."

I was profoundly impressed with his unselfishness, his humility, his simplicity, his utter abandonment to the will and work of God. Out of a

salary of only \$600, he is paying \$250 a year to the Centenary besides contributing to other causes. He undoubtedly emphasizes John Wesley's definition of a Methodist. Lying flat on his back he is directing the campaign in Mason county, Ky., to raise their quota of \$2,500 for the Syrian and Armenian relief. He is attempting big things for the Lord. His heart and soul are with the Little Brick Church, where he is pastor. He has been praying for a long time for a genuine revival of religion in his church and community. The writer believes he will live to see his prayers answered.

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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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Old Folks' Testament

and Psalms.

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Very large, clear Pica type, printed black on Bible paper, bound in black cloth. Regular net price \$1.50. Special sale price, postpaid **95c.**

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

Date: For January 23, 1921.

Subject: Promotion in the Kingdom.

Lesson: Mathew 20:17-28.

Golden Text: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

How strange it is that in the presence of such a solemn thought of the approaching death of Christ, which He had just announced, any disciple of His should be fostering personal ambition and seeking a high place for himself. The only explanation with which we can reconcile ourselves is in the belief that they did not intend it as personal ambition; but James and John and their mother felt that the best interests of the coming kingdom would be served if the Master would lay the higher responsibilities of administration upon their shoulders. Perhaps they reasoned themselves into the belief that this would be as much a personal sacrifice as a personal reward, and that it was commendable in any one to have an ambition to be nearest Jesus Christ. While the Scriptures prove that their motive and method were open to criticism, it is also quite clear that their request was not an unmixed evil, but that it contemplated some features that could be commended.

A Strain On Their Reputation.

While the careful student, viewing the matter from a distance, will give James and John a degree of credit, their immediate neighbors were "moved with indignation against the two brethren;" and a great many since that day have been unable to see in this event anything but a reflection upon the reputation of two men who were later to become great apostles. The Gospels do not record all the ethical blunders of the early disciples and apostles of our Lord; they only mention here and there a representative instance, for our admonition and instruction. It is interesting to note that they usually select the best persons in the group on whom to tell these embarrassing things. James and John come in for quite a large share of this kind of Biblical history, and we are able to see how they could stand the strain of such undesirable mention better than some of the others who had less to their credit. These apostles were to become sanctified and filled with the Holy Ghost, and to occupy a large place in the horizon of the New Testament age. It is encouraging to the weakest of us when we are able to glance at a cross section in the lives of such honorable men and find that they passed through a period of weakness in which they could make such humiliating mistakes.

Always On The Sunny Side.

The Master did not begin to announce the full program of His passion and death until about the close of the second period of His ministry at the end of the Galilean revival. He had just had a great sweep of victory and popularity; but He was beginning to attract the hostility of the churchmen of Jerusalem, who were sending committees to watch Him, and who were already beginning to sound the rumblings of wrath which was to lead

to the tragedy of Calvary. From that time our Lord endeavored to school His apostles up to the meaning of His vicarious death, but after months proved that they refused to be schooled. He had just announced this solemn thought when the ambitions of James and John were divulged, which proved that their ears were deaf to the announcement. No matter how plain these repeated announcements came, we find in the disciples a psychological inability either to believe them or to entertain them in their thoughts. This condition persisted till after the resurrection, and it resulted in their temporary undoing during the days that our Lord lay under the power of death. Many disciples, even to this day, desire a gospel of optimism that knows no cross or sacrifice or sighing or crying for lost humanity; a regeneration without repentance or restitution, a sanctification without Gethsemane, but a sunny side which is not approached by way of the shadows is fictitious and contrary to the gospel economy.

The Source Of Promotion.

We are told that promotion cometh neither from the East nor from the West; that God is judge; He putteth down one and raiseth up another. It is a human mistake to suppose that we have to boost ourselves and advertise our fitness for places of honor and trust before we can get them. Such boosting and advertising frequently seem to get this kind of result in human society; but honor and position secured by this method will be more or less unnatural, unsatisfying, unstable, and often undeserved. The thing which we should do is see to it every hour of the day and night that our all is upon God's altar and that we are diligently fitting ourselves to be suited for the most responsible posts that God in His providence might see fit to assign us. He makes His plans sometimes months and years ahead, and we have reason to assume that He gives us a place in those plans very much in harmony with our state of consecration and attitude to Him at the time those plans are made.

REPORT FROM THE PLAINS, OHIO.

It has been a long time since I have reported my work in *The Herald* so beg leave to report what I am doing. I was formerly in the evangelistic field, but for nearly two years now I have been the pastor of the Nazarene Church at The Plains, Ohio. Our band is small but they are the cream of the earth. We have twenty members all working people and mostly women but they pay about one hundred dollars apiece on an average in the church treasury during the year. In October we had a splendid revival with Rev. F. W. Cox and wife as our evangelists. At our regular preaching services we have seekers from time to time. Sunday, Dec. 26th was a great day with us. One man we had been praying for for nearly two years was wonderfully saved, and also two other precious souls. The church has recently given to the pastor and family about \$35.

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00 in cash and \$40.00 worth of presents in token of their esteem and love. This was besides our regular salary. We have our foreign missionary pledge more than paid for the year, also our budget more than paid and our Home Missionary pledge mostly paid. We are expecting to hold another revival in February and covet the prayers of God's people.

W. W. Loveless, Pastor.

NOTICE!

I have worked with Rev. J. P. Gardner in the M. E. Church, South, at Cairo, Ill., for the past 12 years and know his zeal and labor of love have encouraged many to serve the Lord and to hold on to God. He is sane, orthodox in his preaching. He has been attending Asbury College for the past two years preparing for evangelistic work. I take pleasure in recommending him to any one needing his services.

Rev. C. F. Corzine, Cairo, Ill.

ANNOUNCEMENTS.

There will be an all-day meeting Wednesday, January 16 in the Port Norris, N. J. Methodist Church. Services at 10:00 A. M. 2:00 P. M. and 7:00 P. M. Friends are invited to come and bring their lunches.

Rev. C. A. Morrison has been appointed district evangelist of Tulsa, Oklahoma District. His present address is Claremore, Okla. The present address of Rev. Peter Walker is Cynthiana, Ky., 107 Pleasant St.

Any one desiring a holiness meeting in the state of New Mexico in their town or community, please to address Rev. C. W. Davis, La Lande, N. M. He is in a position to arrange for same, with good workers.

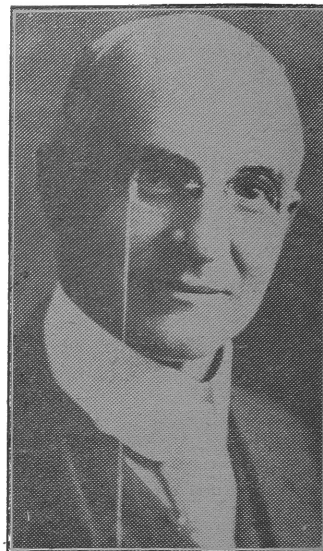
H. D. Warner wishes to get in touch with a Christian young man, single, who would like to learn the shoe or harness trade, or a Christian harness maker, single, to correspond with him, Dafter, Mich.

R. G. Leon, Pimentel, Dominican Rep. W. L., wishes those who may want to send Sunday School cards to the mission field to send them to him at above address.

Evangelist J. B. McBride is engaged in a nightly revival meeting with the Nazarene Church in Louisville, Ky. The meetings will continue until Jan. 12. Church is located at 2324 W. Chestnut St.

Rev. W. C. Moorman has some open dates beginning March 8. He may be addressed Quincy, Ill. He has recently closed a good meeting at Killduff, Ia.

Rev. J. F. Mitchell, of Island, Ky., is entering the evangelistic field, ready to labor anywhere the Lord may open the way.



Rev. W. G. Harbin, one of the General Evangelists of the M. E. Church, South, who is conducting revival meetings in Louisa, Ky. Bro. Harbin has some open dates after Jan. 16, which he would like to give someone in Kentucky, needing his assistance. We wish to say that Bro. Harbin is a safe man and has the burden of souls upon his heart. Address him the above place until after Jan. 16.

REQUESTS FOR PRAYER.

A young mother very earnestly desires prayer that God's Spirit may come down upon her and that her faith may be strengthened.

Mrs. C. F. Young wishes prayer that she may be restored to health, and that her home may be a Christian home.

A reader asks that we pray that they may have a brighter religious experience.

A mother is burdened for a son who is associating with a worldly woman that he may see his mistake before too late.

Pray for a man that he may be healed of nervous trouble, and that he may be saved and sanctified.

Mrs. H. G. Hudson says to pray for her husband and herself that they may be healed spiritually and wholly given to the Lord.

A mother desires prayer for her home and for a wandering boy.

A subscriber desires prayer that they may become a Christian.

A wife requests prayer for her husband that he may be healed.

A Reader: "I desire *The Herald* family to pray that I may get a Christian home."

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By Rev. Bud Robinson

Dr. H. C. Morrison says:

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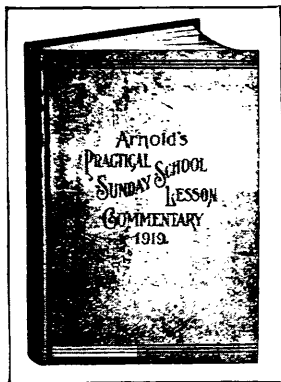
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International Sunday-School
Lessons for 1921.

Rev. David S. Warner, A. M., Editor

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Fallen Asleep.

REINHARDT.

Victor Reinhardt died Saturday night at 9 o'clock at his residence, corner of Ann and Fifth streets, death following a period of illness lasting some days. His death marks the passing of one of the oldest citizens of Terrell. For over fifty years he had been a member of the Methodist Church in which he was ever active. A Confederate veteran, active in the very fiercest engagements of the war, he was tireless in its activities and hardly ever missed a reunion of the veterans. He participated in the capacity of drummer boy in some of the Civil War engagements and was known as the drummer boy of Shiloh. He wrote an account of this engagement which was widely known and circulated, especially among the soldiers of the Lost Cause, in which Mr. Reinhardt never lost interest.

Biographical Sketch.

Victor Reinhardt was born in Columbiana, Ala., March 1, 1845. He enlisted in the Confederate army in 1861 and served for the entire period of the Civil War. He was a member of Company C, Alabama Infantry. At the close of the war, or in 1865, he moved to Gainesville, Texas, with his parents and in November, 1870, he was married to Cynthia E. Ragsdale, who died February 6, 1883. To this union there were two children born, Mrs. Claude Weaver of Oklahoma City and Mrs. L. H. Burton, deceased.

On January 13, 1886, he was married to Miss Mary Emma Scott at Terrell, and to this marriage four children were born: Victor Reinhardt, Jr., of Dallas; Mrs. W. J. Johnson, deceased; Buck Scott Reinhardt, Troup, Texas; and E. A. Reinhardt, of Gurdon, Ark. Mrs. Reinhardt died three years ago.

On July 1, 1867, he established the Temperance Vidette at Gainesville, the first temperance periodical in Texas. Later it was moved to Sulphur Springs and later to Terrell, the first paper published in Terrell. Mr. Reinhardt was a member of the staff of Maor E. W. Kirkpatrick of Confederate Veterans for the term of 1919-20, with the rank of lieutenant-colonel of artillery.

The funeral was held Sunday afternoon from the house at 3 o'clock.

DELOS BRYANT CASSELS.

Delos Bryant Cassels, the eldest of eight children of Rev. and Mrs. Delos H. Cassels, of Gloster, Miss., was born in the Methodist parsonage at Luther, La., on June 5, 1905. The fond parents expressed the desire of their hearts by dedicating the child to the Lord by holy baptism while yet a babe. In later years he voluntarily united with the Methodist Episcopal Church.

As a natural inheritance from parents and grandparents, he was endowed with unusual gifts and graces. The beautiful child, meriting the expressed compliments of hosts of admiring friends, developed into a handsome youth of amiable manners and pure habits. Bryant was by nature a "good boy," yielding to the wholesome influences with which his short life was blessed, his childish innocence was in large measure conserved. In addition to these evidences of divine favor, an open declaration of trust in God's saving grace was made a short while before his death. A brilliant and useful career was apparently promised him. Tutors, associates and neighbors gave unanimous testimony to his capabilities and uniform good qualities. "Ruddy, and withal of a beautiful countenance," chaste in speech, congenial, the angels must have coveted his companionship. To those who see only as man seeth, this death was untimely; but his loved ones, through faith, are enabled to believe that "He doeth all things well."

This heroic young man would have been untrue to both maternal and paternal family traditions had he faltered.

"Where duty calls, or danger." Doing a perilous piece of work on a school building—school building, mind you! Something constructive and worth while there!—he met with an

accident that resulted in his instant death, on Sept. 18, 1920. We expect it disclosed at the great judgment that this precious life was not lived in vain.

S. E. Carruth.

WILMORE, KENTUCKY.

I am claiming again a space in our good paper for a short report.

Just closed a good meeting at Pittsford, Mich., with the Wesleyan Methodist. This was the first time with this good people. But I can say they are O. K. in every way. They stand for the doctrine of the Methodist Church as John Wesley taught it. After the break came, the altar was full night after night, and many prayed through in the good old-fashioned way.

I was entertained in the pastor's home, and I was truly entertained. I have never met a more consecrated pastor than Bro. Visser, and he certainly has his Rebekah. I feel they are God sent to Pittsford and I predict a great future for them and the church.

We had much opposition in the way of shows, dances, socials and every attraction the devil could possibly get up to draw the folks away from the meeting. But our Christ who is more than a match for him overruled and defeated his plans, giving us one of the best revivals they had had in years.

I met some of God's truest ones at Pittsford, and I expect to meet some of them in the city not made with hands, some sweet day.

My next meeting, beginning Sunday is with Rev. C. H. Ritchie, Greenup, Ky.

Let the readers of this report please remember us in prayer for our work in the Lord.

Your little brother,

T. P. Roberts.

FRUITLAND PARK, FLORIDA.

I want to tell you of the very excellent meeting we have had with Evangelist Cox and wife, of Wilmore, Ky. They came to me and we opened the doors of the church, and for two weeks the Lord was graciously present, and a number bowed at the altar for pardon and holiness.

The Cox family consists of Mr. Cox, Mrs. Cox and two sons, Virgil, fourteen years of age, and Vina, ten. Mr. and Mrs. Cox are clear and explicit in their teachings of the way of salvation, and all of the family are good singers. Mr. and Mrs. Cox and Virgil are fine musicians. They carry their own instruments with them including folding organ, guitar, mandolin, cornet and trombone. They have their own accommodations in a very comfortable "Flivver" home and can take care of themselves where entertainment cannot be given. The people of this village have requested their return later in the winter.

If any pastor in Florida wishes the aid of clear, definite teachers and successful soul winners I do not think they can make a mistake by employing D. W. Cox and family. They surely are experts in work with children, and their labor along this line is seen in the homes, and general deportment of the children. Mr. Cox can be addressed in my care for the present, as he does not know where they may be located for few weeks.

Yours, enjoying a full salvation,
W. T. Evans.

\$3.00

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Eggs \$1 a Dozen

That's the sign you'll see in the grocers' window this winter. Think of the profit you can make with eggs selling at \$1 a dozen. How much money will you have?



50 Eggs a Day

Boston, Ky. — Mrs. Myrtle Ice, a steady user of Reefer's "More Eggs" Tonic, makes the following statement: "Before using Reefer's 'More Eggs' Tonic I was getting only 12 eggs a day. Now I get 50." This is the experience of only one of thousands who are using the famous "More Eggs" Tonic. Read what others write:

1200 Eggs From 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

160 Hens—1500 Eggs

I have fed two 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 1500 dozen eggs.

MRS. H. M. PATTON, Waverly, Mo.

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"More Eggs"

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Yes, I will give you absolutely

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three \$1.00 packages of "More Eggs" Tonic. To those who act within 10 days I am making this offer. I will send you 5 of the regular full size \$1.00 packages "More Eggs" Tonic for only \$2.00 on this great offer. You pay nothing until the postman delivers you all five packages. Million dollar bank guarantee results. You can't lose! I take all the risk. Now read my offer.

Send No Money!

Don't send any money; just fill in and mail coupon. I will send you at once five \$1.00 packages of "MORE EGGS." Pay the postman upon delivery only \$2.00, the three extra packages being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

3 Packages Free

E. J. Reefer, poultry expert, 6509 Redefield, Kansas City, Mo. Dear Mr. Reefer:—I accept your offer. Send me the five \$1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman \$2.00 when he brings me the five packages, the three extra packages being Free. You agree to refund me \$2.00 at any time within 30 days, if all five of these packages do not prove satisfactory in every way.

Name

Address

If you prefer, enclose \$2.00, cash or money order, with coupon. This brings your order sooner. O. O. B. packages sometimes take longer in the Post Office.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let me join your happy band? I am 11 years old. I study the fifth grade. My mother takes *The Herald*. I like it fine. I have light hair, blue eyes and fair complexion. I go to the Christian church. I am a twin. My sister's name is Ruth. My birthday is April the sixth. Love to Aunt Bettie and cousins.
Ruby Steenberg.

Dear Aunt Bettie: May I join your happy band of cousins? This is my first letter to *The Herald*. My mother takes *The Herald*. I enjoy reading the Boys and Girls' Page. I have brown hair and blue eyes and dark complexion. Who has my birthday, April the sixth? I am eleven years old. I have a twin sister named Ruby. My father died a year ago last June. Love to Aunt Bettie.
Ruth Steenberg.

Dear Aunt Bettie: I live in the country, and like country life very well. My height is four feet and two inches. I have dark hair, fair complexion and blue eyes. I am eleven years old. I am in the sixth grade at school. My deskmate is Verbie Stephens. Our teacher's name is Mr. Granvil Smith. I have two brothers and two sisters. I am the oldest of us children. There have been two pie suppers at our school this year. If any of the cousins would like to write to me my address is Ellsinore, Mo. Hoping to hear from the cousins, I will close.
Beatrice Evans.

Dear Aunt Bettie: Would you let a little Missouri girl join your happy band? I am ten years old, blue eyes, light hair, fair complexion, and I am four feet high. I go to school. I have two miles and one half to walk. I love to go to school. Our teacher's name is Mr. Granvil Smith. I have two brothers at home and two sisters. If any of the cousins would like to write to me my address is Ellsinore, Missouri.
Aral Evans.

Dear Aunt Bettie: Would you please move over a little and let a little North Dakota boy stay and chat with the cousins for a few minutes? I am nine years old and live on a farm four miles from Mapes, N. D. I have light complexion, dark blue eyes, and light hair. I am a Christian. I go to school and like it fine. Who has my birthday, October 30? I will leave now and hope Mr. W. B. is after a pail of water when my letter arrives. Love to all.
Alfred Egeland.

Dear Aunt Bettie: I thought I would write a few lines to *The Herald*. I live on a big farm and we have 8 cows and 17 horses. I am 10 years old and in the fifth grade. I have 3 sisters and 4 brothers. I go to school almost every day. Geneva Renaker, I have your birthday, March 19. I am only one year older than you. I live by Mapes, N. D. I am a Christian. We had meeting in our house last Sunday and there was many people here. We are going to have meeting this Sunday. I hope W. B. is taking a nap when my letter comes. Love to all.
Theodore Edgeland.

Dear Aunt Bettie: Will you admit a little Tennessee girl into your happy band? I am thirteen years of age, and I am light complected, have blue eyes and light hair. I go to Sunday school every Sunday. My grandfather takes *The Herald* and I like to read it.
Mary Naomi Duke.

Dear Aunt Bettie: I am a little Georgia girl nine years old. This is my second letter to *The Herald*. I am going to school and in the third grade. I like my teacher fine. My birthday was Dec. 28. I have two sisters and one brother. My Mamma is a Christian, and I hope to be some day. I have light complexion and blue eyes and light hair. I help mam-

ma iron and sweep and wash dishes. My papa is a right good man.
Willie Ophlio Compton.

Dear Aunt Bettie: Will you please move over a tiny bit and let a Massachusetts girl in? I am 19 years old. We have camp meeting every summer. The evangelist this year was Mr. Gouthy. We have a different one every year. We had the Petticoat Party. He was a swell preacher. I am not a Christian. I wish the cousins and Aunt Bettie would pray for me. Wake up Massachusetts girls and boys, let us hear from you. From a friend.
Esther Greeno.

Dear Aunt Bettie: I have never written before. I am 12 years old. I have dark hair and gray eyes. My mother takes *The Herald*; it certainly is a dandy paper. I belong to the Baptist church. I am in the eighth grade. I have two sisters and two brothers. I am the next to the youngest. I am glad that Jesus saved me. I will be 13 years old on the 29th of January. I would like to know some of the cousins. My address is Sheridan, Mich., Rt. 3. Dorothy Regis.

Dear Aunt Bettie: Please move over and let me have a little room to chat a while with you and the cousins. This is my third letter to *The Herald*. I have four sisters. I live on a farm in South Dakota. I think that May Day writes such splendid letters. I attend church and Sunday school if possible. We have such a fine minister. He is a graduate of Asbury College. His parents are our neighbors. His name is Rev. H. W. Blackburn. His sister is my school teacher. I am twelve years old. I would like to have somebody write to me about my age. Hark! What is that? Oh! Mr. W. B. I had better leave before he gets this. May God bless you all. My address is Cavour, S. Dak.
Mildred Exene Beall.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band? I like to read the Boys and Girls' Page. I go to school and am in the third grade. I am four feet, five inches tall. I go to Sunday school every Sunday. I have one little sister. I am between six and ten years old. Who can guess my age? I would like to see my letter in print. I will close for fear of W. B.
William Howard Pounders.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band? Who has my birthday, May 26? I belong to the Methodist Episcopal Church. I would like to see this letter in print. With love to Aunt Bettie and all the cousins.
Inez J. Wukley.

Dear Aunt Bettie: How are you and the cousins? I have two brothers and three sisters. Papa takes *The Herald* and I enjoy reading the Boys and Girls' Page. My birthday is May 19. My age is between five and nine. I am going to school and am in the second grade. I went to my grandfathers Thanksgiving. I had turkey for dinner. I was in a play up at the schoolhouse. I must close.
Paula Davis.

Dear Aunt Bettie: I am a new member. I think the letters are getting fine. My age is between 7 and 11. I will leave it for the cousins to guess, if any one guesses I will send them my picture. Wake up Virginia girls and boys and write. I have fair complexion, gray eyes and brown hair and weigh 63 pounds. Sarah Clyde Adams, you sure do write a fine letter. Come again. Bella Mae Moore, you do too, and you too, Ruby Margaret May. All I mention come again. I hope Mr. W. B. will be out gathering chestnuts when this arrives. I will close so it will not take much room.
Gertrude Smith.

Dear Aunt Bettie: Just finished, "Discouraged Blue Eyes" letter and my heart goes out in sympathy to her. Satan is so deceiving and tries all plans to get us to doubt the promises of the Lord, but praise God I know I am saved and kept from day to day under the blood and am determined to go through with Jesus, no matter what the cost may be. I would like very much to go to Asbury college but cannot see my way clear yet, but am sure if it is Jesus' will for me to go He will open the way for me, so I am just waiting for His leadings. I do like the stand that so many of our good people take against worldly amusements, and there is another thing we ought to fight much, "Cigarettes." Boys, boys, beware of cigarettes, for I think they are the greatest curse we have now and to think so many girls use them. What is to become of the world any way? Well I will leave you by saying, I am a West Virginia girl and am almost nineteen years old. If any one should want to write to me I will come again and bring my name and address, until then I am, "Happy Blue Eyes."

Dear Aunt Bettie: I am a Tennessee boy. My father is a subscriber to *The Herald*, and I think it is the greatest of all papers. I have two sisters. I am a Christian and belong to the Baptist church. We enjoyed the great pleasure of hearing Dr. Morrison preach during the Bible Conference here last spring; he preached in the Billy Sunday Tabernacle "and behold a greater than Billy Sunday was here." I am a student of Central High school. I wrote to Aunt Bettie and the cousins about a year ago, but suppose Mr. W. B. intercepted my letter, as I never saw it in print. I will send a folder of scenes in and around my home city to any of the cousins who guess my age which is between 13 and 16. My address is 508 Tucker St., Chattanooga, Tenn. With love to Aunt Bettie and all the cousins.
Edward Morris, Jr.

Dear Aunt Bettie: I want to enter in with the cousins the second time. I like to read the letters of the cousins very much. My age is between 8 and 12. I go to school every day and am in the fourth grade. I want to learn so I can do work for the Master whenever He calls me. I go to Sunday school every Sunday. My teacher's name is Miss Rector. I love to go to Sunday school. I have one brother and one sister married. I have one sister younger than I, and a little baby brother just one year old. He is a dear little boy to us; he can walk and he makes great joy for papa, mamma and us girls.
Helen Fagg.

Dear Aunt Bettie: Will you let a country girl join your happy band? I have light hair, brown eyes, light complexion. I go to school all the time. I am in the third reader. I am 10 years old. Mamma takes *The Herald* and I like to read in it. I go to Sunday school every Sunday. I guess I had better close before my letter is too long.
Tressie A. Belgard.

Dear Aunt Bettie: Papa takes *The Herald* and I sure enjoy reading the Boys and Girls' Page. I think it fine. How many of you boys and girls enjoy going to church? I go to church every Sunday and belong to the Christian church. My father and mother belong to the Saints. I have blue eyes and fair complexion. I hope Mr. W. B. will be asleep when this reaches you. Love to Aunt Bettie and the cousins.
Lillie Abney.

Dear Aunt Bettie: I have been thinking a long time of writing a letter to the Boys and Girls' Page. Miss Hatch was the principal of our school a few years ago. She is going to sail for Korea Nov. 18, 1920. She attended Asbury College last year. She was here last week. One morning she went up to school and told us all good by. I'm nine years old and in the third grade. I live in Deer Creek, Okla. I have one brother and three sisters; one of my sisters attended Asbury College last year and also

BIG SERVICE FOR 10c.

Washington, D. C., Special.—In order to let people, all over the country, see for themselves how valuable the Pathfinder can be to them, the editor of that old-established national weekly offers to send his paper on trial 8 weeks for only 10 cents. The 10c does not begin to pay the cost but the editor says he is glad to invest in new friends. The Pathfinder has been going for 28 years. One family in every 70 in the entire United States now take it. Thousands more would take it if they realized what they are missing. The proof of the pudding is in the eating. Only a dime sent to the Pathfinder, 93 Langdon Station, Washington, D. C., will keep your whole family informed, entertained, helped and inspired.

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BOOKS AND BIBLES **HYMNALS** **GAMES AND TRACTS**
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Evangelical Pub. Co., Dpt. H Lakeside Bldg., Chicago.

this year. She thinks it great. Her name is Olga Eberle. With love,
Doris Eberle.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am a girl with blue eyes and fair complexion. I was 10 years old in March. I have 3 sisters and 3 brothers. My grandma gets *The Herald* and I enjoy reading the Boys and Girls' Page. I go to school and Sunday school. I weigh 69 pounds. I live on a farm. My address is, Fresno, Ohio. R. F. D. 5.
Magdalene C. Miller.

Dear Aunt Bettie: I saw my letter in print. I thought I would come again. How many of the cousins like to go to meeting and Sunday school? I attended the camp meeting at Louisville last July and enjoyed the trip fine. Brother Owen was our preacher and I enjoyed hearing him preach. I hope to hear him next year. I want all who read my letter to pray that I might hold out faithful in the Lord and do more for His cause than I ever have. . .
Ruth Herron.

Dear Aunt Bettie: This is my third letter to *The Herald*. I have just finished reading a fine piece in *The Herald* from Bud Robinson. He sure is a fine man. I went to church Sunday. We had a large crowd on account of our new pastor Bro. McCann. He preached Sunday morning and Sunday evening. There were large crowds out both times. He is a Methodist preacher and I think every one likes him. I am a Sunday school teacher. I try to go every Sunday and when I do go I try and have a good lesson. I am not a Christian but I expect to be some day before it is too late. If you are going to be a Christian it is best not to wait. I have many loved ones already gone there to be with Jesus. That is one place where we all will go some day and it is best to be prepared to meet Jesus. There are many loved ones already gone unprepared and many gone that were prepared. Well as I am afraid of W. B. I will close and write again.
Cora A. Lewis.

TO BLESS OTHERS.

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G. W. RIDOUT'S SLATE.
Summerville, Pa., Dec. 31-Jan. 16.
Barneswood, W. Va., Feb. 1-14.
Permanent Address, 6327 No. 21st St., Philadelphia, Pa.

R. E. COLEMAN'S SLATE.
Baltimore, Ohio, Jan. 23-Feb. 6.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CARL TUCKER'S SLATE.
Elliott, New York, Jan. 2-23. Rev. John A. Mann, Orchard Park, N. Y.
Cherry Grove, Ind., Jan. 30-Feb. 20.
Home address, 643 W. Franklin St., Winchester, Ind.

F. J. MILLS.
Eagle, Mich., Jan. 1-16.
Home address, 723 Washtenaw, Lansing, Mich.

GEO. BENNARD'S SLATE.
Klamath Falls, Ore., Jan. 9-21.
Home Address, 6519 Yale Ave., Chicago, Illinois.

SLATE OF F. W. COX.
Stackton, Ill., Dec. 30-Jan. 16.
Madrid, N. Y., Jan. 23-Feb. 6.
Care Rev. M. E. Henry
Permanent Address, Lisbon, Ohio.

SLATE OF F. F. FRESE.
Homer, Ohio, Dec. 31-Jan. 23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent Address, Upland, Ind.

PAUL BRASHER'S SLATE.
Bethel M. E. Church, Wichita, Kan., February 1.
Zion M. E. Church, Wichita, Kan., Jan. 9-30.

FRED DEWEERD'S SLATE.
Kenton, O., Jan. 21-Feb. 6.
Indianapolis, Ind., Feb. 13-27.
Shelbyville, Ind., March 3-16.
Roanoke, Va., March 30-April 3.
Permanent Address, Fairmont, Ind.

SLATE OF B. D. SUTTON AND WIFE.
St. Louis, Mo., Jan. 1-15.
Phoenix, Ariz., Jan. 18.
Home address, 6416 Chonteau Ave., St. Louis, Mo.

H. E. COPELAND'S SLATE.
Bismarck, N. D., Jan. 9-23.
Humboldt, Ia., Jan. 30-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

GUY WILSON'S SLATE.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

W. A. ASHLEY'S SLATE.
Indianapolis, Ind., (Nazarene Church) Dec. 31-Jan. 23.
Care Rev. F. S. Robinson, 2115 Olive St. Wilkesburg, Pa., Union Gospel Church, Jan. 28-Feb. 27.
Home address, Easton, Md.

REV. J. E. HEWSON'S SLATE.
Empire, Ohio, Dec. 30-Jan. 16.
Florida, Ind., Jan. 23-Feb. 6.
North Liberty, Ind., Feb. 7-20.
South Bend, Ind., Feb. 27-March 20.
South Bend, Ind., (Stull Memorial Church), March 21-April 3.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

J. L. GLASCOCK'S SLATE.
Portland, Ore., Jan. 2-16.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

BLANCHE SHEPARD'S SLATE.
New Lathrop, Mich., Jan. 2-30.
Jackson, Mich., Feb. 6-27.

REV. H. T. DAVIS' SLATE.
Burdett, Kan., Jan. 9-30.
Ness City, Kan., Jan. 31-Feb. 20.
Home address, Wilmore, Ky.

W. R. CAIN'S SLATE.
Chanute, Kan., Jan. 2-16.

C. A. DOUGHERTY'S SLATE.
Amanda, Ohio, Jan. 1-23.
Monroe, Ohio, (M. E. Church), Jan. 20-Feb. 20.
Cinna, Ohio, Feb. 21-March 13.
Permanent address, 1810 Young St., Cincinnati, Ohio.

JARRETTE AND DELL AYCOCK'S SLATE.
Kearney, Neb., Jan. 19-Feb. 6.
Alliance, Neb., Feb. 9-27.

J. B. McBRIDE'S SLATE.
Newcastle, Pa., Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

W. W. McCORD'S SLATE.
Alma, Ga., Jan. 2-30.

SLATE OF JACK LINN AND WIFE.
Oregon, Wis., Dec. 20-Jan. 15.
Chester, W. Va., Jan. 16-30.

LATE OF W. H. BENNETT, PARTY.
Garwin, Ia., Dec. 26-Jan. 16.
Cambridge, Ia., Jan. 23-Feb. 13.
Home address, 223 Pontiac Ave., Dayton, Ohio.

REV. T. P. ROBERTS' SLATE.
Hamilton, Ohio, Jan. 7-16.

SLATE OF O. H. CALLIS-B. G. GREEN-FELL.

Greenwood, Ind., Jan. 2-23.
Corbin, Ky., Jan. 30-Feb. 13.
Home address, Wilmore, Ky.

SLATE OF REV. AND MRS. G. S. POLLOCK.

Harmony, Pa., Jan. 2-15.
Wurtsburg, Pa., Jan. 16-31.

SLATE OF H. W. GALLOWAY AND WIFE.

Enders, Neb., Jan. 2-16.
Smithfield, Neb., Methodist Church, Jan. 23-Feb. 13.
Holtbrook, Neb., Methodist Church, Feb. 16-March 6.
Shickley, Neb., Methodist Church, Mar. 13-April 3.
Home address, Elizabethtown, Ky.

ROBERT AND PAULINE KENNEDY'S SLATE.

Fresno, Cal., (Nazarene Church), Jan. 10-Feb. 10.
Permanent address, 515 Claremont Drive, Pasadena, Cal.

W. R. GILLEY'S SLATE.

Ava, Mo., Jan. 16-30.
Home address, 531 N. Butler St., Lansing, Mich.

L. E. WIBEL'S SLATE.

Ridgeville, Ind., Dec. 5th, indefinitely.
Home address, 317 So. Bennett St., Bluffton, Ind.

SLATE OF C. C. DAVIS.

Elberfeld, Ind., Jan. 2-16.
Home address, West Side, Evansville, Ind.

ROBT. L. SELLE'S SLATE.

Jett, Okla., January and February.
Home address, Oklahoma City, Okla., Y. M. C. A. Building.

W. C. MOORMAN'S SLATE.

Reesor, Ia., Dec. 29-Feb. 6.
Attica, Ia., Feb. 8-27.

HARRY MORROW'S SLATE.

Polo, Ill., Jan. 2-23.
Shannon, Ill., Jan. 25-Feb. 13.
Westport, S. D., Feb. 20-March 16.
Home address, 1754 Washington Blvd., Chicago, Ill.

E. O. HOBBS' SLATE.

Open Date, Jan. 2-30.
Permanent Address, 355 S. Bayly Ave., Louisville, Ky.

SLATE OF JOE AND HELEN PETERS.

New Salisbury, Ind., Dec. 22-29.
Lasantville, Ind., (M. E. Church), Jan. 1-21.
Open date, Feb. 14-April 1.
Home address, New Salisbury, Ind.

MACKEY SISTERS SLATE.

New Cumberland, W. Va., Dec. 15-29.
Empire, Ohio, Dec. 30-Jan. 16.
Salamanca, N. Y., Jan. 21-Feb. 13.
West Park, Ohio, Feb. 17-March 13.
Canton, Ohio, March 18-April 3.

LAWRENCE REED'S SLATE.

Crown City, Ohio, M. E. Church, Dec. 26-Jan. 16.
Plainfield, Ohio, M. E. Church, Jan. 20-Feb. 6.
Cleveland, Ohio, St. Clair Mission, Feb. 6-27.
Home Address, Wilmore, Ky.

NATIONAL HOLINESS CONVENTIONS.

South Bend, Ind., (First Evangelical Church) Jan. 4-9.
Elkhart, Ind., (First Evangelical Church) Jan. 11-16.
Columbus, Ohio, (Mt. Vernon Ave., M. E. Church) Jan. 18-23.
Lima, Ohio (First M. E. Church) Jan. 25-30.

S. E. POLOVINA'S SLATE.

St. Louis, Mo., Jan. 1-14.
Lindsey, O., Jan. 15-30.
Homeworth, O., Jan. 31-Feb. 5.
East Liverpool, O., Feb. 6-27.

SLATE OF MR. AND MRS. R. A. SHANK.

Walla Walla, Wash., Jan. 9-23.
Portland, Ore., Feb. 20-March 6.
Permanent Address, 1810 Young St., Cincinnati, Ohio.

J. E. WILLIAMS' SLATE.

Plymouth, Ill., Dec. 28-Jan. 23.
Elwood, Ind., Jan. 24-Feb. 8.
Open date, Feb. 10-March 10.
Albany, Ky., March 15-30.
Philo, Ill., April 1-20.
Home Address, Owensboro, Ky.

C. J. GARRETT'S SLATE.

Iola, Kan., Jan. 2-23.

SLATE OF FRANK AND MARIE WATKIN.

Bethesda, Ohio, Jan. 2-23.
Holland, N. Y., Jan. 30-Feb. 20.
Williamsport, Pa., Feb. 27-Mar. 7.
Open date, March 8-28.
Mansfield, Ohio, April 3-24.
Open date, May 11-23.
Albion, Ind., June 9-19.
Horseville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Camp Sychar (Mt. Vernon, O.), Aug. 11-21.

DELANCEY, N. J., Aug. 27-Sept. 5.

Geneva, Ind., Sept. 4-13.
Permanent Address, Bethesda, Ohio.

REV. T. J. NIXON'S SLATE.
Ransom, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.

M. E. BAKER'S SLATE.

Greensburg, Ind., Rt. 6, Jan. 8-16.
Chandler, Ind., Jan. 18-Feb. 6.
Hartsville, Ind., Feb. 8-27.
Indiana Harbor, Ind., March 6-27.
Brooksbury, Ind., March 29-April 17.
Batesville, Ind., April 18-May 1.

A. L. WHITCOMB'S SLATE.

Marshalltown, Ia., Jan. 2-16.
Guava, Kan., Jan. 23-Feb. 6.
Nebraska City, Neb., Feb. 13-27.
Southern New Jersey, March 8-27.
(Address Pitman, New Jersey.)
Pontiac, Mich., April 1-10.
Munnenpolis, Minn., April 13-24.
Home address, University Park, Ia.

FRED ST. CLAIR'S SLATE.

Tampa, Fla., Jan. 16-April 1.
(Tent Meeting).
Address, Tampa, Fla.

L. J. MILLER'S SLATE.

Ashland, Ohio, (1st M. E. Church) Jan. 2-23.
Cleveland, Ohio, (1st Friends Church) Jan. 25-Feb. 6.
Harvey, N. D., Feb. 13-March 6.
Mandan, N. D., March 8-27.

REV. L. B. BRIDGES AND H. S. JENKINS, Evangelistic Party.

Harriman, Tenn., Jan. 2-30.

A. H. JOHNSTON'S SLATE.

Song Evangelist.
Old Port, Ohio, Dec. 27-Jan. 16.
Greenspring, Ohio, Jan. 23-Feb. 13.
Pleasant Hill, Ill., Feb. 20-March 13.
Marion, Ohio, March 20-April 3.

F. R. MORGAN'S SLATE.

January and February open dates.
March, Home Missionary Work Eastern Oklahoma District.
April 1-10 open date.
April 15-24 open date.
Chicasha, Okla., April 29-May 22.
May 27-June 19, open date.
Amity, Ark., June 24-July 10.
Newberg Church, P. O., Atwodo, Okla., July 15-31.
Hominy, Okla., August 5-21.
August 26-Sept. 11, open date.
Home address, Ada, Okla., 714 W. 9th St.

BLANCHE ALLBRIGHT'S SLATE.

De Soto, Ill., Jan. 9-30.
Colp, Ill., Jan. 31-Feb. 13.
Forma, Ill., Feb. 14-March 4.
Marietta, Ill., March 6-31.
Kewanee, Mo., April 3-24.
Charleston, Mo., April 25-May 15.
Poplar Bluff, Mo., May 16-29.
Home address, East Prairie, Mo.

EDNA BANNING'S SLATE.

Bethesda, Ohio, Jan. 2-23.
Urbana, Ind., Jan. 30-Feb. 20.
Hosaland, Ind., Feb. 27-March 20.
Elkhart, Ind., March 27-April 17.
Cleveland, Ohio, April 24-May 15.

SLATE OF JOHN W. CLARK.

Walkerton, Ind., Jan. 1-16.
Home address, Frankfort, Ind.

KENDALL AND PARKER, SLATE.

Neosho Falls, Kan., Dec. 30-Jan. 26.
Blue Rapids, Kan., Jan. 27-Feb. 17.

T. M. ANDERSON'S SLATE.

Marietta, Ohio, Jan. 2-16.
Westboro, Mass., Jan. 23-Feb. 13.
Manchester, N. Y., Feb. 15-27.
Home Address, Wilmore, Ky.

W. G. BENNETT'S SLATE.

Goshen, Ore., Jan. 2-16.
Wendling, Ore., Jan. 16-27.
Canyonville, Ore., Jan. 30-Feb. 15.

HEV. H. O. JACOBSON'S SLATE.

Moorehead, Minn., Jan. 6-9.
Missouri Valley, Ia., Jan. 16-30.

E. E. WOOD'S SLATE.

Dorr, Mich., Jan. 1-30.
Lima, Ohio, Feb. 6-20.
Permanent address, Hmldale, Mich.

N. W. RICH'S SLATE.

Cass City, Mich., Jan. 9-30.
Flint, Mich., Feb. 6-27.
Yale, Mich., March 1-13.

H. J. RANTON'S SLATE.

Logan, Ia., Jan. 9-23.
Home address, 704 Marion St., Boone, Ia.

HOWARD W. SWEETEN'S SLATE.

Littleton, Ill., Dec. 31-Jan. 16.
Miami, Fla., Jan. 23-Feb. 10.
Address, Ashley, Ill.

W. C. MOORMAN'S SLATE.

Knoxville, Ia., Jan. 2-23.
Reesor, Ia., Jan. 24-March 6.
Address, Quincy, Ill.

LELA MONTGOMERY'S SLATE.

Rockport, Ind., Jan. 1-16.
Carbondale, Ill., Jan. 18-Feb. 6.
Shipman, Ill., Feb. 8-27.
Address, 8th and Grove St., Evansville, Ind.

FRED CANADY'S SLATE.

Junction City, Ore., Jan. 1-23.
Grant's Pass, Ore., Feb. 1-21.
Address, 945 Bank St., East Liverpool, O.

The Irish Home Rule Question

Protestants of Ulster are opposed to "Home Rule" which is simply Rome Rule. This book is informing awakening. Friends are contributing to send it to congressmen, governors and others. Are you a lover of the Bible, a Protestant? Read and circulate this book. Price 30c, 4 for \$1. Order today. Pentecostal Pub. Co., Louisville, Ky. Order also, "Who is the Beast?"—\$1.25.

WARREN AVENUE M. E. CHURCH, DETROIT, MICHIGAN.

Our church has been greatly blessed under the auspices of the Layman's Holiness Association of Eastern Michigan. The chairman of the Association, Bro. Meredith, a business man of Detroit, came before our Official Board, asking the privilege of putting on a two-weeks campaign with the church, trying to lead us all into a deeper work of grace. They came and took charge under the leadership of Bro. Edgar C. Cox, a consecrated business man, Dr. J. R. Bird (dentist), another consecrated business man doing the preaching.

These, with others from the Layman's Movement, coming to us with no other thought only to help us, were enabled, not only to interest the church, but sinners were led to repentance and believers to a deeper consecration. There came to us on Wednesday night another layman out of the business world, Bro. Edward O. Rice, with his talented and consecrated wife, of St. Paul, Minn. The Layman's Holiness Association has engaged him to do evangelistic work in Eastern Michigan.

Bro. Rice is a man of middle age, who had climbed from an office boy in Marshall Fields great Chicago store until he stood at the head of some of the largest banking firms in the middle west; but he has given up all to enter the evangelistic work.

We cannot say too much in praise of his consecrated man as an earnest preacher, and his talented wife as a gospel singer, and her work, especially among the women of the church in the afternoon Bible readings and consecration services. A goodly number will date their conversion or sanctification to these services under the leadership of this man and woman of God. We trust the good work will go on as the church is now in a position to carry on a work of this character.

E. A. Cross.

GREENE, PENNSYLVANIA.

The past two weeks have been a season of blessing upon the friends and members of Mt. Zion M. E. Church. Rev. A. Britton Peterson, singing evangelist, who has been recently called into evangelistic work, has been greatly used of God in giving us the gospel of full salvation in its saving and sanctifying power. While the attendance was not large, except on the Sabbath, yet God spoke in the old-time convicting power and many hearts and lives were lifted nearer to God, and thirteen sought the Lord confessing Him as their Savior from sin.

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MUCH DEPENDS UPON THE PREACHER

By The Editor.

FIRST of all, to be an effective preacher of the gospel the preacher must feel the power of the gospel in his own heart. He must have an experience, unquestioned. He must know that the Christ he preaches is able to save because that Christ has saved him.

The preacher must not only declare the truth as written in the word of God, but he must also be a witness to the power of the truth. He must offer Jesus to the people and then he must be able to say, "I have tested Him myself. I know in my own heart that He is able to save; to save here and now, and to keep saved, because He has demonstrated within my own being the power of the gospel I proclaim.

A gracious experience of grace gives the preacher unction. It puts power into the simplest words. It makes the gospel on his lips indeed the sword of the Spirit. A thoughtful layman remarked to me sometime ago, speaking of his pastor, that he said many good things but he seemed to have no feeling. I went to hear said preacher myself, and I was grieved at his utter lack of unction. There was no more warmth or holy power in his tone, no more divine emotion in his words or movement than you will see in the clattering man selling can openers or corn medicine on the street corners. He uttered some truth, but it was dead born; it fell helpless from his lips. Nobody was convicted for his sins, no Christian was comforted. It was like hungry people sitting down to a promised feast and finding empty plates.

An ex-United States Senator said to a friend recently, "I am tired of the kind of preaching I have to listen to. A lot of talk about uplift and drives and money getting and putting things over. I want to hear the old-time gospel. I should like some preacher to preach to me about the conversion of St. Paul, the power of God, salvation from sin, the necessity of repentance, the danger of postponing the giving of one's heart to Christ." The wife of one of the most prominent men in this nation said to the Editor of THE HERALD, not long since, "I want my pastor to preach so I will be afraid to sin. I want him to stir up my soul and make me think of the judgment day, and of the world of woe to which sinners go."

The faithful preaching of the man of God with the power of the Spirit on him has a powerful effect among men. The word of God proclaimed with holy unction has a purging power. It changes men, it leads them to give up their bad resolutions, to break up their selfish plans, to turn from their evil ways, to rebel against the spirit of

revenge, to overcome the temptations to licentiousness. The word of God regulates the lives of men. It converts them, it makes them in Christ new creatures, it leads them on to the fulness of the blessing of the gospel of Christ.

There is no way to estimate the value of a true gospel preacher in a community. He stands up in the pulpit as the messenger of God. He feels the dignity of his place; he stands there unafraid. He is to speak to men about the most important matters that can claim their attention. He is to warn, rebuke, entreat, and promise. The Spirit of God is upon him. His face shines. There is a strange, sweet unction in his voice. He denounces sin, he thunders against the wickedness of the times, the sins of the community; he pleads with men to repent; he warns them of judgment to come. He is like a giant full of new wine. He is intoxicated with holy power. He is the messenger of the Lord; he offers redemption, he lifts up the Lord Jesus Christ. There is the mist of tears in his eyes. There is pleading and tenderness in his voice; it is blessed to look at him! It is food to the soul to hear his words. The sermon is finished, prayer is offered, the song is sung, and we go out refreshed; we feel like a gracious rain had fallen after a dry spell. Life takes on new joy, and fresh vigor and promise. We have been to church, and we have heard the gospel and it has lifted us up into communion with the Lord Jesus. How blessed it is to have in a community a holy, Spirit-filled, powerful preacher of the gospel.

Out-Germaning the Germans



WE see in the public press that General Peyton C. March, Chief of Staff of the United States Army, insists that this government shall keep up a regular army of a half million men, and in addition to this, shall have universal military training. His argument is, that preparation on so vast a scale would keep us out of war; in other words, if we drill, train, and equip ourselves to kill, we will keep the peace ourselves and force other nations to do the same.

The facts of history do not sustain the arguments produced by the General. Germany has shown the world the danger of a vast army and the breathing and breeding of the military spirit into the soul of a nation. A great army with universal military training means the military spirit, means an unbearable burden of tax upon the people, means the support of a vast host of able-

bodied men who are handling guns, who ought to have hoes or plow handles, trowel or saw. Eventually, it means war.

Those military gentlemen who have given themselves over to brass buttons and leather belts, who delight in military display, brass bands and waving banners, and who are insisting on turning this country into a military camp, evidently do not understand the spirit of America. We believe that if Congress should be so blind and foolish as to pass a bill for the organization and support of such an army as General March proposes, enforcing universal military training, it would very nearly bring about a universal uprising and rebellion against the government; at least, against the administration guilty of perpetrating such an outrage against the people.

Waiving all this, it has been proven that when occasion arises the American youth is capable of making a soldier equal to the best in a very few months' time. What the people of the war-tired world want is disarmament, the cultivation of the spirit of peace and fraternity among men, and a great union and fellowship of nations which will, so far as possible, make war impossible. It would be a crime against civilization to turn this free country into a military camp, put the iron yoke of militarism upon our young manhood, and a burden of taxes upon the older citizens which would be slavery and unbearable. We cannot believe that the administration now coming into power will consider so foolish and impracticable a suggestion. But eternal vigilance is the price of liberty. A small, well-equipped standing army, a well trained body of State troops, and the military training now given in the schools, is all the military preparation we need in this nation, is more than we need in times of peace, and our great country has demonstrated the fact that if war should be forced upon us we can quickly prepare to repel any foe. Every minister of the gospel and every good citizen, man and woman, should be ready to offer most positive protest against any sort of large and extravagant militarism in this nation.

A Brave Woman.

We notice in a paper from Springfield, Ill., that Mrs. Hunt, who has charge of a Redemption Home in that city, has refused to accept money for the benefit of the Home raised at dances or card parties. In her answer to those who proposed to give the Home an offering raised at a dance, Mrs. Hunt said, "Do you know that dancing drags down more girls than anything else does? Fully half of those who came to us last year went wrong at the public dance, right here in Springfield. I believe it is high time that someone was coming out against these evils.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



The Holy Spirit in Christian Life and Work



Evangelist H. E. Copeland.

STUDY II.

IN our former study we touched upon *love* made *pure* in the believer, by the Holy Spirit. Let us here remark that God imparts every Christian grace to the believer, at the time of the New Birth. But, not only are these graces not fully matured, but there remains alongside these graces, remaining carnality, or the corruption of our natures. The maturing of these graces is a continuous process. The cleansing of our natures is an instantaneous work, wrought by the Holy Spirit, by virtue of the atonement made on Calvary, in answer to our asking, and believing. This latter is the work of the Holy Spirit—what He does in us. The maturing, unfolding, development, or growth of these Christian graces is the result of our constant obedience to the Holy Spirit. This, then, comes directly under the believer's own will. When the believer receives "the gift of the Holy Spirit," or is "Baptized with the Holy Spirit" the heart is purified, all evil tempers, and dis-tempers are cast out, and the Christian graces, now in an atmosphere and soil perfectly suited to their development and growth, can make the most rapid growth in grace—in these Christian graces.

Let us note here that *love* is the *spring*, and *source*, of all of life's activities. No matter how the life be spent, love is the directing, controlling force. The thing of importance to the Christian believer is the *nature* of that *love*. "The *love* of money is the root of all evil." A man *loves* wealth and sinks his life in the pursuit of it. A woman *loves* society and neglects her family, and home, therefor. A boy *loves* his mother and will fight for her honor. A man *loves* his country and is willing to lay down his life for its defense. A Spirit-filled believer *loves* God with all his heart, and his neighbor as himself, and is "willing to lay down his life for the brethren." No sacrifice that he can make will be counted worthy of the sacrifice that was made for him on Calvary. *Love* is now consuming.

Purified love becomes the controlling motive in the believer's life. A *passion for souls* is the result toward others, while boundless joy, and a shoreless peace, are results to the believer. The passion to be holy controls the personal activities, while the passion to win souls to Christ controls the social relations. Longsuffering, with gentleness and kindness, becomes constant. Peevishness, irritability, anger, pride, unforgiveness of spirit, unkindness, haughtiness, impatience, and fault-finding, have been cast out, with all other evil spirits that infested the heart. *Love* imparted and purified by the Holy Spirit has become a boundless sea, in which the Spirit-filled believer lives and moves with celestial delight.

I well remember a remark of a certain bishop, at an annual conference, and the impression it made on my own mind. He had asked the class for admission if they expected to be made perfect in love in this life, and, of course, had received their answer in the affirmative. He, then, said to the class, "If you ever arrive at Perfect Love I hope you will not use it as a *club* to *bruise* your neighbor." This was without doubt intended as a slap at those who claim such a grace, and who preach it; but it was, and is, a source of deepest regret, to me, that there were all too many occasions for such a remark. We have found too many people who were perfectly orthodox in their teaching, who were perfectly lacking in the fruits of the Spirit. "Ye shall know the tree by its fruits." If you find love, joy, peace, longsuffering, gentleness, kindness, faith, goodness, temperance growing, and ripening, you may know that the tree bearing them is the Holy Spirit. He does not bear the reverse of these fruits.

A mother's love will defend her boy when everybody else is against him. A mother's love will follow the son into the jail; embrace him, and place a tearful kiss on his lips, at the gallows. I have often wondered how God could have made His love understood to us without a mother's love. But if natural, filial love will do this, "how much more. . ."

The Spirit-filled believer has not only *love* to God, but the love of God. God's own love implanted within. How patient, and charitable, we become with those who are slow to see the light, and with those who oppose the light, when we are actually filled with the Holy Spirit! How the Spirit-filled believer will suffer persecution without complaint, without murmur! How he prays, with earnest, panting of heart, with sincerity, as did St. Stephen, "Lord Jesus lay not this sin to their charge!" How their testimonies swell with love, both for God, and for all men. That triumphant air, over others, is missing from the testimony, when one is really "filled with the Holy Spirit."

Allow me to remark that I have found our cause greatly hurt, and hindered, in some communities because of the fault-finding spirit among the professors of holiness. Beloved this ought not to be. "Reviled, He reviled not again." Churches, and preachers, that oppose, now, the precious work of the Holy Spirit, will be far less against this work when its professors are all "filled with the Holy Spirit," and bear His fruits. I do not believe that there is any great prevalence of the censorious among us. But there ought not to be any. The Spirit-filled believer is a *love-filled* believer.

The *love* of Christ poured itself out upon those who were lost. That *love* filling the believer's heart will still pour itself out for the lost. The *love-filled* believer, in some real sense, sees with Christ's eyes. If we could see with His eyes we would see in the filthiest man that walks the streets something worth saving. If we are filled with the Spirit—and the vision of Calvary—we shall never grow weary, we shall never tire, we shall never lose heart, never lose hope, we shall see that for the worst there is a throne, a song, and an anthem. The world may say, "he is a sinner," but, "Christ died to save sinners." The people said of Matthew, in Jesus' day, "He is a sinner." Jesus said, "Yes, he is a sinner, but he shall write my first gospel." *You* may have this love.



How God Handles Infidelity.



Rev. O. G. Mingleddorff.

No. III.

OUR Lord's last forty-eight hours before His crucifixion were strenuous hours, fraught with deepest anxiety for His Church. For the time being He seems almost to forget the world for which He is about to suffer martyrdom. It was not His to win the world to Himself. That was to be the work of His Church. If He could but prepare her for the work, she would not fail Him. In the sermon on the mount He had set forth the financial plan of the Church for all ages: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," which, being interpreted, means, "You win this world for me, and I will see after your rations." The modern Church would seem rather inclined to reverse the order by telling us, "Seek ye first all these things, and the kingdom of God and his righteousness shall be added unto you." No sane man would object to all possible improvement in the environment of humanity, but we make an awful blunder when we undertake to save men through social service, no matter how well it may be rendered. Sin is far deeper than

that. Without the "shedding of blood there is no remission." Social service will not bring salvation; but salvation will bring better social conditions. This is the man age. We would exalt ourselves. John the Baptist said, "He must increase, but I must decrease." Modern philosophy would reverse the order.

Were we to search for the one thing that moved the aching heart of Jesus most deeply during those last hours before His death, we would find it in His high priestly prayer recorded in John's seventeenth chapter. There we find Him with the curtain of eternity drawn about Him for a few moments while He pleads with the Father for His Church. What revelations come to us little mortals as we read this sublimest of all prayers. Other things are mentioned here and there; but just one great burden seems to crown upon Him—His Church. She is not ready for her task. She must tarry for power. She must have a blessing that will make her one even as He and the Father are one. This is the burden of His prayer.

The salvation of the world has not been retarded so much by the infidelity, atheism, and the general wickedness of ungodly men

outside the pale of the Church, as by the strifes and bickerings, the fusses and emulations, and other un-Christly doings among professing Christians. Here is our biggest trouble. He prays the Father that His Church may be made one as He and the Father are one, "that the world may believe that thou hast sent me." He is not asking that the Church may become one denomination. That would do no good. The Romanists would have all of us belong to their church; but suppose all the world belonged to that fold, and that Rome had degraded all lands as badly as she has degraded the countries over which she now rules, would that help us any? If all were Methodists, or Baptists, or Presbyterians, it would be a sad day for the race. We need denominations; but we do not need interdenominational fusses. One sect can never settle the matter. Do not Methodists quarrel within their own ranks? There are several sorts of us, just because we cannot all see alike. Even Baptists and Presbyterians have quarreled inside their own church-houses, and have split to pieces. If this is all the unity the Church can have, she is hopeless; but there is, thank God, a deeper oneness for us, a oneness that can

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OF ASBURY THEOLOGICAL SEMINARY

make individuals, churches, denominations—all Christians one in heart. This is what the Master is pleading for. Things equal to the same thing are equal to each other. If men are one with God, they are one among themselves. If Gabriel were commissioned of God to tunnel out the Rocky Mountains, and convert the entire range into an organ, using the high peaks for pipes, and a great boulder for a stool, when he had tuned the mighty instrument to the concert pitch of the skies, and all the little instruments of earth were put in tune with this mountain organ, they could all play, "All hail the power of Jesus' name" till all the world trembled under the sweep of the music, but there would be no discord. This is the oneness the Master is asking for the Church. "Sanctify them through the truth," "that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Speaking of His disciples in John 17:8, the Master tells the Father, "They have believed that thou didst send me." The new birth settles this question forever. There is no doubt about the virgin birth, Deity and resurrection of our Lord with regenerate people. The soul that doubts these things does not know God. But according to Jesus, the Church must have something more than regeneration, if she is to convince the world that God sent Him to die for men. She must have the oneness for which He prays; and that can never come, unless the Church is wholly sanctified. She must be "crucified with Christ." Surely the Master meant what He said. To think otherwise is to accuse Him of hypocrisy. God has such a blessing for the Church; and He would long have bestowed it upon her, had she not refused to receive it. Thank God for every movement toward the blessing, but it has not come yet. "The salvation of the world awaits the sanctification of the Church."

But the Master does not seem satisfied with the petition He has offered, and rises to another point. "The glory which thou gav-

est me I have given them; that they may be one, even as we are one." There is where we draw back. It was His glory to suffer persecution and death for a lost race. We prefer "safety first," and a good time all the way. St. Paul desired to enter into the "fellowship of his sufferings." The Church can hardly be said any longer to believe that the "friendship of the world is enmity to God," that Christians must not "love the world, neither the things that are in the world," and that the world will hate us if we are like our Lord. That will do for old fogies and mossbacks, but not for modern saints. They must be so much like the world that nobody can tell the one from the other. But Jesus did not see things that way. He thought that some fellowship with Him in sufferings would draw our hearts together, and help to make us one as He and the Father are one. We find that true in heathen lands. The American Church needs a dose of bitter persecution, just enough of the fire to burn out the dross.

We must follow the Master a bit further, for still He is not satisfied with His prayer. "I in them, and thou in me, that they may be made perfect in one." These are sublime heights. His standard has always staggered His people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." It would be forever impossible, were it not that the Father can so make us. Will the Church's faith never rise to claim her blood-bought privilege? It is her privilege to be as terrible as an army with banners; but most of her members are as candidates for the hospital instead of being soldiers clad in heaven's panoply going forth to battle against sin.

The Master seems to think that this being made perfect in one would have a very convincing power over sinners; for He asks the Father to do this for His people "that the world may know that thou hast sent me." Is it possible that the low standard of religion among professing Christians is responsible for the unbelief in the world, and for the

failure of sinners to come to Jesus? One who loves the Church does not like to see it that way; but it does not seem that the prayer of our Lord can bear any other interpretation. Regeneration will make the Church believe in the Deity of Jesus, but a regenerated Church cannot convince the world that He is the Christ. The writer is aware of the fact that he is on disputed ground. He would not be dogmatic; but the Master has spoken. Jesus meant either that converted men are not prepared for soul-winning, or He meant nothing; for these disciples were converted long before this hour. It is recorded in Matthew 10, that He ordained the twelve apostles, and sent them out to preach the gospel, giving them authority to "heal the sick, cleanse the lepers, raise the dead, cast out devils." Surely these men knew God's regenerating grace. It is the worst of absurdities to suppose that He would commit such authority into the hands of unsaved men. We read in another place that at another time He ordained seventy others, gave them like authority, and sent them out to preach, and that shortly afterwards they returned saying that even the demons were subject unto them; but He told them not to rejoice because the spirits were subject unto them, but to rejoice because their names were written in heaven. That does not look like He was ordaining sinners to preach the gospel. But it may be well for us to remember that the thing He prayed for came to the little band of a hundred and twenty on the day of Pentecost, and that His mother, Mary, received the same blessing that came to Peter and John. Surely Jesus was not born of an unconverted woman. This sort of thing carries us into unthinkable absurdities.

There is one remedy, and only one, for all the infidelity that has crept into the modern Church and the schools of higher learning, and that is God's remedy: "Sanctify them through the truth;" "make them perfect in one." Men may argue forever, and doubt on; but when the Comforter comes to the Church, "He reproves the world of sin, of righteousness, and of judgment."



The Presence of God.

Rev. G. W. Ridout, D. D., Corresponding Editor.



It has been said of John Wesley's Journal that every page "is bordered with a pale edge of fire," the spiritual passion of the great Methodist's soul. We are reminded of this saying as we contemplate the life and career of Moses. Mrs. Alexander has well said in her poem on Moses:

"This was the bravest warrior,
That ever buckled sword,
This the most gifted poet,
That ever breathed a word;
And never earth's philosopher
Traced with a golden pen.
On the deathless page truths half so sage
As he wrote down to men."
Moses lived close to God and it is written that "the Lord spake unto Moses face to face as a man speaketh unto his friend."
It was in one of those divine interviews that the Lord said to Moses: "My presence shall go with thee and I will give thee rest."
1. *The Presence of God is something Impersonal and Personal.*
There is a sense in which the Impersonal presence of God may be seen and felt on every hand. *Nature and Things* bespeak the presence of God. Mrs. Browning sang:
"Earth crammed with heaven,
And every common brush afire with God."
and Cowper sang,
"There lives and works
A soul in all things, and that soul is God."
.

Happy who walks with Him,
Whom, what he finds
Of flavor, or of scent in fruit or flower;
Or what he views of beautiful or grand
In nature; from the broad, majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a *present*
God."

He who hath eyes to see—sees God in the rising and setting sun, in the rainbow, in the milky way of the heavens. He who hath ears to hear hears God in the singing of the brook, the warble of the birds, the whispers of the breeze and the shriek of tempest and roar of ocean.

It is said of Mozart, the musician, that he was out walking through the forest with a hunter; a lark soars skyward, singing as it went. "What a shot," said the huntsman; but the musician said: "What would I give to catch that thrill." When a breeze came up the huntsman said, "It will startle a hare." The musician said, "Listen! What a diaphanous tone from God's great organ." Lindley, the botanist, said: "In the unfolding blossom I saw God in His glory passing near me and I bowed my head in worship."

There is a sense in which the whole earth is full of the glory of God at His presence. David felt it when he said, "The heavens declare the glory of God and the firmament sheweth his handiwork."

"In reason's ear they all rejoice
And utter forth a glorious voice,

Forever singing as they shine,
The hand that made us is divine."

So we are all affected and touched and environed round by the *presence of God* in this *imperial sense*. With vision and hearing we see God and can say with Carlyle, "The universe is not dead and demoniacal, a charnel house with spectres, but Godlike and my Father's."

But our subject deals with the *presence of God* more in a *personal sense*. If any man ever had a good chance to feel God's presence in nature and things certainly Moses had, because for forty years now he had been a shepherd 'mid the *vastness and solitude and glory and awfulness of the mountains and plains*. No doubt as he watched his flocks by night and day, his soul had often been stirred with the sights and sounds of the mountain and wilderness vastnesses. He had seen the might and majesty of God and had heard His voice a thousand times, but it was never the same after he had seen the great sight of the Burning Bush on that epochal morn and heard the voice of God calling him by name, Moses! Moses!

... "And Moses was afraid and hid his face, for he was afraid to look upon God." Henceforth Moses was to know God in a *personal sense*, and to know the *personal presence of God*, and it is in this sense that the promise is made known to him. "My presence shall go with thee and I will give thee rest."

First. *The Presence of God gives Assurance and Strength.*

This was what Moses especially required now. He had a great undertaking before him. Who would go with him? God says, "I will." So in the year that lies before us, with its tasks, its responsibilities, its burdens, with all that it may contain, "who will go with us?"

We feel like the apostle crying out, "Who is sufficient for these?" The flesh is weak, our strength is meager, our wisdom so little! We feel our incompetency, our inability to cope with the tasks and responsibilities that comfort us. What shall we do? To whom shall we go? There is one never-failing source of assurance and strength—God!

"Fear not, I am with thee; O be not dismayed;

For I am thy God, and will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand."

Second. The Presence of God Brings Comfort and Peace.

Religion comes to people 'mid their turmoil and trouble and besetments, and offers that which the world cannot give—comfort and peace.

"Earth hath no sorrow which heaven cannot heal." It speaks to us when the waves run high and says, "Peace, be still." It speaks to us when the storms rage, and says, "Fear not."

The story is told of John Wesley, when crossing the Atlantic coming as a missionary to Georgia. They had on board a company of pious, believing Moravians. A storm arose whilst these German Moravians were trying to sing their evening psalm. The sea broke on them in violence; the main sail was split to pieces, the great waves leaped like sea horses over the ship and the waters poured in between the decks as if the great deep

were swallowing them up. The English began to scream with terror, the Germans calmly sang on. Wesley asked one of them, "Were you not afraid?"

"I thank God, no," was the reply.

"But were not your children and women afraid?"

"No," he replied mildly; "our women and children are not afraid to die."

No wonder that Wesley wrote after such a time, "This was the most glorious day which I have hitherto seen."

The Presence of God will rest our weary souls. I think it was George Herbert, author of the *Christian Year*, who interprets the name of Jesu to make it sound like "I ease you." How often down the centuries has Jesu been the one to "ease you." He eased the aching hearts and bodies of multitudes when upon the earth, and millions since have found ease and comfort and health.



Intensive Farming.

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



At first glance at the caption of this article one would conclude that it is the columns of an agricultural journal about to be examined. It is nothing of the kind; this is a religious paper, and the things we may mention are for illustration only. The Master gathered His stories from field and garden. He was a careful student of nature, or, we mean, He knew nature.

What is Intensive Farming? Broadly speaking, it is farming under the most improved methods; where season, seed, and soil are given minute analysis. Its purpose is to produce the highest point of efficiency—that the farm or garden reach a score of 100 percent. There is no more vital question before the world; and if the world is fed, and life gets back upon a normal basis, the farming problem must be given a most careful treatment. Germany with an area less than Texas, has been feeding nearly seventy millions of people. She did this because every foot of ground was made to do its best. America has not begun to be awake to the importance of this. In almost every state enough land remains in neglected waste—gullies and worn-out hillsides—to feed all her people. Great stretches of land have been abused and butchered, and finally abandoned, which might have been redeemed.

Now what sort of application can be made of the intensive farming proposition? Religious life has its foundation in genuine conversion, and conversion is dependent upon scriptural repentance. Repentance is often referred to as "Breaking up the fallow ground." The sinful condition of the soul in depravity and carnal nature, is like foul soil; its growth of vile weeds and thorns is spontaneous and luxuriant. Just as the natural heart gives out and gives off all the vile passions and sins, so the soil likewise produces them in nature.

One of the curses of the Church today is the shallow experiences of her people; it is a positive hindrance to all her progress. Very few, even in the best organized congregations, can meet the requirements of having ever had a Bible repentance—New Birth—or witness of the Spirit. There is grown up among us a consensus of opinion, that these things are no longer necessary. Preachers often refer to this old idea as a kind of outworn fetishism, perhaps necessary back in days when the Sunday school and other young peoples' societies were not doing their work as these organizations are doing it now. It is no uncommon thing to hear even preachers say they do not know when they were converted.

We are just as sure, if the Bible is the re-

vealed word of God, that all this is wrong, and is fuel applied to the great overshadowing apostasy now becoming so pronounced. There is a loud clamor heard on all sides, touching the worldliness among the young people of the Church. Young men have about quit, except in rare cases. This condition will continue to grow worse until we inaugurate a different type of evangelism. The gospel farming must be more intensive. We are not plowing deep enough; we are only skimming the surface. No chance for subsoiling. Then the seed sowing is mixed with tares, such as social service, humanitarianism, ethics, etc. The crop is as uncertain to cultivate as a foul, neglected field. The harvest, such as fruits of the Spirit, are as difficult to locate as the value of X in quadratics.

Our Bible is true, or it is not true; if it is true, it is tremendously true. Sin is real—its destiny is real; the judgment is certain, and hell is inevitable. The plan of salvation is as sure as the law of gravitation. Repentance toward God, and faith in our Lord Jesus Christ will bring exactly the same results as they did in the days of Wesley, Asbury, Cartwright, and all the rest. How can men who have a call from God to preach, and having received a conscious pardon, and enjoyed the witness of the Spirit, ever presume to so lead people to get by with less than they themselves had, is one of the unsolved mysteries. To me, such a ministry does not fall far short of sinning against the Holy Ghost. When He does a specific work in the soul, and we then explain that work away as imaginary and unnecessary, in our humble judgment, we are treading upon most dangerous ground.

These things are not popular; the rugged doctrines of the Bible are not at all pleasant; repentance is a serious experience; we mean Bible repentance. It is so much easier to go along lines of least resistance. But the warning of Paul comes before us just here. "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine." But this crowd will call preachers who will love to hear them say: "That was a very fine sermon, Doctor." *Itching ears.*

We understand sound doctrine to be the various steps in the plan of salvation, as taught in the Word. When a people prefer the nicer things of which a preacher may discuss—such as patriotism, League of Nations, literature, and latest philosophy—rather

than to be brought face to face with the stern facts of sin, God, judgment and hell, they are not enduring sound doctrine. There are hundreds of good inspirational themes, directly and indirectly associated with the gospel which may get the endorsement and applause of people—that never touch one single vital issue of the gospel, viz: salvation from sin through faith in a blood atonement.

In these days of blurred vision, it is hard to hold on to the real heart of the truth. A thousand voices are clamoring in our ears; there is a jar, and jazz about everything. But preaching should be definite, and clear-cut on the facts of sin and salvation. Not only should we be unmistakable in our presentation of the truth, but we should insist on genuine repentance. In this line of procedure we have found no duplicate for the altar of prayer, the mercy seat, the "mourner's bench." When we let up on this time-honored Methodist method, our work will become shallow and uncertain. After more than twenty years of intensive evangelistic work, in all kinds of places, we are more and more convinced that when we loosen up on this particular plan of dealing with immortal souls, we do them an eternal injustice, for which we will be held accountable in the great Day.

We find that by using the most drastic methods, dealing carefully with them at an altar of prayer, that many slip through and make a profession without paying down the full price and receiving an unmistakable witness of the Spirit. We are sure that even these old-time methods will sometimes fail; then what about the easy, "hit-the-trail,"—sign a card—come-up-and-confess-Christ—way of doing it? It will do exactly what it is doing, fill our churches with unsaved people. Brethren, let us have the *intensive farming*, as it were, and even then, much of our building will be done with "untempered mortar."

"The Letters of a Converted Boy to His Mother," a soul-thrilling book by Evangelist Jack Linn. Better get it and get blessed and then pass it on. Price, 50 cents. PENTECOSTAL PUBLISHING CO., Louisville, Ky.

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Have you read "Twelve Striking Sermons" by Rev. Andrew Johnson D.D.

The Authority of the Bible

REV. JOHN PAUL.

SECTION III.



It is destructive to the new theology and contrary to its spirit to admit any theory of inspiration which would give unqualified authority to a correctly rendered, rightly interpreted Bible. The method of administering this iconoclasm is *ad populum*. They first pit the authority of the Scriptures against the authority of Jesus Christ, and please the orthodox reader by deferring to Christ, choosing a person instead of a document, seemingly, his utterances are treated as a higher form of inspiration to be preferred before the other writings of the Bible; but it soon turns out that his authority is taken to the exclusion of the authority of those Scriptures of which He says, "They are they which testify of me;" and eventually, when Christ has been used to substitute the Scriptures, we are asked to deny His deity and treat His authority as that of a man. The treatment of the subject of inspiration is illustrative of the treatment of the subjects of atonement, depravity, future punishment and other phases of orthodox teaching. The crudest mediaeval modes of apprehension are described and then demolished, the work of destruction not ceasing till the pupil is brought securely over to the side of rationalism. The straw men which have been destroyed in new theology pulpits and class-rooms during recent decades would make a considerable decoy regiment. In preparing a nauseating gorge on the subject of inspiration we are reminded of the Greek oracles, of heathen trances, and of the rhapsodies of pagan priests, during which times they are supposed to make exalted utterances, and we are asked to view this as illustrative of the evangelical conception of inspiration. We are told that there is no middle ground between this and the poetic muses of Tennyson, which, while they may have secured him against prosaic and mediocre expressions, were no guarantee against inaccuracy. The essential doctrine of inspiration as retained by Christianity holds the following maxims.

DEDUCTIVE PROOF OF INSPIRATION.

1. Things cannot be made without a maker. A cause must be equal to an effect, and is easily presumed to be greater. It is unthinkable that he who formed the eye cannot see, or he that planned the ear cannot hear. It is inevitable that average humanity in its best stage of reflection should feel sure of the existence of a Supreme Being in no sense averse or indifferent to the interests of those creatures which represent the highest product of his creative power, and entirely able to occupy their viewpoint.

2. Without attempting to account for the obvious chasm between the Creator and His intelligent creation, by which direct and common communication is excluded, only one inference is possible in the average judgment, and that is, that our Maker is disposed to communicate with us. (a) Instinctively we want to hear from Him and express ourselves to Him. (b) It is plainly seen by analogy and contrast that we are in trouble; something is the matter. (c) We have a will, and we know He must have a will; and we are almost unanimously assured that if some way is devised by which His will can be communicated to us it will be better for us.

3. It is inevitable, therefore, that man in his mood of better intelligence should expect to find on the earth a communication in some form from his Maker. True to this assumption, investigation proves that virtually all peoples, throughout human history, have

been expecting a communication from God; and in their eagerness they have fostered manifold superstitions as fancied fulfillments of their felt need. Like travelers in a desert, crazed with thirst, they have chased the mirage and drunk from the libations of their own feverish imaginations.

INDUCTIVE PROOF OF INSPIRATION.

1. It turned out, as the centuries advanced, that certain men of exalted character, the moral and spiritual elite of the world, claimed to have received communications from God. Certain ear-marks different from all figmental revelations should have lent plausibility to their claims: (a) The one speaking out from the shadows demanded holiness, separation from sin. (Gen. 15:6; 17:1). (b) Though choosing a family or tribe through which to make effective his communication to mankind, he represented himself not as a tribal God, but as recognizing the unity of the world of created intelligences, and as having ultimately an equal interest in all. (Gen. 18:18).

2. The influence of these men and of their professed divine revelation has never perished, has had essential causal relation to the best philanthropy and the best ethics of the modern civilized world; and these chosen representatives of humanity have, as a result of their alleged mediation between the Creator and the creature, become citizens of the world, inhabitants of the centuries, coadjutors with the world movers of every generation since their time. There is scarcely one of them who could be called an exception, whether they figure in the revelation of the old or the new dispensation.

3. From the hands of this outstanding group of humanity's peers have come manuscripts out of which have been sifted, with painstaking care, by the profoundest of scholarship, a collection of books, sixty-six, as they are now divided, whose authors implied by tone or express statement that they were writing in the capacity of seers "moved by the Holy Spirit" (2 Sam. 23:2; 2 Pet. 1:21) whom deity had selected as representatives of the ages to record a collection of facts, illustrations, counsels and laws in such a shape as to embody in available form the essential truth pertaining to man's origin and destiny and a disclosure of the will of his Maker.

4. The writings of these professed receiving agents of humanity originated within a period of about fifteen centuries of the world's history; and, notwithstanding the variations of temperament, education, or chronological vantage ground, they show a uniformity in their ideals and breadth of sympathy and a unity in scheme and objective which argues for the fact that they were all under the dominion of one central, governing mind. The presence of the local coloring of the age of each writer, with the relentless portrayal of human nature as a setting for these gems of divine thought, are more confirming to our faith in the authenticity of the documents than would be a studied uniformity which undertook to refine away all sensuous data. Like the stars of the heavens observed with a natural eye, the Scriptures present a unity of lustre in their ideals, and a uniformity in their materials, with no apparent systemization; but, like the stars again, under the lens of devout analysis they present a system, so manifold in its conjunctions and so extensive in its reach that scholars not blinded by the conceit of unbelief have felt that this life was too short even to complete an elemental chart of the heavens of divine truth.

5. Wherever the salt waters of the sea transgress the earth the fruits and flowers fail and the desert wastes abound. If we had no other way to determine the quality and chemical content of these waters this would be sufficient. The Koran, the writings of Confucius, the oracles of Buddha, indeed

every formula for solving man's problems and enriching his hopes, when given sufficient time for the dead weight of its inertia to consolidate, has constricted the germ of civilization and given us a community that had to have outside help to prevent its going from bad to worse. But the Bible, fairly placed in any community or nation or assimilated in the life of any individual, has taken away sterility, released the best germ forces, and brought bud, blossom and fruitage as when irrigations from a mountain lake are turned upon the alluvial valley.

6. When a man has in his mine a substance that will attract steel or absorb gas or exert some other singular influence, and, in trying to convince me of the merits of his mine, he gives me some of its product and challenges me to try it, I am not fair if I lay it away on a shelf to be covered with dust and use my influence as a gainsayer to heckle him in the sale of his stocks to develop his mine. The Bible contains many striking prophecies which have been fulfilled and are being fulfilled before our eyes. Scholars can fail to see this only by having their minds prejudiced through abstractions about the Bible. It contains scores of promises which the sincere heart may put to a test any day, and which have been tested and have brought blessing to thousands of people whose intelligence and ability to estimate proof would not be questioned on any material subject.

(To be continued.)

Convention in Upland, Indiana.

The Coast to Coast Convention with evangelists Will H. Huff, Thomas Henderson and A. P. Gouthey as preachers, will be held at Upland, on February 8-13. These preachers are among the very best preachers to be heard anywhere and it will be a rare privilege to have them here. We invite all the friends and former students of Taylor University to arrange to be present at this meeting. Let us know when you will arrive.

A great union meeting was held in the Methodist Church, November and December, Rev. E. C. Miller, evangelist. Two hundred and ninety-six conversions. This next meeting will come in to deepen the great work that has already been done. We are anxious to have all the prayers of God's people for the outpouring of the Holy Spirit upon this Convention. M. VAYHINGER.

"Hallelujah Jack," the life-story of Evangelist Jack Linn. You should have this book by all means. 50 cents.

PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Incongruous Methodism.

Of all things the most incongruous is a Methodist Church whose members attend only or chiefly a Sabbath morning service; whose prayer meetings are the last place to find official members; whose class meetings are defunct, and whose equilibrium would be disturbed by any manifestation of the tears which from repentance flow, or expressions of joy from those who feel their sins forgiven.

But a more dangerously incongruous spectacle is a church, well filled, whose occupants never hear of regeneration, of the danger of living without it, or the doom of those who are dead in sins; the danger of those who have lost their first love, the judgment to come, and the need of spiritual evidence of conversion.

Such a situation is prophetic of the former situation and half a generation is sufficient for the fulfillment of the prophecy.—*Editorial, N. Y. Christian Advocate.*

Tracts are God's silent messengers. Work for the Lord by distributing Full Salvation Tracts. Free to honest distributors. Address Rev. Jack Linn, Oregon, Wis.

Good News From The Evangelistic Harvest Field.

Fresno, Ohio.

Between the dates of Dec. 13 and 22, we were assisted in revival meetings by evangelistic singers and preachers, Freese and Watkin. They led us to an unusual victory for so short a meeting. Conversions, reclamations, and sanctifications were manifest, prejudice was overcome by enlightenment and clear and definite presentations of the Word, and the pastor and people were much encouraged. Twelve subscriptions were taken for THE PENTECOSTAL HERALD, and a general appetite for good literature was created. Both the singing and preaching of the boys were appreciated to the full, and their appearance in the school and homes was inspiring. We make no hesitancy in recommending these worthy young men to our brethren in the ministry. They make it easier for the pastor, not harder. Our honest and deliberate prediction is that they will leave their footprints on the sands of time everywhere they go. To the pastor, the most encouraging feature of their work was that the people got an actual demonstration of the workings of grace in human hearts.

S. M. FIRESTONE.

Newtonville, Indiana.

We have just closed a three-weeks' meeting at one of our points. The people say it has always been the hardest point, many being coal miners and some of them the most profane found anywhere. People said we could never have a revival there, but thank God, people cannot rule the Spirit.

The second service two were converted, fourth service, nine. The next night our district superintendent was with us and preached and six were saved. Then they came every night until 106 souls found God, some the worst of men. One night as I was exhorting the people to come to the altar, a young lady sprang to her feet saying, "I am converted now." One brother who had a grudge against another sought his forgiveness. Another man seventy years or more said, "The people told me about some of those that were saved and, not being able to go to church got a song book, sang some of the songs, then I read in the Bible and prayed. All at once it got bright and I knew God had forgiven me. Another man standing on a load of fodder, prayed, throwing his tobacco one way and his pipe another, and was saved then and there.

Brethren, I cannot believe the time of great revivals is past. I believe when we present Jesus Christ and Him crucified He will draw all men unto Him.

This is only my second year in the work. I do not know how to organize my people into clubs and entertaining parties. I would be afraid to ask them to hang a screen and buy a moving picture machine to hold the young people, but I would like to suggest to preachers who find it difficult in holding the young folk to just get a burden and preach to them to show them that they are trying to pluck from the burning.

When I first came on the work here I had a few old gray-haired people who would pray, now I have many young people who will pray and work with souls at the altar; some others are going to college to prepare for some Christian work as God shall show them.

D. H. ROSIER, Pastor.

Pavo, Georgia.

We ran our meeting in Pavo, Ga., for eleven weeks. It increased in power and interest to the very last service. Had at least 250 speakers, and many happy finders, among them the chief of police. We estimated that

we preached to over 8,000 people in the campaign. Tons of prejudice against second blessing holiness was broken down. There were some of the most startling confessions we ever heard. One man powerfully saved who had already bought a bottle of strychnine with which to poison a whole family—his wife's relatives. They are now all reconciled and happy. A large number of children were converted. We sold lots of good books.

Brown and O'Harra, my fellow-laborers, preached and sang, prayed and shouted, as did Morrell, the "Artist Evangelist." We open fire about Jan. 9th, in Tampa, Fla. Be there until April 1st. May this be the very best year THE HERALD has ever known!

FRED ST. CLAIR.

From the Mountains of Kentucky.

We are glad we can say we have the blessing still, but not the *still* blessing. Sometimes our cup runs over and we have to praise the Lord. We closed a good meeting twelve miles from Monticello, in a rural district. God gave us a good meeting and interest in spite of all the moonshine whiskey. There were nine sanctified and six saved, others seeking; about 150 gave their hands for prayer the last night. We found a hospitable people and folk that love to go to church. We promised them a camp meeting next summer if Jesus tarries and nothing happens to prevent. We have held camps for the last seven years during camp season and find it a good way to spread holiness.

We covet the prayers of THE HERALD readers that we may do more for the spread of full salvation in 1921 than ever before. With love and prayers for all.

Your brother for Jesus and souls,

M. H. RUSSELL.

Melba, Idaho.

Melba, Idaho is located in one of the most fertile and beautiful parts of the Boise Valley, fifteen miles south of Nampa, Idaho, on the Oregon Short Line Railroad. From December 15 to 26, we held revival meetings in the Friends Church there. The conditions in that place were most unfavorable to a revival of religion. The Mormons are there to propagate their damnable heresies and all that cult stands for. They have built a dance hall in which they hold their Sunday school, and they are said to teach in it the latest steps in dancing. The people outside of the church are said to be very worldly, maintaining two poolrooms, gambling, dancing and the rest. A class of people are just now organizing what they are pleased to call a Community Church, which is intended to add to the amusement craze. The Baptist Church is said to be little more than a social club, catering to the worldly element by furnishing entertainment. Hence, the Friends Church stands alone for anything like spirituality, and they were not at flood-tide along that line when we began our work with them, there having been some divisions among them, and some confessed to having lost out in their Christian experience altogether.

In addition to these general conditions, the last five nights of our meeting, including Sunday night, were given up to entertainments and social functions of various kinds. The High School, the Graded Schools, the Baptist Church, the Community people, the outside world, and the Mormons all contributed their part to these various social functions.

Despite all the hindrances, God gave us a very gracious revival, in which the church was sensibly quickened, and greatly revived,

and the people encouraged. Between twenty-five and thirty testified to having been purified, restored or pardoned. A number of fine young men and women were converted, which will be a great asset to the church. A young people's meeting will be organized at once, classes will be formed in the Sunday school for the religious instruction of the converts, and it is believed that the whole church has taken on new life and power.

The last day of the meeting was the best of all. The melting and anointing power of God was manifest in every service. Deep conviction prevailed, and a goodly number of souls were converted, reclaimed or sanctified in each service. Every one seemed to be happy, and expressed himself as satisfied with the results of the meeting and our work.

January 2 to 16, we will hold a series of revival meetings in the Piedmont Friends Church, in Portland, Oregon. After that we shall likely start on our return trip home, after having spent some three months in our campaign in this northwest country. On our trip East we will pass through Oregon, Idaho, Colorado, Nebraska, Kansas, Missouri, Illinois, Indiana, and Ohio. We now think we could hold some meetings in the states we shall pass through if parties desiring our services will write us at once. They may address us, 1198 Barthwick St., Portland, Ore., care Rev. Carey Jessup.

J. L. GLASCOCK.

Eagle, Michigan.

We had a very gracious meeting at Lansing, Mich., in the First M. E. Church, Thomas Laity, pastor. I am pleased to report seekers and finders at every altar service. Cannot number Israel, but will say that a great crowd of people sought and found the Christ in pardon or purity.

The pastor is a fine brother to work with, his people a people of prayer and faith. Bro. MacDairmid, led in song, an enthusiastic and capable workman, and we had at all times very good support from every direction. We left the campaign feeling victory. My slate is quite full, but I may have some open dates in April or May for any Michigan field. Address me, 723 W. Washtenaw St., Lansing, Michigan.

We are now entering the battle at Eagle, Mich. The pastor, Miss Iva Galliher, is out of commission in the battle, having just undergone a serious operation for appendicitis. Her constituency is pulling hard in faith and prayer, however, and we trust that in spite of this serious disappointment in the loss of their leader, that God will give us victory.

F. J. MILLS.

A Glorious Revival in a City Mission.

For God's glory I report the gracious revival at the Helping Hand Mission in Sioux City. The ten days' campaign was conducted by Evangelist H. E. Copeland, of the Des Moines Conference, who brought us the gospel in the demonstration and power of the Holy Spirit. Copeland preaches the old-time doctrines of the Bible in a strong and convincing way, and yet is so kind and winsome in manner that the people are led to see the beauty and attractiveness of the holy life and to be willing to take the "death route" to reach the heights of holiness.

About seventy-five persons paid the price of penitence or consecration and received pardon, restoration or sanctification. The members and pastors of the various churches were greatly edified by the sermons on the Fourfold Gospel.

The evangelist knew how to handle a Mission crowd, even though drunken bums and

"down-and-outers" came to the altar, as well as "society" folk; all were dealt with wisely and tenderly and directed to find peace and joy in the great Savior, able to save to the uttermost. I gladly recommend Rev. Copeland to any City Mission needing a good, safe, and sane evangelist to preach the full gospel in a way that will grip and move hearts for God and the higher life.

The Helping Hand Mission has been increasing in power and usefulness since its founding in February, 1906. It has a Workmen's Hotel, a Free Employment Bureau, an Industrial Department, with a cooking school and sewing classes for women and girls, yet it does not forget that the main purpose is to save souls, and through gospel services held nightly, and Pentecostal conventions frequently it keeps the spiritual to the forefront. Over 500 have been saved or blessed during the last year, either in the street meetings or at the altar. Please pray for us.

REV. I. A. BARTHOLOMEW,
Religious Director.

Wenatchee, Wash.

To the large HERALD family greeting! and may 1921 prove to be the best year you have ever known. Put God first and it shall be so.

It was the full intention of the writer to spend Christmas and New Years with the family at Chicago, but a telegram was received from Dr. Robert Warner, pastor of the First Methodist Church at Wenatchee, Wash., urging that we give him a meeting during the holiday season and running as much longer as possible. The request was so urgent that it was impossible to refuse, so wired a reply saying we would come. So here we are in the midst of the battle in the big M. E. Church. The church has between seven and eight hundred members and is constantly in the soul-winning business. We venture to say that it would be hard to find a church anywhere in the whole country that is more alive to the one business for which Christ established her in the world. Dr. Warner is one of the very outstanding men of the Columbia River Conference and has a mighty spiritual influence for God and Bible holiness. He has held a number of the largest appointments in the conference and always with marvelous results following. He has one of the finest families to be found anywhere and they are a blessing to his ministry. One of his splendid daughters is now a missionary in South America while another is in College getting ready for the call of God to go anywhere He may lead her. God richly bless the Warner family. Dr. Warner has Miss D. Willa Caffray as his assistant pastor, and to say that she is an able assistant is to put it mildly. She has charge of the junior church which has a membership of over one hundred and fifty. If there is another work to compare with it anywhere in the land we don't know where it is. Many of the children are as clear as can be in the two works of grace. They have a live Sunday school of more than 400, and Miss Caffray is in charge of the woman's class which numbers something like 100. She was the first woman to be licensed to preach by the Methodist Church. God is using this young woman in a gracious way. It is a delight to work with Dr. Warner and Miss Caffray. We are looking to God for a mighty outpouring of His Spirit. In fact the revival is on in dead earnest right now. The altar was well filled in our very first service. The attendance is splendid and the interest growing every hour.

At the close of our work here we are booked for a three weeks' meeting in the First M. E. Church, Klamath Falls, Ore., and after that have promised to hold a number of meetings on the coast, or in Southern Oregon. Dr. Danford has called us to assist him in the great evangelistic campaign he is putting on

all over his district. May the Lord grant to give our land and all the wide, wide world an unusual revival of Holy Ghost religion. Let us all hold on for it.

Yours in the holy war,
GEORGE BENNARD.

Report.

My last meeting for 1921 was held at Cambridge, Maryland, in a good live church. The pastor and wife are on fire for God and are doing a good work in this town. The crowds were so large at times we could scarcely find room to preach. Souls prayed through at almost every service.

Our meetings for 1920 led us into twenty-four different states, covering a distance of almost 20,000 miles. The Lord gave us between 1500 and 2000 seekers during the past year. The Lord and people have been good to us. I was home for the holidays but before you read this I will be in Walla Walla, Wash., (D. V.) Pray for me that God may use me in His service the coming year.

BONA FLEMING.

Granite City, Illinois.

We opened the New Year at Granite City, Ill., with Rev. John H. Davis, pastor of the First Methodist Church. We have as fine start as I have seen in ten years. I have associated with me Prof. C. E. Edwards, of Barlow, Ky., as singer and personal worker, a man of wide experience who has had wonderful success in leading souls to Christ.

1920 was one of the best years of my life. I held eighteen revival meetings with some 2,500 professions, several hundred accessions to the different churches. Slate about full for 1921. The outlook is encouraging for a great revival. Brethren, let's go in to make this year a year of great revivals. God is on the throne, Christ still lives, and the Holy Ghost has not left us. I feel His presence in preaching the Word in these last days.

C. M. DUNAWAY.

The Gipsy Smith Revival in Louisville.

By See Kay Dee.

The four weeks' evangelistic campaign in Louisville, Ky., closed in triumphant victory, with about seven thousand people present, which was two thousand more than the seating capacity of the large tabernacle. Overflow services were held at various times to accommodate the large crowds. The doors were opened forty-five minutes before the services began. Often the people, by multiplied hundreds, were standing in line on the outside, sometimes over an hour, waiting to get a seat. The tabernacle was filled with people in three minutes after the doors were opened, and they ran as they came in to get the seats. The longer the meeting ran the more tremendous sweep it gained. The oldest resident minister said it was the greatest spiritual revival that had ever come to Louisville.

The tabernacle is 200 by 136 feet, with a seating capacity of 6,000. Five hundred of the best singers from all the churches composed the choir, which was the best he had in all his ministry, Gipsy said. The remaining space was occupied by the ministers and those who secured tickets for reserved seats.

The total cost of the tabernacle was \$21,000.00. The expense of the campaign was \$11,000.00, making a total cost in round figures of \$32,000.00. This did not include the offering for Gipsy Smith. This was the sixteenth time he had come to America, and he came to us, a distance of four thousand miles without even asking a financial bonus. When all the returns were in, there were \$8,059.69 contributed to Gipsy Smith without any pressure brought to bear on the people.

It is estimated that more than 250,000 people heard Gipsy Smith preach the gospel

of Jesus Christ in Louisville. There were 14,000 who signed cards, who either reconsecrated themselves to the Lord and His work, or who for the first time accepted Christ as Savior and offered themselves, candidates for church membership.

At a special service held for church officers, 4,000 men reconsecrated themselves to God and promised to enter upon their place as office bearers in the Church of God with loyalty and zeal as they had not before. There were 7,500 church members who reconsecrated themselves to the Lord and publicly declared they would never be the same from that hour. It is believed that many of these church members were converted for the first time in their lives. There were between 1500 and 1800 professions of conversion and candidates for church membership.

At a special service for young people from 15 to 20 years of age, more than seven hundred took a definite stand for Christ and His Church, either in reconsecration of themselves or a profession of saving faith in Jesus. At a special afternoon service for children between the ages of 10 and 15 years, more than 4,000 being present, between seven and eight hundred children, without any excitement at all, under the power and leading of the Holy Spirit took their stand for Christ.

Mr. J. H. Dickey, Chairman of the entire Revival Campaign, said, "Gipsy Smith is the John the Baptist of the Twentieth Century to call the people back to repentance." Gipsy Smith—to whom shall we liken him? He never went to college in his life, reared in heathen ignorance, not even able to read when he was converted; yet no polished university graduate and scholar uses more choice and elegant English than he. He has a magnetic personality. He sings with a melody and grandeur that language cannot adequately describe. His voice is charming in the extreme. His descriptive powers are "wonderful to tell." His greatness consists in his simplicity, backed by the power of the Holy Ghost. Everybody can understand him. All his illustrations are well chosen and right to the point. The writer heard him say that the secret of all his success and power is the Holy Spirit.

You ask, does he get people really converted? I answer, Yes, by the hundreds and thousands. He uses the inquiry room, where Christian workers pray with, and instruct sinners how to be saved. One of the greatest joys the writer had during the revival was praying with, and instructing seekers in the way of salvation, and seeing them come into the clear light of acceptance with Jesus Christ as a personal Savior. Gipsy Smith uses all methods to get people saved and does not confine himself to any particular method. Gipsy Smith preaches the old-time doctrines of conviction, repentance, the new birth, witness of the Spirit, faith, prayer, the reality of an awful hell, the certainty of a glorious heaven, a Christian life free from and above all wilful sin, a Savior able to save unto the uttermost all that come unto God by Him. He is terrible in his rebuke of all kinds of sin, yet he preaches with such a passionate love for the sinner as to win him to Christ. No man can hear him preach and receive his message without going away a better man. Louisville, Ky., will never be the same. She has moved upward and forward along spiritual lines. In many hundreds of lives the worldly does not predominate. It is easier to reach people for God here now than ever before in our history. A great spiritual uplift has come to us that will be glowing with increased brilliancy twenty-five years hence.

If you will prayerfully distribute tracts, they will be sent free by addressing Evangelist Jack Linn, Oregon, Wis.

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(Continued from page 1.)

I notified the officers of the Improvement League that I gladly would accept any free-will offering. But I cannot think of taking any money secured at dances or card parties." Good for Sister Hunt! It is high time that preachers, parents, and teachers that have sense and morals enough to be trusted in our public schools, should make unrelenting war against the public school dances.

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS.

Dear Dr. Mains:

SEVENTH LETTER.

IN my letter of last week I had something to say of the pessimism of post-millennialists. The outlook of your cult is indeed a gloomy one. The number of years of war, bloodshed, pestilence and famine almost interminable, that you would have drag along before the coming of the Kingdom of our Lord Jesus on earth, is heart sickening. You have much to say of history. History teaches us a sad lesson, as I have stated in the previous letter, with reference to the advance and fall of empires, the rise and decay of nations, the ebb and flow of peoples. Of course, there has been progress, but that progress has always been brought about by the gospel, the power and teachings of the Holy Scriptures; that progress has made headway where the people believed that Moses wrote the Pentateuch, and that these writings had divine authority; where the people believed that our Lord Jesus knew exactly what He was talking about when He accepted the writings of Moses as authentic and inspired from God; where people believed the apostles received their message from the Holy Ghost.

There is no power in the Bible to lift humanity if you destroy the faith of men in its inspiration, and this is being done among people of most advanced civilization, and who have received largest benefit from the Bible and the gospel.

Some years ago, I was preaching a series

of sermons in Bombay, India, and Mr. Fairbanks, who was then vice president of the United States, came to Bombay on a trip around the world. He was invited to deliver an address and did so in the presence of a house packed with people, Christian and heathen, Hindu and Mohammedan; the representatives of other heathen nations were present on the occasion. Mr. Fairbanks made an excellent address and closed with a very high tribute to the United States, and as he closed he lifted a large Bible lying on the stand before him, and held it up before the people and said, "The secret and power which have lifted up and given prosperity and progress to my great nation, is contained within the lids of this great Book." The effect was fine. The missionaries and Christians present were delighted. The heathen philosophers seemed to be profoundly impressed. We who listened and looked on fully understood from Mr. Fairbanks that he regarded the Bible as the word of God. Had he said, the Pentateuch was gathered up from ancient heathen writings, unknown authors, uninspired, groping about in darkness, and simply writing down the notions and philosophies of men who really knew nothing of the God of the universe, that Saint Paul was more influenced in his writings by Judaism than by the inspiration of the Holy Ghost, he would not only have killed the entire effect of his excellent speech, but would have placed a very serious difficulty in the way of the missionaries and wonderfully hindered the progress of the gospel among those heathen people.

But these very things are being taught in our theological schools, and not a little of this sort of thing has been carried from theological seminaries into heathen countries. Place your writings in the hands of an intelligent, educated young Hindu or Mohammedan, Buddhist or Confucianist, who has been awakened by the preaching of a devout missionary, who has told the people that Christ came once into the world to die for the redemption of men, and that He is coming again in glory to receive and reign over His redeemed people, and if such young man should read your books the effect would be to destroy his conviction, fill his mind with doubt, and without the mighty operation of the Holy Spirit, make him impossible of conversion. I grant you, that this is a rather serious charge, but your writings have not in them the simple faith and strong conviction with reference to the inspiration of the Scriptures, that would kindle evangelistic fire and win souls to Christ. The preaching of unbelief does not draw men to Christ. An attack upon the writings of Moses is an attack upon the Deity of Jesus, is to discount the whole New Testament. Such attacks do not produce and nurture the faith that saves the souls of men and kindles the fires of revival, which win the lost to Christ.

We have reached a very critical period in the religious history of our country and of the world. Intelligent men everywhere, are full of anxiety and concern for the stability of government, the spirituality of the Church, the peace of the nations, and the progress of civilization. Men of thought and conviction, in the Church, professional and commercial life are saying that the need of the times is a great spiritual awakening, a widespread revival of religion; a recognition of the rights of Almighty God to rule in the affairs of men, the imbibing and practice of the spirit of the Lord Jesus Christ. Thoughtful men are saying that this is our only hope. I firmly believe them to be correct.

This revival cannot be produced by scattering broadcast among the people the doctrines you teach and the theories you advocate. I notice that there is widespread and vehement objection to the pre-millennial doctrine; in other words, to the coming of our Lord. Chicago University, that seat and

center of an insinuating and dangerous brand of unbelief, is sending out books and pamphlets crying out against pre-millennial doctrines, sermons, and conferences. They are quite mad against the prophetic conferences being held throughout the land to arouse the people to a genuine faith in the inspiration of the Scriptures, earnest service in the world's great harvest field, and careful preparation for the coming of our Lord. We suspect, if some sort of wireless communication could be set up between heaven and earth the University of Chicago would at once send up a lengthy petition begging the Lord Jesus to please stay away from this country. His coming would be most disastrous to her teachings and propaganda.

The one thing most in the way of the spiritual awakening the Church needs, which most hurts and hinders a great revival coming to these United States is the teaching and influence of men of your views; those critics who are destroying the faith of the people in the divine authority of the word of God. This thing is being done in colleges and universities very generally, and in quite a number of theological seminaries, and in summer schools for young preachers; and one is amazed at the very general silence of the Church press, and the quiet consent among church leaders. Have our leaders been corrupted? Is their faith destroyed? Have the destructive critics written question marks all over the pages of their Bible? Are they too dull to see the signs of the times? Are they ignorant of the processes at work, the leaven of unbelief in the meal of our Christianity, or is it timidity and cowardice that keep them in silence while the Church, the Bride of Christ, is outraged and polluted with the adulterations of the gospel, the turning of our sanctuaries into show houses, and the riot of worldliness which prevails throughout Zion?

But I find that the subject grows and I shall have to write again next week.

Faithfully,

H. C. MORRISON.

Eighty Smokestacks.

Eleven years ago this winter I spent some weeks in the city of Bombay, India. Standing on the top of a tall building I counted eighty smokestacks; each one of them represented some sort of industry; many of them waved their black flag of smoke over cotton mills. One day I saw a train of bullock carts, I think, a full quarter of a mile long, loaded with bales of cotton, drawing it to these mills, to be turned into cloth. The employees of these mills were working for much less the entire day than a good American workman receives for one hour, and having been accustomed to small rations through the centuries, these people were able to exist on the wages they received. When I was in India, eleven years ago, laborers could be had for 10 cents a day.

Not only is India becoming a manufacturing country, the same is true of Japan; while labor is remarkably cheap, and in many instances very inefficient. This is true to some extent of China, and same may be said of European countries. They have reduced living to such a fine point in the old world that they can get on with much less than can the people of this country.

The tariff is no longer a sectional question; it applies to the entire nation. Men who object to a tariff which will, to some extent, protect our nation from commodities produced by this poorly-paid and starved labor, do not understand the science of government. If we keep peace and prosperity and make progress possible, we must protect the laboring multitudes and see to it that the price of the products they produce is sufficient to give them good living and comfortable surroundings. It will be impossible to open wide the doors of the United States to

the inflow of the products of the cheap slave labor in other parts of the world, and at the same time preserve an economic balance in our country. This matter should receive the careful attention of broad-minded statesmen. Our people will at once and vigorously oppose a robber tariff to enrich certain corporations in any part of the country, but they must protect themselves by an equitable tariff.

The American Methodist League.

WHAT IT IS NOT.

It is not a come-out movement.
It is not a movement of the disaffected.
It is not a movement for a new church organization.

WHAT IT IS.

It is an organization of faithful, loyal Methodists for the restoration and propagation of original Methodist doctrines, experience and power.

It is a revival movement along old-time Methodist lines for the conviction of sinners, the conversion of mourners, the sanctification of believers, and the upbuilding of the faithful in the grace and service of the Lord Jesus. It is a movement against the encroachments of unbelief and worldliness. It proposes to oppose the destructive criticism and the turning of the house of God and the worship of God into a place and time of amusements and worldly pleasure instead of prayer and praise and the promulgation of a saving gospel.

It is a movement for the defense of those great doctrines preached and promulgated by the Fathers and founders of the Methodist Church, which set going the greatest revival in history. Members of the American Methodist League believe the Bible. They believe the Bible account of the fall, sinfulness and depravity of the human race. They believe in the New Testament account of Jesus Christ. They fully accept the doctrine of His humanity, deity, life, teaching, death, resurrection, and the full atonement by Him on the cross, for the sins of the world. They believe in repentance, conscious regeneration, the remains of the carnal nature, entire sanctification as a definite work of grace to be sought and obtained by a baptism with the Holy Spirit. They believe in the indwelling, guiding and empowering of the Holy Ghost. They believe in intense evangelism, the spread of the gospel, a highway-and-hedge seeking after the lost. They are devoted to the cause of missions. They believe it is the first and greatest duty of the Church to give the gospel to all the world. They believe in a steadfast, unhesitating, outspoken opposition to the destructive criticism which blighted Germany and cursed the world. They believe in a joyful testimony to salvation and a bold and ready protest against sin.

The membership of this association is made up of members of the M. E. Church, and the M. E. Church, South, who are in perfect sympathy with the above statements of faith. There are no membership fees. There will be an earnest effort to get every member to distribute literature. We now have packages of literature ready to send to all members of the League consisting of five copies of "Fletcher on Perfection," five copies of "Christian Perfection," by Wesley, five copies of "Entire Sanctification," by Adam Clarke, five copies of "The Baptism with the Holy Ghost," by H. C. Morrison. This package of booklets can be had by all members of the League for \$2.50. Regular value, \$4.00. Persons receiving these may sell them for a small amount or give them away as they choose. They should be planted with discretion and care where they will produce the best results. Send at once to THE PENTECOSTAL HERALD for this literature and begin the good work. The sowing of this seed will produce a harvest of salvation. It is our

A SOLEMN OPPORTUNITY.

To build or not to build; these alternatives confront every servant of God who has consecrated money, whose years are fleeting by, and who wants to continue to speak after he is dead. The better way to perpetuate our influence is to build something. But there are so many quick-sands upon the shores of time that often we cannot decide where to risk our investment.

Asbury College offers an opportunity which is about as safe as human institutions can be. So great is the enterprise, and so vast its field of possible achievement that men of consecrated means from North, South, East and West can pool their efforts in Asbury and find an opportunity that does not consume with its using, and cannot be monopolized. Today, \$50,000 would name a chair and provide perpetually for one of the strongest consecrated professors in the country; or it would endow a laboratory, a section in the library, or something else. Someone may call time on me for not asking permission to say that one or two hundred thousand dollars would erect the H. C. Morrison building, which would perpetuate a memory that shall deserve to be perpetuated after his yet remaining years of service are fulfilled. Will our friends pray over the needs of Asbury. The campaign is now on for a minimum of \$500,000, and the present subscription cannot be held unless that amount is subscribed.

JOHN PAUL, Vice Pres.
Wilmore, Ky.

hope and prayer that the members of The American Methodist League will be more zealous in the circulation of this literature than are the Christian Scientists, the Russellites and the Mormons in the circulation of their literary poison. Send in at once for your package of booklets and help to sow the country down with this holy truth. It is our purpose to scatter broadcast hundreds of thousands of other tracts and leaflets of this character.

We heartily welcome to this organization all members of the two churches mentioned who are in sympathy with the above statements. Send your name and address to THE PENTECOSTAL HERALD, Louisville, Ky., at once.

H. C. MORRISON.

God's Broken Things

MRS. H. C. MORRISON.



S promised, I am giving you the remainder of the splendid article, "God's Broken Things," which I trust will be read with spiritual profit to all.

3. A broken will also is very precious in the sight of God. Fragrant as the alabaster box of precious ointment broken by Mary for the anointing of Jesus, is a surrendered and consecrated will. It was all she had—had probably cost all she had saved by months of toil and economy. "How costly, and what a waste!" said the cynical Simon and his guests. "I know its cost," said Mary; "but it is worth all it cost to put it at the service of my Lord. It poorly symbolizes my more costly gift, for all I have is His." The act became immortal; so will yours. Say the word, my Christian brother, enfeebled long by a disputing conscience and an unsundered will. Say it now, and yield your heart now and forever—"Lord, I am Thine, entirely Thine." Your act shall become immortal, for a yielding or resisting will determines your destiny. Say it, my unsaved friend, and all the resources of God shall be available to your need—"Here, Lord, I give myself to Thee, entire and forever."

4. God also loves the voluntary breaking of whatever hinders the light from shining through your life. My thought finds illustration in Gideon and his warriors. Concealed in the pitcher which each brought as he went to meet the enemy, was a lamp, whose light was hidden. At a signal given,

each dashed his pitcher and lifted high his light, shouting, "The sword of the Lord and of Gideon!" In the presence of those broken pitchers, disaster fell upon the enemies of God and of His people. God had been obeyed. Pitchers and lamps were not much to vanquish an army with, but obedience meant Divine help. It means it now. Are you not satisfied with your spiritual condition? Are you walking in mist or twilight? What is it that hinders your light? God requires you to break it. I asked a follower of Christ, "Are you prospering in your spiritual life?" Sadly she answered, "No, I am not." I asked her, "Do you know why?" "Yes, I know the reason," I urged her to break the pitcher and let the light unhindered shine. God loves to see the pitchers broken that hinder your light. In a prayer meeting held in this city there arose to speak a member who had been long silent. He had been rich; had recently lost all his property. A strange hush was instantly on all the crowd, for in trying to speak, tears had choked him for a moment; then he said: "Three months ago I was rich, but my spiritual life had about departed. Now I am poor, but God has given me back my joy." God had broken the pitcher that concealed his light. God loves broken pitchers that hinder the streaming light. Break them, thou child of God, and shine for Him!

5. It is a precious truth also that God loves the loosening of cords and breaking the golden bowls of His people, for every hour He is releasing some of His saints from the bondage of earth. After the golden bowl is broken, and the dear saints of our love have ceased to live, we put them aside, as did Abraham his beloved Sarah, for whose hiding out of sight he begged most pathetically a place of burial from the strangers of Heth. We also soon appear to forget how necessary they once were to our comfort. Who cares that in yonder God's acre half a million lie, dust to kindred dust returning? But God loves the broken dust of His saints, though dishonored and despoiled of beauty by death.

"He watches all their dust
Till He shall bid it rise."

"Thy dead men shall live together; with my dead body shall they arise. Awake and sing, ye that dwell in the dust." They will do it. "God's love" will be the theme of song from many a coffin and ocean shroud. And wonderful the Divine purpose concerning them, for "He shall change our vile bodies and fashion them like unto His own glorious body," or the body of His glory after His resurrection from the dead. That body, so broken by disease, so scarred and branded by fierce conflict, or buried beneath the green sward, or festooned by the great forests of the deep sea,—Jesus loves it, and He, the resurrection and the life, will surely restore it to a Divine life—a life forever with Himself. That life of thine, so broken by sorrow, but lived in reference to His praise—He will yet crown it with celestial honors in the city of many mansions.

Hear it then, ye whose experience has been largely with the broken things of home and friendships, fortune and favor; hopes and hearts: "The Lord is nigh to them that are of a broken heart"—so nigh, "He healeth the broken in heart." Whisper then your plaint to Him, and weep your sorrow, for your "weeping may endure for a night, but joy cometh in the morning." He seems sometimes a great way off, as if He heard and heeded not, but "delight thyself in the Lord, and he will give thee the desire of thine heart."

He is nigh to thee, broken-hearted sinner; reach out thy hand for help. His help thus sought and another hand shall meet thine; a nail-scarred hand, but filled with merciful tokens of grace and salvation for thee; for "blessed are they that mourn, for they shall be comforted."

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OF ASBURY THEOLOGICAL SEMINARY

Letters from the People.

EXTRACTS FROM LETTERS FROM THE PEOPLE.

Samuel Pardee: "Bro. Morrison, I am taking your paper which I like very much. It gives me a better understanding of the Bible. I am broken in health as the result of overwork. I am improving in health, and am able to do a little work. I ask the prayers of The Herald family that I may know the fullness of the blessing of the gospel of Christ."

C. T. Miner: "It was through the prayers of Brother Kelley Parker that I was brought to realize my need of salvation. We need to pray for one another, for God will convict the sinner and make him to feel his wickedness and cause him to repent."

C. W. Walker: "I have been reading the Christmas number of The Herald and find so many good things in it that it makes me feel good in my heart. The Herald has been a welcome visitor to my home for many years and it is a blessing to any family who will read it. I have a son who was in the world war, being in France more than a year. He was one of the first to go over the top. He was gassed and in the hospital when the armistice was signed."

Mayzelle Leggett: "I have been an appreciative reader of The Herald for many years. I eagerly read the editorials and endorse every word. I enjoy the testimonies and the Children's Page. I believe this paper was raised up for this crisis of apostate churches. Dr. Morrison is the Jeremiah of today. I wish some of the holiness people would come to our town for a revival."

Flossie M. Donell: "Christ wonderfully saved me three months ago and I feel that my soul has been washed in the blood of the Lamb. I was in bad health and asked the Lord if He would heal me I would testify through The Herald. I am feeling fine now, and have no desire to go back in stn. Pray for my unsaved loved ones that they may be saved."

Rev. J. M. Hively: "I am with you in the many stands you take against worldliness in the Church. It is appalling and dangerous! I ask the readers of your valuable paper to pray for me that I may preach an all-powerful Christ, able to save to the uttermost. I have had the man-fearing spirit and did not stress the doctrine of full salvation as I should have done. Pray for my people of the Methodist Church that they may do His will."

I. H. Groves: "I see so many fine letters in The Herald that I want to put in a few words. We have had a successful revival, many additions to the church. Rev. C. F. Wimberly delivered some wonderful messages of gospel truth. Pray for me and mine."

Cora Davenport: "I want to testify how God cast out an insane spirit some years ago. I was in bad health and suffered a great deal of pain. I would have evil temptations and prayed God to show me what was wrong and He revealed to me the fact that I was mentally off, so I besought Him to heal me and He did. God will heal all of our suffering if we only ask Him."

Rev. J. M. Bovee: "I had preached nearly twenty-five years in the Christian Church after a four-years' course of study in college, when I had the opportunity of attending a holiness camp meeting. I was too proud to think I needed anything. The way they sang interested me. I became disgusted and remained at home, but became so hungry I returned. At first I wanted to reply to the preacher, and felt I could tie that preacher so tight he would never want to attempt it again. The preacher spoke of the 'double-minded man' being unstable in his ways, and among other things he said, 'Look out there! You may do something you don't want to.' And that was just where I was heading, for that something was the altar. I went to the altar but never got through. I remained at home the next day and lay down to take a nap, but as my eyes were about to close, I said, 'Lord, if you want to sanctify me before I go to sleep, it does not make any difference to me,' in as surrendered a way as I knew, and lo! the fire fell and all sleep was forgotten and we arose singing, 'Blessed Assurance,' the song seeming to sing itself. That was ten years ago and we have never found a better way. I'm glad I'm one of them!"

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ANNOUNCEMENTS.

Dr. S. A. Danford's new address is 1177 West 11th St., Eugene, Oregon. He has bought a home there and will make it his headquarters.

M. V. Lewis, song evangelist, has an open date, Jan. 13-30. Address him, Wilmore, Ky.

Those desiring a good, spiritual evangelist to assist in revival meetings, address Rev. J. W. Marley, Asbury College, Wilmore, Ky. He is a man of prayer. God honors his labors. He is an old-fashioned Methodist.

By a friend who has labored with Bro. Marley.

S. H. PRATHER.

Since my pastorate at Madisonville, 1910-14, Bro. Prather has been with me in more revival work than anyone else in the State. I wish to say, as a song leader, who can get organs and

1921

ANNOUNCEMENT

1921

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Size of Calendar 9 1/4 x 16 1/2 inches

mentality sometimes displayed in attempts at portraying the Master. Below the portrait, an appropriate group in colors, representing Christ and the Twelve Disciples, gives an ornamental effect to the cover.

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

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

"THE HEAD OF ALL THINGS."

Date: For January 30, 1921.

Subject: Jesus Greeted as King.
Lesson: Matthew 21:1-46.

Golden Text: "Blessed is he that cometh in the name of the Lord." Matt. 21:9.

The Master entered His three year and a half ministry with an unobtrusive gentleness which had its only acceptance in the first cleansing of the temple, just after the first miracle at Cana. He did His work with great mildness, and had very little to say by way of explaining who He was until the latter part of His ministry.

Our lesson today finds Him at Jerusalem, in the last week of His ministry. The "Palm Sunday" events took place on the first day of that last week, and His sharp discussion with the chief priests, supported by the parable of the two sons and the vineyard took place on Monday, the second day of His last week. The miracle of His withering rebuke upon the barren fig tree intervened between the two days. With reference to these two parables it is only necessary for us to say that they were timed for the occasion, and were not only intended to rebuke the insolent leaders of apostate Israel, but to instruct the people upon the real situation. One of the sons professed obedience and deliberately had his own way; the other represented himself as disobedient, but repented of his disobedience. Thus would penitent Gentiles enter into the kingdom ahead of hypocritical Jews. The attendants of the vineyard, in the other parable, resisted the authority of the true owner of the vineyard by successive extremes, until they reached the climax of assumption when they murdered the son of the landlord, who had come to represent the landlord's rights. Thus in awful reality had He drawn a picture of these chief priests who were then formulating a movement to put Him to death.

The Caution of Christ.

Caution was a quality which seemed to vary at different periods in our Lord's ministry. In the earlier stages He did very few things that seemed to lack the element of caution, and usually requested those who received help from Him to say nothing about it. He made no loud professions as to His identity, and said little in a public way about His coming kingdom and kingship. He avoided all collision with the Roman government, and, so far as possible, with the prejudice of the Jews. It may be said He succeeded to the last in the former, but not in the latter; for when He began to reduce the degree of caution a plan to kill Him soon began to take form. Evidently He knew this would be the case, and deliberately faced it when the proper time had come.

Legal Aspects of the Triumphal Entrance.

It will be remembered that when the Jews prosecuted Christ before Pilate they made no use of the event of His triumphal entry when He was hailed as King, although all Jerusalem was moved by that circumstance and the chief priests were "sore displeased." Verses 10 and 15. He had

so frequently expounded the meaning of His kingdom that the Roman authorities understood Him; and His acts in coming upon the back of a mule was a deliberate symbol of peace. There was sufficient evidence that He did not intend to adopt measures for the promotion of His kingdom which would be in conflict with the political authorities of His day. The Jews tried to array Him against Caesar; not that they cared anything about Caesar's rights, but they hoped that Caesar would be provoked into accomplishing what they feared they could not accomplish, since the authority to enact capital punishment had been taken out of their hands.

Our Personal Ruler.

The kingship of Jesus, which some day will be universally recognized, can only be effective today in our hearts. The prayer is continually ascending that God's kingdom may come, but there cannot be a kingdom without subjects, and those of us who constitute that kingdom as subjects must now have our hearts changed and have His law written thereon in order to hold our place in the kingdom that is coming. The Apostle Paul speaks of Him as reigning now, meaning no doubt that He reigns in the hearts of His disciples, and as Master of the natural world; but He assures us that our Lord has a future in which all enemies shall disappear and His authority shall be generally recognized. 1 Cor. 15:25.

WHO IS GOING TO TRAIN THEM?

J. O. J. Taylor.

Somewhere I read this little story, and it stuck. A man from the city went out for a quiet week-end to the country. On Sunday morning, he left the house and started down a beautiful little path for a walk. A little boy saw him going and cried out:

"Don't go that path, Mister, it's muddy."

"Why, it doesn't look muddy to me. It seems just fine," replied the man.

"Yes, but a hog made that path. It will wind up in a mudhole."

A conversation the other night with a person, prominent in the U. S. A., and in other countries in foreign mission work, brought this fresh to my mind. The conversation had turned to the Missions Department of a large Eastern University. "They are doing some fine work there preparing men and women for the foreign field."

Then my mind began to work rapidly. I saw a beautiful and gifted young woman, who had been for years prominent in church work. She had graduated from two of our Church Schools, and had gone to this great University where she studied for a year. I had known something of her church work in the days that were gone. "Religion, why religion to my mind is just a bright philosophy of life. The man who has built up the brightest philosophy has founded the greatest religion." All belief in the great fundamental doctrines had been shattered.

Again I saw a talented young law-

THE BRIGHT SIDE

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PENTECOSTAL PUBLISHING CO.

Field, they should be withdrawn. We haven't them in Korea, thank God! Our secretaries say that we haven't them in Southern Methodism's Missions yet. (And we won't have them, they say, if the secretaries can find them out). If we march them through the paths that the hogs have made, shall we not eventually have them on these fields with their muddy feet?

As I said before, Methodism, that is Southern Methodism, is going to spend over \$7,000,000.00 a year in Mission Work. Some of it will go into houses and lands, but the most of it will go into men and women! If we take this money in trust, and then fail to establish the places where our people can be prepared, would our investment satisfy the business men of the world? Would it be pleasing to God? Would it not rather be treason!

THE EYES OF MY LORD.

If my Lord should come in this morning,

With the first bright rays of the dawn;

Will I need any thoughtful warning, From the lips of anyone?

Or if, when the sun's at mid-day,

When all can watch and see, Should my Lord appear in my pathway,

Will His eyes bring confusion to me?

Or yet, in the evening twilight,

Should He come in my presence then,

Will my eyes have a welcoming glad light,

Like they would for a comrade of men?

Do I shudder and shake with alarm,

When I think of that time to come, When my life will be stripped of its charm,

And my days on earth have been run?

No! Praise the Lord, there's no fear, From the eyes of my Lord and my God,

For I have Him every day near, And His is the pathway I've trod.

W. Henry Fowler.

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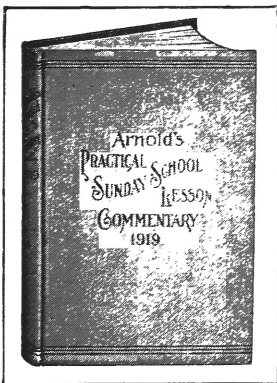
ON THE

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Rev. David S. Warner, A. M., Editor

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Fallen Asleep.

HAYNES.

Mrs. Margaret Haynes departed this life at her home in Madisonville, Ky., Oct. 27, 1919. How sad to stand by and see her leave us, but she has gained that city that's prepared for them that love God.

She was converted when quite young and later sought and obtained the blessing of sanctification under the preaching of Rev. J. S. Keen, at Hanson, Ky. She never was ashamed to testify for her Savior. She loved her Bible and it was her daily study. What a blessed hope of meeting one another again. At times the world seems so lonely to me since mama has gone, but I love to think of her beckoning us to come. If I could have gotten there in time to have heard her last message, but she was ready and waiting to go. She didn't dread death in the least. Truly, it can be said of her, "Blessed are the dead that die in the Lord from henceforth, they rest from their labors, and their works do follow them." Mrs. R. E. Slaton.

LOVE.

In the passing of Mrs. R. S. Love, this vicinity has lost a wonderful character. One in fact which will leave its influence even though she has departed in body. Mrs. Love had been in poor health for sometime and had fully realized that her time here on earth was limited, yet none of her friends ever dreamed that the end would come so suddenly. This splendid lady was only taken to her bed Friday night and the end came at 10 o'clock Sunday morning. Although suffering intense pain, Mrs. Love maintained that wonderful loveliness which has made her such a lady of the home, and her intimate friends who were with her to the last speak of the remarkable way in which she planned her funeral desires and stated her last requests.

The funeral services will be held at the Love home at 524 East Blackwell, at 9:00 A. M., Tuesday. The services will be directed by her former pastor, Rev. D. H. Sweitzer, who is now district superintendent at Hutchinson, Kan. It was Mrs. Love's desire that the Rotary Quintet sing at her funeral and she selected the songs they are to use. She also selected the gentlemen she wanted as her pallbearers. The services will be short and the body will be taken to Wellington immediately for burial near the bodies of loved ones at that place.—Blackwell, Okla., News.

MILES.

On the night of July 9, 1920, Mrs. W. Mack Miles, a faithful member of Aldred's Chapel Methodist Church, near Louisville, Ga., "fell asleep and waked up in heaven." Still the beauty and comfort of the example set by her consistent Christian life lives on, a constant and powerful inspiration to the many who knew and loved her to follow to that better land. The sick and the destitute she blessed with ministrations both spiritual and temporal, always the most cherished of these being the living cheer which she never failed to impart, which said so mightily: "Look up, and go on. God is always our friend. Heaven is our goal. It is better over there." Thus the example of her daily walk on earth was, and living after her, remains, a rainbow of hope and light in so many lives that had been dark without it.

Mrs. Miles leaves a husband, a grown son, several grandchildren, and a host of friends to mourn her loss. These feel that she is only waiting for them in that glorious kingdom of God.

A. I. M.

NOTICE!

Our dear brother and co-laborer in Japan, Rev. Juji Nakada, and his son Ugo are now visiting in this country and we trust will be privileged meeting many of our friends this coming summer in the camp meetings. Brother Nakada is the recognized greatest gospel-holiness preacher in his coun-

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try, while his son is a very gifted gospel singer (both of them speak and sing in English.) It will be a comfort to Mrs. Cowman and myself to know that while we may not be with you ourselves, you will treat our fellow-workers with "no little kindness" and invite them to your camps and churches. If you want a revival, invite Brother Nakada to tell you of the revival in Japan.

Rev. E. L. Kilbourne and family are also in the homeland and he will be open for calls to represent The Oriental Missionary Society work in Japan, Korea and China wherever possible this coming summer. Please write me personally concerning calls for both Brothers Nakada and Kilbourne, as I am making up their slates and wish to plan as economically as dates and places will permit.

Chas. E. Cowman,

832 No. Hobart Boul., Los Angeles, Calif.

MY SHEEP HEAR MY VOICE.

Jesus.

Dear Christian, do you know Jesus As Redeemer, Savior, Friend? Are you to Him surrendered—On Him do you depend? Have you tarried in His presence 'Till your soul has heard His voice? Have you at His feet been tutored, Is He of all your choice? Do you love Him more than pleasure—More desired is He than wealth? Have you found in Him sweet comfort—

Both in sickness and in health? When the cares of life o'ertake you, Do you find in Him repose? When Satan, fierce, assails you, Do you know that "Jesus knows?" Have you found that earthly comforts Do not your need supply? For something are you yearning, That money cannot buy? Do you flee to Him for refuge In the time of trial and fear? Do you in the secret chamber Often feel His presence near? When life's billows would submerge you, And to Him for help you cry, Have you felt His hand sustain you—Heard His blessed "It is I?"

Christian Science

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A splendid exposition giving the teachings of Mrs. Eddy and the Bible teachings showing the error of Christian Science. 48 pp., neatly gotten up. Price 10c. PENTECOSTAL PUBLISHING CO. Louisville, Ky.

In the hour when clouds and darkness Seem to hide His smiling face Can you then in Christ confiding, Trust His tender, keeping grace? Christian, do you know this Jesus As your Saviour from all sin? Have you let Him cleanse the temple And make His Home within? If you haven't, He is standing—Now is knocking at the door; If you'll open and obey Him, He'll come in to leave no more. J. A. Ellis.

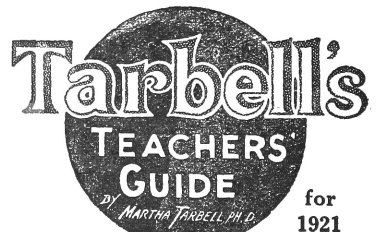
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OUR BOYS AND GIRLS

My Dear Boys and Girls:

Many of you ask me to write a personal letter to the Page, but when I do it takes that much space from you, and I do not like to do that, as I know each of you wish to see his or her letter in print. I am going to answer some of your letters instead of printing them, as I have quite a number on hand and they will seem so old by the time we find room for them, that it is better to answer and start afresh with the New Year. I know you have been overjoyed with your Christmas gifts and pleasures, and by this time you are settled down to school work. Doubtless, all of us have promised ourselves that we will make this year better than the last, and I trust we may be able to keep our pledge to ourselves. We never know whether we shall have another year or not, and we should so live that if it were our last we should have no stinging regrets at its closing. I hope all of you who are not Christians will make up your mind to give your hearts to Christ, for that is the only life worth living. A Christian is ready to live or ready to die, and that is a good condition to be in. There are so many accidents these days by trains, autos, and numbers of other things that we never know when we are going to be the victim. May the Lord keep you in health, and bring you through the coming year with the feeling that it has not been spent in vain. Some of you cousins are doing good in writing to each other. A girl's brother wrote to me the other day how his little sister who had been sick was helped by the letters she had received from some of the cousins. Always try to write something that will help. Wishing each of you the gladdest of New Years, I am, Your devoted

AUNT BETTIE.

Velma Hicks, your nice letter received and appreciated.

Gladys Hicks, you and Velma must be sisters.

John McGlothlin, you must write again.

Ivan Stokes, it is nice that you attend Sunday school and church.

Gwendolyn Smith, your letter was rather dim. Write with pen and ink.

Della Rippy, it is nice that you enjoy school, then you will learn.

Isabella Armstrong, am glad to know you attend church.

Wilma Bell, I hope Nellie Watkin will write to you at Guyman, Okla.

Lucille Nabors, I am glad you love Jesus. Hope you will like your new home.

Curtis Nabors, "Little Bird" is a queer name for you. Why did you choose it?

Luther Nabors, Jr., we are glad to welcome a boy from Mississippi.

Odus Sipes, I have received your tithe money and sent it to starving children.

Marie Herrin, you came a long way to visit us. Come again.

Myra Norris, your letter is short and sweet. Glad to hear from you.

Cleva Mae Moore, glad you enjoy The Herald. I note that you live in Mentor, Tenn.

Martha Poland, glad you had a good meeting at your place.

Edith Celandier, you came from North Dakota to visit our Corner. Come again.

Katy Isbell, do you like Arkansas better than Kentucky? If so, why?

Clarence Scott, Mr. W. B. was not asleep, but I will answer your letter.

Lurline McCullough, I know you enjoy playing with that baby brother.

Gracie Lorine Fallis, you were born in the same month I was. My date is April 11.

Charles Ashby, I hope you will come to Asbury College when you get older.

Eunice Stovall, you have a nice large family. Do you ever fall out?

Nellie Cooper, yes, you are welcome to our corner. Hope you will like us.

Freda Graham, I welcome you from the Sunflower state. A fine state, it is.

Mary Agnes Long, it is too bad your first letter was not printed, but come again.

Mazie Swann, I hope you will not be disappointed in not seeing your letter.

Edna Stanford, you wrote a nice letter for a girl of six.

Mable Kendall, you write a very nice hand and a good letter.

Sarah Hicks, Kentucky girls and boys are always welcome to our Corner.

Lora May Catron, I hope some of the cousins will write you at Hidalgo, Ky.

Verna Michener, I think Minnesota is one of the finest states in the U. S.

Ruth Riley, I will give your address, Blanch, Mo., so the cousins can write to you.

Edith Mary Walls, your birthday will soon be here, March 22.

Minerva Vonar, glad you enjoy our Page. Next time I will print your letter.

Thelma Patton, I hope next time you will use pen and ink.

Lela Hamilton, I suppose you and Thelma are friends.

May Harris, you are the first cousin from Texas. A long trip for you.

Emma Stamm, I hope the girls who live in Wyoming will send their address to you at Lakeview, Wyo., as you request.

Anna Mae Herndon, I hope your father's health has improved.

Myrtle Herndon, did Santa Claus remember you this year with many gifts?

Mandy Boggs, I have several of you to visit me from Milton, Ky., this week.

Helen June Griffin, I have a son living in your city. Wish you could meet him.

Minnie Gwinn, glad you enjoy the boys and girls' letters.

Clinton Green, I know you enjoy those pet ducks and rabbits. Write again.

Bobbie Leggett, yes, we are glad to welcome little boys to our Corner.

Mary Leggett, you write a nice letter, but prefer you use pen and ink.

Beatrice Dyer, you write a nice hand and a good letter.

Grithen Ashley, I hope you had a nice Christmas and got many presents.

Winnie McGee, it was so good of the Lord to restore you to health.

Perhaps He has a work for you to do for Him.

Alice Faircloth, you have a peculiar name, but that does not mean that you are peculiar, does it?

Ruby Murphy, I hope our Kentucky boys and girls will write and tell something of its wonderful scenery.

Alma Moseley, thanks for your good wishes for the New Year.

Opal Nicholas, can't you write and tell us something of the crops of Iowa?

Venus Neal, glad the cousins have remembered you with letters.

Orvil Wills, do not be discouraged that your first letter was not printed, but write again.

Maude Edwards, your first letter was received, and if you will write again I will print it.

Ina Sutton, did I meet you at Monticello, when we were there in a meeting?

Flonnie Edwards, you must be careful with that car, as there are many accidents these days with autos.

Florence Blanchard, your letter received. Glad to hear from you.

Hazel Cole, you need not be afraid that Mr. W. B. will ever get your letters.

Margaret Fayne, glad to know you take The Herald and enjoy it.

Ada Pavis, I hope you may get to take The Herald so you will have it all the time.

Mary Allres, you will forgive me for not printing your letter this week, as I must catch up before they get too old.

Georgia Neal, you certainly have a lot of studies, and I hope you will make good grades in them.

Omer Meador, write me again when I have room for it.

Dollie Briggs, glad to hear from you with such a nice letter.

Ada Wood, I hope any cousin who has your age, March 3, will write to you at Olivet, Ill.

James McCord, why is it that a boy and dog make such good friends? I am sure you would not take anything for your dog.

Helen McCord, how nice that you are a Christian and enjoy His service.

Cora Robinson, sorry not to print your first letter, but you can write again.

Malma Mae Hyder, I know you miss your dear little brother since he died.

Garland Hyder, you have my son's name. I think it is pretty. Don't you?

Ninetta Hyder, do you all belong to the same family? Glad to hear from you.

Gordon Hyder, I hope you will write to me again soon, and I will print it.

Selma Stinnett, you must study hard and make good grades at school.

Alma Stinnett, it is nice for brothers and sisters to be chummy.

Elsie McCafferty, no, you did not hear Mr. W. B., but I got you all right.

Willard Mallory, those cats and dog must be great company for you.

Mintie Wright, you are a wonderful trader, to sell hogs and buy an organ. Write and tell us more about your hogs.

Isabell Martin, you and Henry both write nice letters. Come again.

Lilah Bonham, your first letter has been received. Write again.

Sarah Outhouse, I would like to print your letter, but will only say I received it all right. Next time I will print it.

Mildred Johnson, I hope your mother's health has improved since you wrote.

Ionie Ledbetter, I hope your cousin spent Christmas with you, as you wished.

John Henson, write another nice letter to me and I will print it, sure.

Pearlie Miller, I hope too, that David Pressley will write again to the Corner.

Mintie Duke, what a nice large family you have. Glad you like The Herald.

Elizabeth Miller, you and Mintie must be friends as you live at East View, Ky. I hope the cousins will write to you.

Sadie Smith, what are you going to do with those pet ducks? I think it is nice to have something to care for, as it makes you thoughtful.

Anna Carlyle, sorry not to print your letter, but you can write and tell us all about your town next time.

David Pressley, a girl was just inquiring about you. Glad you came again.

Sarah Neri, your letter was interesting and will welcome another.

Emma Neri, glad you decided to write to our Page. Tell us about your town next time.

Vada Jaspe, write us again, as we are so crowded this week I cannot print your nice letter.

Raymond Hansen, your letter was received. Let us hear from you again.

Myrtle Grimmer, glad to have a visitor from the grand old state of Oklahoma.

Sadie Mayes, you must write and tell us all about Glasgow.

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WANTED, by a lady in Oklahoma, who has one little boy 12 years old, a boy 9 to 10 years old to raise as my own child. Am amply able to care for and educate the boy and will raise him in a Christian home. The boy must be of a good family; quiet and obedient. Will send car fare. References given and required. Box 42, Stratford, Okla.

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Eula Grimmer, so your address is Haskell, Okla. Hope the cousins will write to you, as you ask them too.

Carol Caron, you are from Garnett, Kan. Perhaps some of the cousins will remember to write to you.

Lizzie and Mindie Hollums, you are very welcome from Georgia. It is about the finest old state in the Union. Don't you think so?

Pauline Shaw, glad to hear of your good meeting. Bro. Sanford is a fine man and preaches well. I knew him at Asbury College.

Esther Greeno, it is not often that cousins write from Massachusetts. Glad you have ventured to visit our Corner and hope to have you come again.

Clara Hicks, I am sorry to disappoint you in not printing your letter, but will do so next time.

Mossie Latham, I hope Lennie Latham will write to you at Gap Creek, Ky., as you seem anxious to hear from her.

Nancy Mayes, did I meet you when I was at the camp meeting at Glasgow?

Sina Lovell, I wish you would tell us about the prison at Eddville.

Aleen Jaco, you write a good letter, and we hope for another soon.

Bertha Lovell, your birthday is April 7. Mine is April 11, so you are four days older than I. I guess there are a few years between.

Martha Powell, you are the first cousin to say you like to dance. I believe there is better pastime for you, as that leads to many hurtful sins.

Dealey Pinkerton, I imagine you would make a good correspondent, so I will give your address, Delwin, Tex.

Lula Twigg, I am thankful for the change you have had in heart. May the Lord keep you and make you a useful woman in the years to come.

What a Dime Will bring you From the Nation's Capital

The little matter of 10 cts. will bring you the Pathfinder eight weeks on trial. The Pathfinder is an illustrated weekly, published at the Nation's center, for all the Nation; an independent home paper that prints all the news of the world and tells the truth; now in its 28th year. This paper fills the bill without costing you a cent. It costs but \$1 a year. If you want to keep posted on what is going on in the world, at the least expense of time or money, this is your means. If you want a paper in your home which is sincere, reliable, entertaining, wholesome, the Pathfinder is yours. If you would appreciate a paper which puts everything clearly and strongly before you, send 10c to show that you might like it. Send for a paper, and we will send the Pathfinder on probation eight weeks. The 10c does not repay us, but we are glad to invest in new friends. Address: THE PATHFINDER, 4006 Langdon St., Washington, D.C.

EVANGELISTS' SLATES

G. W. RIDGOUT'S SLATE.
Ravenswood, W. Va., Feb. 1-14.
Permanent Address, 6327 No. 21st St., Philadelphia, Pa.

R. E. COLEMAN'S SLATE.
Baltic, Ohio, Jan. 23-Feb. 6.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

EARL TUCKER'S SLATE.
Elliot, New York, Jan. 2-23. Rev. John A. Mann, Orchard Park, N. Y.
Cherry Grove, Ind., Jan. 30-Feb. 20.
Home address, 543 W. Franklin St., Winchester, Ind.

GEO. BENNARD'S SLATE.
Klamath Falls, Ore., Jan. 9-21.
Home Address, 6519 Yale Ave., Chicago, Illinois.

SLATE OF F. W. COX.
Madrid, Neb., Jan. 23-Feb. 6.
Care Rev. M. E. Henry
Permanent Address, Lisbon, Ohio.

SLATE OF F. F. FREESE.
Homer, Ohio, Dec. 31-Jan. 23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent Address, Upland, Ind.

PAUL BRASHER'S SLATE.
Bethel M. E. Church, Wichita, Kan., February 1.
Zion M. E. Church, Wichita, Kan., Jan. 9-30.

FRED DEWEERD'S SLATE.
Kenton, O., Jan. 21-Feb. 6.
Indianapolis, Ind., Feb. 13-27.
Shelbyville, Ind., March 3-16.
Roanoke, Va., March 30-April 3.
Permanent Address, Fairmount, Ind.

SLATE OF B. D. SUTTON AND WIFE.
Phoenix, Ariz., Jan. 18.
Home address, 6416 Chontean Ave., St. Louis, Mo.

H. E. COPELAND'S SLATE.
Bismarck, N. D., Jan. 9-23.
Humboldt, Ia., Jan. 30-Feb. 20.
Leary, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

GUY WILSON'S SLATE.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

W. A. ASHLEY'S SLATE.
Indianapolis, Ind., (Nazarene Church) Dec. 31-Jan. 23.
Care Rev. F. S. Robinson, 2115 Olive St. Williamsport, Pa., Union Gospel Church, Jan. 28-Feb. 27.
Home address, Easton, Md.

REV. J. E. HEWSON'S SLATE.
Flora, Ind., Jan. 23-Feb. 6.
North Liberty, Ind., Feb. 7-20.
South Bend, Ind., Feb. 27-March 20.
South Bend, Ind., Still Memorial Church, March 21-April 3.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

BLANCHE SHEPARD'S SLATE.
New Lathrop, Mich., Jan. 2-30.
Jackson, Mich., Feb. 6-27.

REV. H. T. DAVIS' SLATE.
Burdett, Kan., Jan. 9-30.
Ness City, Kan., Jan. 31-Feb. 20.
Home address, Wilmore, Ky.

C. A. DOUGHERTY'S SLATE.
Amanda, Ohio, Jan. 1-25.
Monroe, Ohio, (M. E. Church), Jan. 20-Feb. 20.
Cinna, Ohio, Feb. 21-March 13.
Permanent address, 1810 Young St., Cincinnati, Ohio.

JARRETTE AND DELL AYCOCK'S SLATE.
Kearney, Neb., Jan. 19-Feb. 6.
Alliance, Neb., Feb. 9-27.

J. B. MCBRIDE'S SLATE.
Newcastle, Pa., Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

E. O. HOBBS' SLATE.
Open Date, Jan. 2-30.
Permanent Address, 355 S. Bayly Ave., Louisville, Ky.

SLATE OF JACK LINN AND WIFE.
Chester, W. Va., Jan. 16-30.

SLATE OF W. H. BENNETT, PARTY.
Cambridge, Ia., Jan. 23-Feb. 13.
Home address, 223 Pontiac Ave., Dayton, Ohio.

SLATE OF O. H. CALLIS—E. C. GREEN—FELT.
Greenwood, Ind., Jan. 2-23.
Corbin, Ky., Jan. 30-Feb. 13.
Home address, Wilmore, Ky.

SLATE OF REV. AND MRS. C. S. POLLOCK.
Wartemberg, Pa., Jan. 16-31.

SLATE OF H. W. GALLOWAY AND WIFE.
Smithfield, Neb., Methodist Church, Jan. 23-Feb. 13.
Holbrook, Neb., Methodist Church, Feb. 16-March 6.
Shickley, Neb., Methodist Church, Mar. 13-April 3.
Home address, Elizabethtown, Ky.

REMEMBER It Will Be May 24th to June 1st, 1921 REMEMBER

America must have one great, established, annual holiness convention each year. It must be national in its scope and international in its interests. It 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 Slates, 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 24th to June 1st, 1921 Remember

ROBERT AND PAULINE KENNEDY'S SLATE.
Fresno, Cal., (Nazarene Church), Jan. 10-Feb. 10.
Permanent address, 515 Claremont Drive, Pasadena, Cal.

A. H. JOHNSTON'S SLATE.
Song Evangelist.
Greenspring, Ohio, Jan. 23-Feb. 13.
Pleasant Hill, Ill., Feb. 20-March 13.
Marion, Ohio, March 20-April 3.

L. E. WIBEL'S SLATE.
Ridgeville, Ind., Dec. 5th, indefinitely.
Home address, 317 So. Bennett St., Bluffton, Ind.

ROBT. L. SELLE'S SLATE.
Jett, Okla., January and February.
Home address, Oklahoma City, Okla., Y. M. C. A. Building.

KENDALL AND PARKER, SLATE.
Neosho Falls, Kan., Dec. 30-Jan. 26.
Blue Rapids, Kan., Jan. 27-Feb. 17.

HARRY MORROW'S SLATE.
Polk, Ill., Jan. 2-23.
Shannon, Ill., Jan. 25-Feb. 13.
Westport, S. D., Feb. 20-March 16.
Home address, 1754 Washington Blvd., Chicago, Ill.

W. W. McCORD'S SLATE.
Alma, Ga., Jan. 2-30.

SLATE OF JOE AND HELEN PETERS.
New Salisbury, Ind., Dec. 22-29.
Lasantville, Ind., (M. E. Church), Jan. 1-21.
Open date, Feb. 14-April 1.
Home address, New Salisbury, Ind.

MACKEY SISTERS SLATE.
New Cumberland, W. Va., Dec. 15-29.
Empire, Ohio, Dec. 30-Jan. 16.
Salamanca, N. Y., Jan. 21-Feb. 13.
West Park, Ohio, Feb. 17-March 13.
Canton, Ohio, March 18-April 3.

LAWRENCE REED'S SLATE.
Plainfield, Ohio, M. E. Church, Jan. 20-Feb. 6.
Cleveland, Ohio, St. Clair Mission, Feb. 6-27.
Home Address, Wilmore, Ky.

NATIONAL HOLINESS CONVENTIONS.
Elkhart, Ind., (First Evangelical Church) Jan. 11-16.
Columbus, Ohio, (Mt. Vernon Ave., M. E. Church) Jan. 18-23.
Lima, Ohio (First M. E. Church) Jan. 25-30.

S. E. POLOVINA'S SLATE.
Lindsey, O., Jan. 15-30.
Homeworth, O., Jan. 31-Feb. 5.
East Liverpool, O., Feb. 6-27.

SLATE OF MR. AND MRS. R. A. SHANK.
Walla Walla, Wash., Jan. 9-23.
Portland, Ore., Feb. 20-March 6.
Permanent Address, 1810 Young St., Cincinnati, Ohio.

J. E. WILLIAMS' SLATE.
Plymouth, Ill., Dec. 28-Jan. 23.
Elwood, Ind., Jan. 24-Feb. 8.
Open date, Feb. 10-March 10.
Albany, Ky., March 15-30.
Philo, Ill., April 1-20.
Home address, Owensboro, Ky.

SLATE OF FRANK AND MARIE WATKIN.
Bethesda, Ohio, Jan. 2-23.
Holland, N. Y., Jan. 30-Feb. 20.
Williamsport, Pa., Feb. 27-Mar. 7.
Open date, March 8-28.
Mansfield, Ohio, April 3-24.
Open date, May 11-29.
Albion, Ind., June 9-19.
Norwalk, Ohio, June 22-July 10.
Huntsville, Pa., July 14-25.
Sharon Center, O., July 28-Aug. 7.
Camp Sychar (Mt. Vernon, O.) Aug. 11-21.
Delanco, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 4-18.
Permanent Address, Bethesda, Ohio.

O. J. GARRETT'S SLATE.
Iola, Kan., Jan. 2-23.

REV. T. J. NIXON'S SLATE.
Ransom, Kan., with Rev. Morton Miller, Jan. 9-Feb. 1.

M. E. BAKER'S SLATE.
Chandler, Ind., Jan. 18-Feb. 6.
Hartsville, Ind., Feb. 8-27.
Indiana Harbor, Ind., March 6-27.
Brooksbury, Ind., March 29-April 17.
Batesville, Ind., April 18-May 1.

A. L. WHITCOMB'S SLATE.
Galva, Kan., Jan. 23-Feb. 6.
Nebraska City, Neb., Feb. 13-27.
Southern New Jersey, March 3-27.
(Address Pittman, New Jersey.)
Pontiac, Mich., April 1-10.
Minneapolis, Minn., April 13-24.
Home address, University Park, Ia.

FRED ST. CLAIR'S SLATE.
Tampa, Fla., Jan. 16-April 1.
(Tent Meeting)
Address, Tampa, Fla.

L. J. MILLER'S SLATE.
Ashland, Ohio, (1st M. E. Church) Jan. 2-23.
Cleveland, Ohio, (1st Friends Church) Jan. 23-Feb. 6.
Harvey, N. D., Feb. 13-March 6.
Mandan, N. D., March 8-27.

REV. L. B. BRIDGES AND H. S. JENKINS, Evangelistic Party.
Harriman, Tenn., Jan. 2-30.

W. R. GILLEY'S SLATE.
Ava, Mo., Jan. 16-30.
Home address, 531 N. Butler St., Lansing, Mich.

F. R. MORGAN'S SLATE.
January and February open dates.
March, Home Missionary Work Eastern Oklahoma District.
April 1-10 open date.
April 15-24 open date.
Chicasha, Okla., April 29-May 22.
May 27-June 19, open date.
Amity, Ark., June 24-July 10.
Newberg Church, F. O., Atwood, Okla., July 15-31.
Hominy, Okla., August 6-21.
August 26-Sept. 11, open date.
Home address, Ada, Okla., 714 W. 9th St.

BLANCHE ALLBRIGHT'S SLATE.
De Soto, Ill., Jan. 9-30.
Colp, Ill., Jan. 31-Feb. 13.
Forman, Ill., Feb. 14-March 4.
Marietta, Ill., March 6-31.
Kewanee, Mo., April 3-24.
Charleston, Mo., April 25-May 15.
Hoplar Bluff, Mo., May 16-29.
Home address, East Prairie, Mo.

EDNA BANNING'S SLATE.
Bethesda Ohio, Jan. 2-23.
Urbana, Ind., Jan. 30-Feb. 20.
Hoagland, Ind., Feb. 27-March 20.
Elkhart, Ind., March 27-April 17.
Cleveland, Ohio, April 24-May 15.

W. C. MOORMAN'S SLATE.
Knoxville, Ia., Jan. 2-23.
Reasonor, Ia., Jan. 24-March 6.
Attica, Ia., Feb. 8-27.
Address, Quincy, Ill.

T. M. ANDERSON'S SLATE.
Westboro, Mass., Jan. 23-Feb. 13.
Manchester, N. Y., Feb. 15-27.
Home Address, Wilmore, Ky.

LELA MONTGOMERY'S SLATE.
Carbondale, Ill., Jan. 18-Feb. 6.
Shipman, Ill., Feb. 14-March 4.
Address, 8th and Grove St., Evansville, Ind.

REV. H. O. JACOBSON'S SLATE.
Missouri Valley, Ia., Jan. 16-30.

W. G. BENNETT'S SLATE.
Wendling, Ore., Jan. 16-27.
Canyonville, Ore., Jan. 30-Feb. 15.



E. E. WOOD'S SLATE.
Dorr, Mich., Jan. 1-30.
Lima, Ohio, Feb. 6-20.
Permanent address, Hillsdale, Mich.

N. W. RICH'S SLATE.
Cass City, Mich., Jan. 9-30.
Flint, Mich., Feb. 6-27.
Yale, Mich., March 1-13.

H. J. RANTON'S SLATE.
Logan, Ia., Jan. 9-23.
Home address, 704 Marlon St., Boone, Ia.

HOWARD W. SWEETEN'S SLATE.
Miami, Fla., Jan. 23-Feb. 10.
Address, Ashley, Ill.

FRED CANADY'S SLATE.
Junction City, Ore., Jan. 1-23.
Grant's Pass, Ore., Feb. 1-21.
Address, 945 Bank St., East Liverpool, O.

W. E. CAIN'S SLATE.
Vibonia, Ark., Jan. 21-31.

G. A. LAMPHEAR'S SLATE.
New Straitsville, Ohio, January.
Mount Pleasant, Ohio, February.

B. T. FLANERY'S SLATE.
Seymour, Ind., Jan. 9-30.
Auburn, Ind., Feb. 6-27.
Home address, 1811 McDougall Ave., Everett, Wash.

E. M. CORNELIUS AND J. E. CAMPBELL'S SLATE.
Pendleton, Ore., Jan. 2-23.
Dixie, Wash., Jan. 25-Feb. 9.
Florence, Colo., Feb. 13-27.
Home address, 123 W. 24th St., Anderson, Ind.

JOHN F. OWEN'S SLATE.
Dugality, Ill., (M. E. Church) Jan. 19-Feb. 13.
Fayetteville, W. Va., (M. E. Church), Feb. 20-March 13.
Home address, Boaz, Ala.

C. C. DAVIS' SLATE.
Mackey, Ind., Jan. 25-Feb. 6.
Haubstadt, Ind., Feb. 15-27.
Petersburg, Ind., March 13-27.
Home address, 1106 W. Michigan St., Evansville, Ind.

A. F. AND LEONRA T. BALSMEIER'S SLATE.
Montrose, Colo., Jan. 18-Feb. 13.
Kansas City, Mo., Feb. 16-21.

W. R. ILEGLEY'S SLATE.
Ava, Mo., Jan. 16-30.

BONA FLEMING'S SLATE.
Walla Walla, Wash., Jan. 9-23.
Pendleton, Ore., Jan. 30-Feb. 13.
Portland, Ore., Feb. 20-March 6.
Pasadena, Cal., March 13-27.
Indianapolis, Ind., March 30-April 17.
Franklin, Ohio, April 24-May 8.
Menomone, Wis., June 17-26.
Charlton, Iowa, July 1-10.
Hornick, Iowa, July 15-24.
Denton, Md., July 29-Aug. 7.
Winchester, Ind., Aug. 12-21.
Charlottesville, Ind., Aug. 26-Sept. 4.
Nampa, Idaho, Sept. 8-18.

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Milan, Mich., Jan. 6-30.

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OF ASBURY THEOLOGICAL SEMINARY

PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Jan. 26, 1921.

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Vol. 33, No. 4.

EACH GENERATION MUST BE TAUGHT

By The Editor.

CHILDREN no more inherit religious teaching than they inherit education. A child born in the home of a college professor must be taught its A B C's. A babe born in the home of a bishop must be taught the truths of the Bible and the doctrines of the Church. It is the duty of parents, Sunday school teachers, preachers of the gospel and editors of the Church press to carefully instruct each rising generation in the doctrines of the Church in which they are born. The Catholics have set an example in this particular from which Protestants may learn a very useful lesson.

The time has come to teach Methodist young people and children the great Bible doctrines upon which the Methodist Church is founded; the truths which brought the denomination into existence, and has given it saving life and power for a century and a half, and unfurled its banner on every shore, and won its tens of thousands to the Lord Jesus in heathen lands, and brought its millions to the cross of Christ in the most highly civilized nation. These doctrines are scriptural; they appeal to the intelligence, they warm the heart, they move the will, they bring men to Christ.

If any Methodist preacher feels that he has run out of something to preach let him announce that for several Sabbaths, morning and evening, he will preach on the fundamental doctrines of Methodism. His preparation will quicken and refresh his own mind, warm his heart, and make him to rejoice in the solidity of the foundations beneath his feet. Let him announce that he is not prompted by a spirit of controversy, that he has no thought of abusing or ridiculing other denominations, but that he wants to instruct his own flock and give them an intelligent conception of the teachings of their Church. Then, beginning with free grace, let him run the long gamut of truth to perfect love, and he and his church will be in good condition to begin a revival meeting.

Let such preacher take for his first subject the Bible doctrine of free salvation, as compared with ultra Calvinism; let him show that Jesus Christ, by the grace of God hath tasted death for every man, and that Methodism has a message of hope, love and forgiveness to every prodigal son and daughter of a lost and ruined world. Let him take for another service, the possibility of falling from grace, as contrasted with the perseverance of the saints, and show that all Christians "Must take heed lest they fall," that the latter state of those once pardoned, when they return to their sins, is worse than the first. This subject will be interesting and practical. He can close his sermon with a very earnest and helpful exhortation.

Let such preacher take for his evening message the place of repentance in the salvation of a soul. Let there be nothing shallow here, but let him point out the soul's discovery of its wickedness, its sorrow for sin, its hatred of sin, its turning away from, and confession of, sin. Let him exhort here and give assurance of forgiveness, laying emphasis on those good words of our Lord Jesus, "Blessed are they that mourn for they shall be comforted." He must not make repentance a small or trivial thing, a simple turning around. Let him preach the truth of God and trust the Holy Spirit to move upon the minds of the people. Many persons are far more willing to receive the unvarnished truth of the Bible than some preachers suppose.

Let him take for a morning discourse the new birth, and urge upon the people the importance of careful heed to those words of our Lord, "Except a man be born again he cannot see the kingdom of God." Let him exhort here and urge upon the people that they be sure they have experienced this gracious change of heart. Let him preach a definite sermon on the witness of the Spirit. Let him insist that the Spirit beareth witness to those who have come into covenant relations with God. They must not trust to ordinances, to forms and ceremonies, to what people may say to or of them. They must not trust to their own good works, but they must have the inward assurance that they are accepted of the Father, that they are walking with Christ, that they have that inward peace which can be enjoyed only by those who have passed from death unto life.

Let such pastor preach on the carnal nature, and show the people that notwithstanding they are babes, they are yet carnal. Let him furnish the scripture proof and show that the Ishmael lurks in the heart, even after the Isaac is born. Let him quote from the creeds of the churches, and appeal to the experiences of the people before him, telling them in all kindness but with great earnestness, of their inward doubts and fears, uprisings and questionings, tempers and proneness to wander. The people are quite honest, that is, people who have Christian experience, under the searchings of the word of God. The regenerated soul hungers and thirsts after righteousness, grieves and laments over its inward conflicts and often longs for glorious freedom from the things that so often hurt and hinder Christian experience.

Let the pastor preach on entire sanctification. Let him speak very plainly that, "Without holiness no man shall see the Lord." Let him warn the people that they will go on to perfection or back to apostasy, that there must be progress or there will be

returning to bondage. We must ripen or we will decay. Let him proclaim with joy that "The blood of Jesus Christ His Son cleanseth us from all sin." Let him show the difference between birth into the kingdom and the fiery baptism and purging of the Holy Ghost. Let him urge his people to open wide their hearts to the incoming of the third Person of the Trinity, to give themselves, without reserve, into His mighty cleansing and keeping. Let him lift up Jesus high over all, and call the people into the fulness of the blessing of the gospel of Christ. Let him then insist on growth in grace, in progress and development in all the beautiful phases of Christlikeness. The discussion of these great themes will prove wonderfully interesting and graciously helpful. They will tune up the whole spiritual life of a congregation; they will draw the crowds, make the Methodist people to feel that they have something in the foundations of their faith worth while. It will prepare the Church for a revival of religion and the holy motherhood of newborn souls. If these words should fall under the eyes of some Methodist preacher at his wit's end, who is about to put moving pictures into his church, or send to New York or Chicago for some Smart Aleck to train his young people to put on a pageant to draw and teach the crowd, let him turn away from these follies, turn to the word of God, and give to his people the great truths of salvation; and his soul will be refreshed and he will find in the word of God and the preaching of the gospel the solution of his problems and the salvation of the people.

The Desecration of the House of God.

WE clip the following from the *Daily Evening Item*, Lynn, Mass. The following is headed, "The Devil Visits First Methodist Church."

"Spooks, goblins, devils, convicts, cannibals and many other strange creatures inhabited the vestry of the First M. E. Church on Thursday evening. It was hardly safe for an ordinary person to enter the edifice without danger of being frightened out of his wits. Someone who called, attracted by the lights, hastened away after taking one look at the ghosts inside. It was the annual Halloween party of the adult and senior departments of the Sunday school of the church and everyone wore a mask and was in costume. The antics of the goblins and the strange behavior of the spooks were amusing and plenty of fun was furnished by the games, one of which consisted of girls' sitting down in couples and feeding each other

(Continued on page 8)

Submarine Attacks on the Old Ship of Zion.

Rev. G. W. Ridout, D. D., Corresponding Editor.



wish to preface these articles, of which there will be quite a number, with a few personal statements.

First. "I thank Christ Jesus our Lord, who hath enabled me for that He counted me faithful, putting me into the ministry." 1 Tim. 1:12.

Second. That I entered the ministry through the "Old School Methodism." I thank God I did not have, by action of the General Conference, to wade through a series of Semi-Infidel, Unitarian, Universalist, Rationalistic books such as the present Course of Study requires of young Methodist preachers. Miley's Systematic Theology, Wesley's Sermons, Arthur's Tongue of Fire, Phelps' and Broadus' Preaching, Merrill's Aspects, Steven's Methodism, Hurst's Church History, Kidder's Homiletics, Clarke's Commentary, Foster's Studies in Theology, Fletcher's Institutes, Pope's Theology, Butler's Analogy, Fields' Handbook, Binney's Compend, Nast's Catechism, etc., etc., were good books to be started on as a young preacher. I think I have read pretty widely since those early days. I have tried to keep up with current theological literature. The new books as compared with the old are singularly lacking in reverence, in piety, in solidity and depth and are conspicuously marked by an intellectual conceit and arrogance that relegates to the rear anything that makes demand more for faith than for reason. For instance, in the present Course of Study almost everything essentially Methodist is sent to the scrap heap.

Let me look back twenty-five years. President Harper was putting over, through Chicago University, his program of Rationalism. Some things that emanated from that source used to shock us all, but worse things now come out of Methodist Schools of learning. Garrett Biblical Institute has virtually sold out, body, soul and spirit, to the teachings of Chicago University. Professor Mitchell was teaching the purest German Rationalism in Boston School of Theology and was excommunicated by action of the Board of Bishops. Practically all that Professor Mitchell stood for is being taught today in Boston, Drew, and Garrett, and not a Bishop on the Board is saying a word against it, and if a Methodist preacher ventures to enter a protest he is put down as ignorant, benighted and a crank.

Twenty-five years ago young Methodist preachers coming into the Conferences were on the average sound on the fundamentals. There was seldom any question raised as to their soundness on Inspiration, Revelation, Christology, Soteriology, Eschatology, etc. On the whole they believed Methodist doctrine. Today it is not so. A large percent of men who come from the schools—(particularly the Theological school of Methodism) are tainted with rationalism. They have question marks all over their theology. I had a young preacher friend enter Boston some years ago. He used to be a preacher on fire for God and souls; on his circuits he never failed to have revivals. But Boston took all that away from him. One day he told me of the five points of divergence from his former faith. His Boston training had changed his theology on those five points:

- (1) Inspiration of the Scriptures.
- (2) Divinity of Christ.
- (3) Atonement.
- (4) Miracles.
- (5) Future Punishment.

He, however, like an honest man left the Methodist Church. (I do not think a man can be honest and square and eat Methodist

bread, live in a Methodist parsonage, draw a Methodist salary, and hold down a Methodist pulpit whilst at the same time he repudiates her doctrines and works to destroy them.)

Twenty-five years ago the majority of Methodist preachers were sound on Fundamentals. Today it is not so. Many are far from sound in Methodist theology. The work that President Harper and Chicago University started has spread like a deadly disease all over Protestantism and Methodism has caught it badly. If we were to start to root it out we should have to empty our Theological Seminaries and close them up tight because it is there the deadly thing has done its most perilous and pernicious work.

The main points at issue and around which the theological war has been raging are:

1. The Deity of Christ.
2. Inspiration and Authority of the Bible.
3. Original Sin.
4. The Atonement.
5. Justification by Faith.

The present Course of Study which may be safely taken as a criterion of the average theological teaching prevailing in Methodism today and carrying the sanction of official Methodism and the Theological Seminaries, and particularly the Book Editor, Dr. Downey, and Dr. Meyer, Sunday School Editor, who are constantly putting out stuff

During the late war Germany inaugurated a submarine warfare that for a while played havoc with allied shipping. Afraid to meet the British fleet in the open, Germany took advantage of the submarine and with stealth and cunning and intrigue heartlessly bore down and scuttled merchantships by the scores and hundreds.

Attacks upon the old Ship of Zion for the past quarter century has been largely by submarine warfare. Theological professors in our church schools afraid to come out in the open and publicly attack the Church and her doctrines have done so by the secret processes of the class-rooms and by the more subtle processes of a propaganda operating under the mask of intellectualism and advanced thought. Many ministers and churches have gone under as a consequence and Methodism is in grave danger of being scuttled and sunk.

from the Methodist Book Concern press which is submarining everything essentially orthodox—is radically un-Methodistic and disastrously unsound in its teachings on all these five points. The doctrine of original sin is repudiated in Clarke's Theology, Regeneration is thrown overboard by Coe. The Bible as an inspired and authoritative book, is discounted by Strickland and Smyth, and Hasting's Dictionary, The Divinity of Christ, is thrown into the shade by Clarke, also the Atonement.

Further, we find the unsoundness of Methodist leaders reflected in the writings of Dr. Mains, whose books, tainted with teachings for which our forefathers repudiated Voltaire and Tom Paine were scattered broadcast by the Methodist publishing houses. He unblushingly says in his "Modern Mind," "The educated mind has outgrown and rejected our inherited views of Bible and faith, I have learned to accept the fact that the Bible takes unto itself the elements of social developments including tradition and fable, and, however it may be shot through with the rays of inspiration it is a book very human in its character."

This same Dr. Mains pays this high compliment to German scholarship which has produced more higher criticism and semi-infidelity within Christendom than any other

agency and which ultimately led to Germany's throwing overboard the Bible and exchanging the God of Martin Luther for the god of war, thus drenching Europe in a sea of blood, bankrupting the German Empire and other nations and putting civilization back one hundred years or more.

Dr. Mains says of German scholarship thus:

"We are more indebted to the Germans than to any other single nation. . . . A review of critics from Simler to Wellhausen (the latter, let it be remembered, was the chief author of higher criticism) puts before us an illustrious procession of the very giants in German scholarship, . . . for unbiased study of Biblical questions, for their examination in the pure white light of rational thought the German University has afforded exceptional opportunity to its scholars . . . the work of Germany will ever command a growing appreciation in the world of Biblical scholarship."

Of course, Dr. Mains wrote this before the war. No sane man, with the past bloody war before him, would dare pay such a tribute to German rationalism today because the Rationalistic scholars of Germany stand guilty before a bleeding world for leading the German people into a range of thinking that was hell inspired and which culminated in precipitating the great world war.

My point is this: German higher criticism which now invades our Methodist schools and scholars led Germany to forget and forsake Jehovah, led her to throw aside the Bible and Revealed Religion, and take up with the godless philosophy of her scholars. Her philosophers and war lords led her over the precipice to her ruin and degradation. What is to become of America if she becomes the dupe and victim of her philosophers who are discounting the Bible of our forefathers and scorning the old-time religion?

Properly So-Called.

Mr. Wesley was scriptural when he said of sanctification that it was the second blessing, properly so-called. If you will turn to the Epistle to the Hebrews you will so discover. In chapter nine it is emphasized at both beginning and end of the chapter. Verse two says there was a tabernacle made; the first, wherein was the candlestick which was called the sanctuary. That is the first blessing properly so-called. "And after the second veil, the tabernacle which is called the holiest of all." That is the second blessing properly, so-called; and this second had in it different things from which the first one, even as sanctification has in it things differing from conversion. Then in the last verse we find first, "Christ was once offered to bear the sins of many." That is the first blessing properly so-called. "And unto them that look for him shall he appear the second time without sin unto salvation." That is the second blessing, properly so-called.

This appearing cannot mean His second coming to the world for this time it is only to them that look for Him. At the other every eye shall see Him whether they want to or not. So here we find the second blessing properly so-called definitely taught by Paul, and that twice in one chapter. Do not be afraid to call sanctification the second blessing. It locates the folks at once. When thus put no one can dodge, but must stand on his own record. It makes it clear that the preacher is not afraid to call on the folks to examine their column of figures and declare if they have gotten into the place called the holiest of all.

WM. R. CHASE.



The Blacksnake Whip and the Currycomb.



BY REV. ANDREW JOHNSON, D. D.

ULTRA CALVINISM.

UN cracking the whip and raking the curry comb over Calvinism we do not mean to reflect upon the millions of good Christians in the world today who hold to a modified form of Modern Calvinism. We shall direct our polemic solely against the old-time rigid Calvinism in its radical, rank and original form—*ultra Calvinism*.

The best way to consider this kind of Calvinism is to follow the historical and theological division of the subject into what is known as the famous "five points" of Calvinism. Let us examine these points, one by one.

1. *The Irresistible Call.* God calls the sinner to repentance (Mark 2:17) and the believer to holiness. (1 Thess. 4:7, 8). He calls men to the ministry, to the mission fields and to various kinds of Christian service. He calls us from time into eternity. He calls one and all to the great Judgment throne. Now some of these calls are irresistible and others are not irresistible. Calvinism fails to distinguish between the resistible and the irresistible calls. The call to accountability, to death and judgment are of course sovereign and irresistible. All must come at these calls regardless of their wants, wishes, desires, disinclinations or protests. When God, in His absolute sovereignty, says, Come, we must answer, resistance or no resistance. We cannot avoid the inevitable. We may resist but our resistance is all in vain. Hence such calls are irresistible in the sense that they cannot be successfully resisted.

But the calls to personal salvation and Christian service are conditional and contingent. Here is where ultra-Calvinism comes in conflict with the Bible.

The call to repentance and personal salvation has come in some form or other to all men, but all do not accept the call. Many resist the call. "They that resist shall receive to themselves damnation." "How often would I have gathered you—but ye would not." "The grace of God that bringeth salvation hath appeared to all men." "The light that lighteth everyone that cometh into the world." "Because I have called and ye refused." "My Spirit shall not always strive with men." "Ye would not come unto me that ye might have life." God will knock at the heart's door, but He will not turn burglar and break down the door against the will of the individual. The latch-string of the door is on the inside. "If any man will open the door I will come in."

2. *Partial Atonement.* This second point of Calvinism logically follows the first point, for if those who are called must come to salvation either Universalism is true or all are not called. Calvinism does not accept the proposition of universal salvation, hence it is under obligation to explain why all are not called. Hence the view that God foreordained and predestinated some to everlasting life and some to everlasting death. The former are the elect—those who have a chalk mark on their backs from all eternity. Calvinism, therefore, contends that God calls no one but the elect and that Jesus died for the elect only. Thus Calvinism postulates a partial atonement as the second point of its system. Arminianism meets Calvinism at this point with the doctrine of a universal atonement—that Jesus tasted death for every man, that He is the propitiation not for our sins only but for the sins of the whole world—a free salvation for all men and a full salvation from all sin. Universalism says—All will be

saved. Arminianism says all *may* be saved. Calvinism denies that all *may* be saved and says that the elect only *may* and *will* be saved.

The Bible teaches that the atonement was made for all men. Whosoever will may come and partake of the water of life freely. Again Calvinism collapses.

3. *The impotency of the human will.* The third point of Calvinism denies the free moral agency of man. Man, according to Calvinism is not capable of making a moral choice. Jonathan Edwards presented four lines of argument against the freedom of the will. (1) Absurd in itself. (2) Contrary to the doctrine of motives. (3) Contrary to the principle of cause and effect. (4) Contrary to the divine prescience or foreknowledge. Arminianism has squarely met and fully refuted all these arguments. Motives are not external and the *cause* of our volitions, but internal and the *because* of our volitions. Freedom of the will implies the ability to choose, uncoerce any motive given in the moral consciousness. Hence the will is not unsolicited, unmotivated but uncoerced.

Free moral agency is not contrary to the law of cause and effect. The soul is the original actor which is capable of spontaneously putting forth a volition. Foreknowledge certifies but does not necessitate a human act. Dr. Daniel Steele, of Boston, said, "Consciousness killed Calvinism." Dr. Samuel Johnson, the great English scholar and poet, declared—"I know I am free (to make a choice) and that settles it." So the third point of Calvinism vanishes.

4. *Unconditional Election.* Elected without first becoming a candidate! Elected without repentance and faith. This looks more like an appointment than an election. "God has not appointed us to wrath, but to obtain salvation." The Bible appointment, therefore is not absolute, arbitrary, sovereign and unconditional. We are appointed to *obtain salvation*. We obtain and retain it by faith. "By grace are ye saved through faith." "He that believeth on the Son hath everlasting life." The election unto personal salvation is conditional upon repentance and faith. Hence, another point of Calvinism is blunted.

5. *Unconditional Final Perseverance of the Saints* or the "eternal security of believers." Consistency demands that the "Five Points" are all essential to the system. They stand or fall together. One cannot be maintained without the other four. They are links in the same chain. If one is broken the whole chain is rendered useless. There are only two alternatives, either accept all the famous "five points" or reject them all. No one can consistently hold to the fifth point—the final perseverance of the saints—who claims to disbelieve the other four. The unconditional final perseverance of the saints is the only point of Calvinism which is boldly and publicly advocated at the present day. The other features of the system are so manifestly unreasonable and unscriptural that, but few will dare to openly defend them. Then why will so many people cling to the last point of Calvinism as though it stood out separate alone on its own merit? It is inseparable from the preceding points of the one, unitary, compact, indivisible system. If the saints are absolutely destined to persevere without any condition on their own part then it is because they have no free moral agency. And if they are not possessed with free moral agency they can do nothing toward their election to personal salvation. If they are unable to comply with

moral conditions, of course, they are mere automata and must be irresistibly called, and if they are thus effectually called it is only the elect who are called, hence only the elect who are included in the atonement. The "five points" are like beads on the same string, you can begin at one end and the count carries you to the other end. You can start with the irresistible call and wind up with the final perseverance. Then you can start with final perseverance and it will run back to the irresistible call and the partial atonement. They are all essential parts of the same whole.

The Bible is directly opposed to the doctrine of "once in grace always in grace." The admonitions and warnings to Christians expressed by the words *if* and *lest* imply the possibility of falling. "Take heed, lest ye fall." "Lest after I have preached to others I myself should become a castaway." "If ye hold fast the confidence and rejoicing of the hope firm unto the end." The term eternal life or everlasting life does not prove the doctrine of final perseverance. "He that hath the Son, hath life and he that hath not the Son, hath not life." The life is in the Son, not as a separate entity in the believer. We only have eternal life, so long as we have the Son. When we lose Him we lose the eternal life. The term eternal qualifies life. Like a gold dollar. If you find a gold dollar it was gold before you found it. If you lose the dollar, it is still gold after it passes from your possession. The "Once a child, always a child," argument is fallacious. For a man who is a child of the devil (Jno. 8:44) may cease to be a child of the devil and become a child of God. The child of God may lose the divine nature and forfeit his sonship and be disinherited. The Bible speaks of backsliders as *cursed children*. (2 Pet. 2:14).

These are examples in the Bible of those who were once saved who fell away and were lost.

We must conclude that the famous "Five Points" of Calvinism are all erroneous. The Bible teaches the very opposite of the five points. It teaches: (1) The resistible call. (2) Universal atonement. (3) The free moral agency of man or the freedom of the will. (4) Conditional election. (5) The possibility of apostasy.

Books to Stimulate your Spiritual Life.

There is no other class of reading which attracts and impresses one as does that of biography. When we read of what the grace of God has enabled others to do, we get hungry to attain the same spiritual heights, and to enjoy the best there is in the realm of grace. Among the very helpful biographies are those of Peter Cartwright, price \$1.50; Autobiography of Gipsy Smith, which thrills you from beginning to end, price \$2.00; the Autobiography of Bishop H. C. Morrison, one of the most beloved bishops of the Southern Methodist Church, price \$1.00; the Mother of the Wesleys, a book every mother should read, price \$1.00; Life of Jerry McAuley, a marvelous sample of God's grace and keeping power, price \$1.25; Men and Women of Deep Faith, a book telling of the experiences of men and women who have been noted in the Kingdom of Grace, price \$1.25; Life of C. W. Winchester, giving his thrilling experiences of fifty years in the ministry, price \$1.00; and last of all, and one we can recommend without hesitation, Deeper Experiences of Famous Christians, a book that will be a spiritual tonic, though you read it many times. Price \$1.00.

One who wants to help you,

MRS. H. C. M.

The Holy Spirit in Christian Life and Work

Evangelist H. E. Copeland.

STUDY III.

IN our former studies we have thought of the Gift of the Holy Spirit in relation to our experience of love. Let us now think of the effect of this Pentecostal Fulness on the experience of faith. Every child of God has a blessed experience of faith, bringing the assurance of pardon, peace, and joy. But when trials and reverses come, faith wavers. Doubts, fears, and gloomy forebodings amounting to a form of unbelief, enter in, weaken, and sometimes destroy faith.

Then, too, many people have faith for their own salvation, but do not believe that God will use them, or their efforts, to win others from sin, or that any effort of the Christian people, the Church, will result in the conversion of sinners. Many ministers are without faith that they can get sinners saved. They never publicly invite sinners to the altar of the Church, fearing that no one will come, and feeling that defeat would be worse than to make no attempt. Many official boards are kept from launching BIG campaigns for the salvation of souls, as well as other great adventures, for the glory of God, because they have not faith that God will give success to the enterprise.

Many times the discouraged child of God laments that so few people are being saved, and tries to console himself by saying, "Well, we are told that, 'many are called, but few are chosen.'" Or, perhaps by saying "The Bible tells us, 'evil men, and seducers shall wax worse and worse.'" But, beloved, God never planned that anyone should fail of Eternal life. "God willeth not the death of any, but that all should come to repentance." He is depending upon us, and because we fail to be filled with the Holy Spirit the millions are perishing.

Barnabas was a good man, and full of the Holy Spirit, and of faith. He was full of

faith because full of the Holy Spirit. The Holy Spirit is the inspirer of faith. The Church filled with the Holy Spirit will launch the most *daring* offense for the salvation of souls, because of their faith in God for results. No expense, or sacrifice, will then be accounted too great when they think of God's work. The minister filled with the Holy Spirit agonizes for the salvation of souls, hunts for them in field, shop, factory, office, and store, and angles for them in the public congregation. He knows no fear, acknowledges no defeat, recognizes no discouragement, in his search for souls.

The Spirit-filled believer is now full of faith that claims the victory, and celebrates its joy. Faith has become militant. The humblest child of God, when filled with the Holy Spirit, will make the most daring charge of faith for the salvation of others. If the first effort does not bring the desired results, instead of giving up, the Spirit-filled child of God begins another siege. When we receive the Pentecostal Fulness faith ceases to be passive, and becomes active. Faith is no longer merely "holding the fort," but carries the campaign right into the heart of the enemy territory. There is no longer any doubt as to the power, or disposition of God, either to save us from all sin, or those about us. "Be ye filled with the Spirit."

Let us notice, also, the effect of the Gift of the Holy Spirit upon the experience of prayer. Every child of God prays at times, has an experience of prayer. But with many believers prayer languishes, becomes a weariness to the flesh. The prayer meeting, and public, or social prayer, are dreaded. Family prayer is neglected, or given up entirely. Private, or secret prayer is irksome.

A man said to me a few months ago, "I do not believe anybody can fulfill the apostle's injunction, 'pray without ceasing.'" Said he, "It would kill a man to be always in the attitude of prayer."

We told him that this Scriptural plan was the easiest way in which to pray. As the sainted Dr. Keene pointed out, there is an exercise of prayer, and there is also a spirit of prayer. One may not forever be in the exercise of prayer, but one may be "without ceasing" in the spirit of prayer. No matter where you may be, what you may be doing, whether walking the streets of the overcrowded city, shopping, preparing the meal, doing the house work, working in field, shop, office, or store, if you enjoy this Pentecostal Fulness, the fountain of prayer will be constantly sending its streams of holy supplication, like a sweet incense, right up to the throne of God. Prayer becomes the fixed habit of the soul.

Would husband and wife think of living together with never a time of fellowship, never speaking with each other, never rejoicing in the exchange of love tokens, of love glows? But the Spirit-filled believer finds infinitely more joy, deeper love thrills, in sweet fellowship with God. Prayer becomes the Christian's vital breath, heart communion with the heavenly Father. It is no longer a blind, "I hope so," exercise, asking for something that, "well, may be He will hear." Prayer has become the sweetest, tenderest fellowship of a child with its heavenly Father. "He makes to us the God-head known." Faith, and prayer, as well as love, become real when the Holy Spirit comes to abide. "Ye know Him, for He abideth with you, and shall be in you."

We think of what the Holy Spirit does in the human heart, and exclaim, "It is wonderful!" Yes, it is wonderful, but the most wonderful thing about it is, that it is all a gift. He, Himself is the great Gift. He is offered to every child of God for the mere asking. How gracious! Anybody can ask. What do you do with a gift? What did you do last Christmas when your friend, or loved one offered you that lovely gift? So receive the Holy Spirit, and thank God.

Watchman, What of the Night?

E. A. Girvin.

IS it possible for the prayerful, thoughtful student of prophecy to so discern the signs of the times in the light of the plain declarations of the word of God, that he can form some ap-

proximate idea of the real significance of current events, and of where we are in the ceaselessly flowing stream of time? We would venture to answer this question in the affirmative, and to state that, although no man can know the day or the hour of the appearing of the Lord, it is our privilege to so recognize the coming to pass of the things foretold by the Son of God and His holy prophets, that we can rejoice in the consciousness that our redemption draweth nigh; and that the consummation of all things is at hand and "even at the doors."

But in order to do this we must pay strict heed to certain scriptural injunctions. We must be thoroughly convinced of the value and potency of the word of God, and fully persuaded that, although heaven and earth shall pass away, the inspired utterances of scripture shall not pass away. Nor must we permit our hearts to be overcharged with eating and drinking, with buying and selling, with the cares of this life, and the pursuit of pleasure, because these things choke the word and make it unfruitful. There is a close connection between the cleanness of

our heart and the clarity of our vision. He that would have God speak to him in holy writ, must approach the sacred page with great reverence, with simple faith, and without preconceptions or predispositions.

It is only those who have a keen relish for the word of God, and to whose spiritual taste it is sweeter than the honeycomb, who can discover its deeper secrets, and gain its hidden treasures. In Christ "are hidden all the treasures of wisdom and knowledge." The word of God is not only "quick and powerful, and sharper than any two-edged sword," but it possesses a solemnity and a fragrance, which are only sensed by those who so realize its divinity that they draw near its hallowed confines with bowed heads, hushed hearts and unsandaled feet.

Nor will God gratify mere curiosity. Question Him as we may, He will not answer our eager queries unless they are prompted by a sincere desire for His glory, and a settled purpose to scrupulously obey His every behest. God gives His Spirit to them that obey Him, and they it is who are aided by divine interpretation in their quest of truth.

But, while earnest, humble meditation and thought are essential to the equipment of him who would be a workman unashamed and able to rightly divide the word of truth, he must also live in an atmosphere of prayer, and enjoy habitual fellowship with God. No

creed, profession or orthodoxy of doctrine will take the place of a holy, daily walk with our Creator. If John had not been able to declare, "and truly our fellowship is with God, and with his son Jesus Christ," his spiritual vision would not have been raptured by the glorious revelation of Patmos. It is only those who acknowledge God in all their ways, and who associate more closely and more constantly with Him than with any other, that have a right to expect a clear and correct insight into the real meaning of those words that are spirit and life.

It is also necessary to watch, to closely scrutinize the providences of God, to carefully observe the drift of human thought, the political, social, industrial, economic and financial trend of nations, the moral and religious currents and counter-currents, and to form a moderate and dispassionate appraisalment of the progress or retrogression of society. This involves a study of history and a knowledge of contemporaneous events. Although the purpose of God is that we shall delight in the law of the Lord, and meditate in it day and night, He also plans for us to acquaint ourselves with the activities of our fellow-men.

As we thus give earnest heed to the things which we have heard, and at the same time listen to the voice of history and the mostly inarticulate tumult of our own generation,

we are measurably qualified to separate and analyze the complex strands of prophetic truth as we find them stretching from Genesis to Revelation.

THE NIGHT IS FAR SPENT.

What point have we reached in the great period which intervenes between Pentecost and the Millennium? The night was far spent in Paul's time, and now after the lapse of nearly nineteen centuries, we are much nearer the dawn. As we read Paul's description of the perilous times and of the latter days, we are forced to the conclusion that the awful picture that he drew of those is an accurate and vivid portrayal of conditions as they now exist. As we ponder over John's transcript of the message of Jesus to the angel of the church of the Laodiceans, we cannot deny that the indictment of that church could be justly pronounced against the professing church of our own day. As we read the statements in which Christ undertook to set forth the signs of His coming, we recognize the fulfillment of most of His predictions. As we read the first nine verses of the fifth chapter of the Epistle of James, we are startled by their perfect application to the present crisis.

The Authority of the Bible

REV. JOHN PAUL.

SECTION IV.



HERE is no questioning the malignity, and, sometimes, the sincerity, of the age-long attack which has been made upon the Bible. There is scarcely any thinkable resource which has not been drawn upon as a means of opposition. We grant that opposition is a good advertiser, and sometimes a generator of sympathy for the victim; especially where it is actuated by animosities or emotions of fancied virtue. But there is a form of opposition which is laid in deep design; which forgets no law of psychology; which takes its time and calls to its service an alliance of all the available weapons, directed by the best generalship that training can produce. This form of opposition has buried philosophers, destroyed armies, sunk navies, annihilated cities, and so completely destroyed nations that the historian cannot unearth data to write a chapter of those nations' history. That same style of opposition, spanning centuries with its persistency, has been directed against the Bible, shaped and reshaped by kings, statesmen, philosophers, ecclesiastics, false prophets, blackguards and outlaws. The weapons have been in all forms, from the bonfire, the shaft of sarcasm and the profane curse, to that of denaturing sophistry, perversion, substitution, destructive lower criticism and destructive higher criticism. Laws of state and laws of church have been invoked. Although laws are multiplying to safeguard religious liberty, and although we hear no one profanely swearing at the Bible today, it was never in history subjected to an attack which had a better show of success than now. It was never opposed with less apparent spleen, never with more confidence of success, never with more serene complacency, never with a greater illusion of superior scholarship, and never with a more subtle intoxication of the sense of their own noble virtues. But this word of God is a thing of life. Its claims of divine origin are sustained in the way it has stood the test of opposition and remained proof against breakage and proof against alloy. Its elements are so unique that it will not take up a mixture which earthly alchemists may devise to denature its content; and in the matter of stability it is as permanent as the mundane heavens. (Matt. 5:17, 18; Luke 16:17; 1

Pet. 1:23, 25; Isa. 40:8; Ps. 119:89). The names of most of its opposers of former generations have disappeared from history. Many of them have come to a sad end. Movements revolving around other centers, contrary to the Bible, have cracked and crumbled and been abandoned by the children of their own champions, but the word of God abides. In estimating this unanswerable credential of God's word, a humble author of thirty-five years ago wrote a four verse poem, from which we quote the first two verses, neglecting the latter, in which he makes his application:

"Last eve I stood before a blacksmith's door
And heard the anvil ring its vesper chime;
Then looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
'To wear and batter all these hammers so?'
'Just one,' he answered; then with twink-link eye—
'The anvil wears the hammers out, you know.'"

THEORY AND FACT.

There are short-sighted people who suppose that the fact of inspiration must be held in suspense till the theory is determined. They suppose that the point at which the student must first go to work is to determine whether it is "verbal" or "substantial," whether God elected to employ the maximum or the minimum of miraculous elements to secure the accuracy of Holy Writ, whether Biblical writers lost themselves in the Spirit or whether their personal traits, education and peculiar mode of expression were appropriated by the Holy Spirit and used as they were found; whether historic events were refined out of the crudities of profane history and the then existing traditions, or directly given from the Lord; whether events and conversations of the time of the Biblical writer were miraculously represented to the writer, or whether he kept notes with a view to his purposed authorship, or only gave the substance of those conversations which are ostensibly verbatim, being preserved against error in essence and meaning, but not against deviation in mode of expression. Whether the inspiration of different parts of the Bible varies all the way from a passage from the very mouth of Jehovah, one hundred per cent verbal inspiration, to a genealogical document, copied from the archives by a clerk on routine duty.

It is said that a gentleman unacquainted with law, when called upon to preside over a court of law, asked some advice of Lord Mansfield. The advice was: When you are called upon for a ruling, give it, directly, and firmly, according to your best judgment, and you will nearly always be right; but do not try to expound your reasons for a ruling, for in this you will nearly always be wrong. In the light of the fundamental proofs of the inspiration of the Scriptures as a fact, it is hard to see how any can remain unsettled, excepting they have previously been spoiled through vain philosophy; (Col. 2:8) but when we leave the fact and undertake to expound the *modus operandi* of inspiration we are nearly sure to make some mistakes, because the acceptance of facts was God's original design for us, and the facilities for constructing an adequate theory explaining the how of inspiration have not been placed in our hands. We would not on this account shut the door of research or hush the instinct of interrogation in the human mind; indeed we would not object to unfolding our views on all the questions above suggested, if space permitted; but we must hold ourselves to recognize that the main point of emphasis is in the fact of inspiration, which is gloriously settled; and if we do not know just how it took place, which we do not, this limitation need not affect the consistency and vigor of our faith.

In every age there have been scriptures (writings) which served their purpose and perished, or became filled with the antiquities; but the Scriptures are imbreated of God (2 Tim. 3:16, 17), who knew that there was one branch of knowledge which could not be extorted from the bosom of nature, or built from the materials of this world. Man may begin with a handful of pebbles and a string, and attain a system of mathematics by which he can measure the dimensions of the universe; but if he wishes to correct his own heart he must turn to the word of God. He can begin with the primary laws of thought and write volumes of worldly wisdom; but if he wants reliable instruction in the way of righteousness he must turn to the Bible. He may synthesize the fragrance of flowers in his laboratory or coax the fruits of the field with high degrees of perfection; but he who is highest among created things must turn to the Most High when he would seek the perfection of his soul. This recourse to God is had through the exceeding great and precious promises of His word. (2 Pet. 1:3, 4). Man can find the fuel for his winters and tap the cooling veins of the earth for his summers; but when he wishes to furnish his life with good works and become skilled in the higher arts of service to God and man, he must take counsel from the Holy Scriptures.

The sufficiency of the Scriptures has been alluded to as an inductive proof that they came from God. He who claims that they need something added to fulfill the object for which they are given, proves his lack of acquaintance with their manifold instructions. Consciously or unconsciously, the writers of the libraries of the world have derived from this Book the best ideals of their own productions, their most impressive imagery, together with the spirit of their strongest appeals and the keynote of their every psalm of hope. Take its influence out of the libraries of the world, and they would be sterile; take its influence out of the social life of the world and all ideals of human brotherhood would stagger into the shadows. Take its influence out of the political government of the world and the average civilized man would wish for death.

It is up-to-date. Like a highly polished mirror it reflects the scenes of the passing days; and when it does not supplement the intuitions of wise men so as to show them the major events of the world in advance of their arrival, it so interprets the output of time's revolving wheel that when events do come their meaning is more promptly defined and their issues more wholesomely solved by leaders who read and respect the Holy Scriptures.

(Concluded.)

(This series of articles constitutes one "Part" in a book against the new theology which Dr. Paul now has ready for the printer, and is to be brought out in the spring. The title is "Science and the Souls of Men." The price, \$1.25.—Editor.)

Two Good Workers.

Miss Minnie Evans and Miss Minnie Carmichael desire to engage in evangelistic work during the summer; the former to work with young people and the latter to hold children's meetings. We heartily recommend these young women as very competent and efficient workers along the lines indicated and any camp securing their valuable services may consider itself fortunate indeed. They may be addressed, Wilmore, Ky., and will be available after June 3.

MRS. H. C. MORRISON.

After May 5 we will enter the evangelistic work as preacher and singer.—Rev. J. D. and Maude Kell Tompkins, 602 Park Ave., East Palestine, O.

Good News From The Evangelistic Harvest Field.



GOOD NEWS

By

REV. C. H. JACK LINN,
Evangelist.

Under God, Mrs. Linn and I were holding a meeting in an Iowa city. One day I heard a knock at the door of my room where we were entertained. An envelope was handed me. It contained a note and a poem from a crippled woman who knew Jesus. She had heard I was in town, and knew God had given me the Hallelujah Print Shop. She wanted to know if I would print her testimony and poem in tract form. I was rather busy and had not much time to carefully read what she had written, and at the time had no convictions about adding another tract to the splendid number which God had already given.

But God was working, and He always gets His way. I learned the woman had been a terrible sinner for years and had been delivered by the power of God and wanted the world to know. Read the testimony she has written:

"I began using morphine to allay pain until it became a habit, and for thirteen years it was more to me than food, friends, or anything. Many times I would think that I would have to die in that condition, then again I would get alone and pray the Publican's prayer, 'God, be merciful to me a sinner.'"

"How glad I am that He led me to the camp meeting at Des Moines, Iowa, in August, 1912, and showed me that was His time to deliver me from the curse that was damning my soul. I had been convicted before, but thought I had to do something myself, and had even written to different institutions for treatment, thinking that if I could be cured then God would save my soul. You see, I did not know God then, and that, if I would only let go and let Him, He would not only save me but He would break every fetter and clean me up through the precious blood of His dear Son, Jesus Christ. For 'whom the Son sets free is free indeed.' Praise His name!

"Folks wonder about my testing times. I have had severe trials and testings, but each one has been God's means of drawing me nearer to Him. He has shown me how weak I am, and how mighty He is.

"I am a cripple and have gone on crutches for fifteen years, but since I have been saved God has given me a wheel-chair in answer to prayer. He has proved Himself over and over again. For in Him do I trust.

"I want the world to know that Jesus can save to the uttermost, and that is the reason I want the tract printed. My little poem tells my own experience.

"He gave me conviction,
He showed me my sin;
I cried in contrition,
'O, do make me clean.'
He showed me the fountain
That was opened for me;
Oh, glory to Jesus,
Through His blood I am free!

"The fetters that bound me
No human could break;
The demon was morphine—
With fear I did quake—
I cried in my anguish,
'Oh God, can'st Thou see?'
And Jesus delivered
A sinner like me.

"If you're bound by a habit,
Whate'er it may be,
Tobacco or liquor,
There's deliverance for thee.
Oh, seek the dear Saviour,
Your bondage He'll break,
And give you your freedom,
For His own name sake."

I should like to get this testimony and poem out in one of the uniform sized tracts God has given me. I wish the readers of this column would join me in praying that God will send in the necessary means for this work.

Lest you forget, I am still shouting HALLELUJAH! At this writing we are in a meeting in Ohio, and God is blessing. Amen!

Rockdale, Kentucky.

Just closed a meeting in the I. H. Church, Rockdale, Ky. God gave us a good meeting; several at the altar and about seventeen prayed through. This is a good church and is blessed with a good pastor, Bro. D. D. Fortner. The saints of this place surely know how to get hold of God in prayer. May the Lord bless and keep them on the firing line.

C. B. FUGETT.

Report.

Closed our meeting at Clay City, Ill., on the 19th of December, in a real swing of victory. This meeting pulled heavy until toward the last when a number of folks were saved or sanctified. We are now in the midst of what bids fair to be another revival here, (Littleton, Ill.) with our old friend, Elijah Scarber. Crowds are coming, conviction is deepening and we are expecting the break in the next few services. Praise the Lord! Pray for us. We go from here to Miami, Fla.

Yours for souls,

HOWARD W. SWEETEN.

Nebraska State Holiness Convention.

The annual Mid-Winter State Holiness Convention under the auspices of the Nebraska State Holiness Association, will be held at the Church of the Nazarene, 1018 E Street, Lincoln, Neb., Jan. 21-30, 1921. First service Friday, Jan. 21, at 7:30 P. M. Rev. Andrew Johnson, of Wilmore, Ky., will be the evangelist. Services daily at 2:30 and 7:30 P. M. Pray for us that this may be the greatest time of full salvation ever seen here yet. For circulars of further information address, W. G. Prescott, 1417 O St., Lincoln, Nebraska.

Trimble, Illinois.

Rev. John Baughman, of El Dorado, Ill., held a two-weeks' revival meeting in the Christian (New Light) Church, at Trimble, Ill., that resulted in the conversion and reclamation of about thirty-five persons. This is the first revival we have had for four years. The church was needing a revival very bad. The prayer and Endeavor meetings had been discontinued for quite a time, but both have been started again and we trust that they will be kept up and that great good will be done thereby in building up the Master's kingdom in the souls of the people.

WM. WILSON.

Minneapolis Holiness Mission.

This is the seventh week of special meetings; about one hundred have been saved or sanctified and some healed. Evangelist J. M. Humphrey, of Chicago, Ill., is preaching with great power and the tide of the meeting is rising. The meetings will continue to the middle of February or longer as the Lord wills. Bro. Humphrey will close his services

with us Jan. 23. Then we expect W. G. Schurman, of the First Nazarene Church, of Chicago, and Rev. F. M. Messenger to follow. The meetings started in a small way, but it is now like an old-time revival. We are looking to God for greater things. The blood cleanseth from all sin.

J. A. DOOLEY AND WIFE.

Centralia, Illinois.

To the saints scattered abroad, greeting: In September we closed our two years' pastorate in Cairo, Ill., where signal victory attended the word. Several hundred professions were made in the two revivals and two "Coast to Coast Conventions" held there during our pastorate. To Him be the glory.

In August this year we were assigned to this charge. Rev. O. H. Sweitzer moved to Odin and Keyesport. He is one of our very finest young men and he and his most estimable wife are greatly beloved here as well as everywhere else where they have served. They are hard folk to follow because of their extremely winning and consecrated personalities, and by reason of outstanding pulpit ability.

We found the work in good shape and have found some of the finest people it has ever been our pleasure to meet. Few in numbers, indeed, but mighty in prayers and in good deeds. Professions have characterized the regular services almost from the first. Few Sundays have passed without some conversions or sanctifications. At the regular services more than thirty professions have occurred during that time. A three weeks' meeting was held by the pastor in which there were over fifty professions, all about equally divided between conversions and sanctifications. Still we feel that the Lord has not mightily revived His work among us as He is ready and willing to do, and we are waiting on Him, asking that He may give us a great outpouring of His Spirit in revival fire. Please pray for us along that line, and do not forget the writer who feels very much in need of your intercession in his behalf.

O. E. LAIRD, P. C.

South Bend, Ind., National Convention.

From January 4th to 9th, the National Party of evangelists were busy for God and holiness in the city of South Bend, Ind. First Evangelical Association Church was the entertaining church. This convention was more nearly a one-denomination holiness rally than any the party has conducted this season. There are other churches that are sympathetic to holiness preaching in this splendid North Indiana city, but the Evangelical Church was, in the logic of existing conditions, the dominating factor in the whole of the convention relationships. The Wesleyan Methodist pastor and people attended regularly and were in active sympathy. The Free Methodist pastor was in the services. The Nazarenes were in a revival of their own and thus were unable to give active support to the meeting, though their evangelist, Rev. Morgan, was often in the day meetings of the convention. But the Evangelical people are a commanding force for righteousness in this city and they certainly did gloriously in entertaining the convention. The pastor, Rev. E. M. Kerlin, is a most energetic and sane Christian man and is positively propagating holiness as a second work of grace; and to his abundant and excellent advertising is due, in a very large measure, the fine attendance and fruitage of the meeting. The fruitage of this meeting came finally from what we call the outside crowd. Unsaved men and women were reached and people, to whom the message of

holiness is a new truth, came bounding into the good experience of entire sanctification. One of the most valued ministries of this convention, perhaps, was the morning messages on vital themes by President Wm. H. Huff. Ministers from South Bend churches and from other cities near by waited on his expositions of scripture and experience. Bro. Huff shared the other services with Brothers Gouthey and Henderson, but consented to give a special ministry of teaching and devotion in the morning hours, and God greatly set His seal upon this departure from the regular order. Not only were a goodly number of men and women saved or sanctified during these six days, indeed there were more, as to actual count, than in many longer revivals, but there came to all of us a great enrichment of heart life and addition to our store of knowledge of the things of God as we welcomed the scriptural, strong, challenging and tender teachings in these ten morning services. It is the easiest thing possible to fill a report of this kind with numbers and comparisons, and that would be good, of course, but of this South Bend meeting, let it suffice to say, it was God led and blessed.

T. C. HENDERSON.

National Holiness Rally, Lansing, Mich.

The last report of a National Holiness Association rally that appeared in this paper was of the Reading, Pa., meeting. From Reading the squadron of workers went to Troy, N. Y., and spent six days working with the Eastern New York Holiness Association and there labored in the Green Island M. E. Church. This was a comparatively small meeting, but it was not in vain. A few ministers and a goodly number of laymen from the Eastern part of the Empire State came in and contributed their sympathy and prayers with those of the local friends of holiness. While not a great meeting, this Troy meeting was decidedly a good and victorious one. The brethren were kind to the workers and gave liberally of their means and time to the success of the meeting, and the brethren of the party left Troy glad that they had been privileged to bring some help to the work and workers of holiness in this new field for the National Association.

From Troy the members of the party all went to their homes for one week of holiday rest and—labor, except Brother Gouthey, who spent the week in Columbus, Ohio, conducting a short rally with the First Nazarene Church.

Beginning Tuesday night, Dec. 28th, with all the workers on hand the next crusade began in the large Central M. E. Church, Lansing, Mich. This church is by all odds the one commanding down-town church in this beautiful capital city. Located so as to directly overlook the charming State House grounds and with a magnificent and spacious auditorium it made a most desirable place to conduct the kind of a convention that the Lansing holiness people are in the habit of having. Dr. John C. Willits the pastor of Central Church, is a grand Christian gentleman and stood by the convention and its ministry as nobly as could be and by acts and voice he gave unstinted endorsement of the convention and its message of holiness. The opening of this great door for holiness is the direct result of the wise and consistent behavior of the holiness people who make up the local Holiness Association. The leaders of the Lansing holiness work have lived in brotherly love and have kept the note of Scriptural holiness to the fore and also the interdenominational aspect of its propagation, and as a reward they are now respected and are reaping a great harvest in this city.

The conventions of the National are not a new thing to Lansing and because of the regularity of these mid-winter conventions there has come to pass the building of a large constituency for this meeting. Preachers

in unusually large numbers and from a great variety of denominations gave their presence in the convention. Ministers from as far East as Detroit and as far West as Grand Rapids attended the rally. It will interest the friends of Evangelist E. E. Wood to know that he was in the convention and while not fully recovered from the effects of his long and trying illness yet he is able to do some work for God and is jubilant in spirit. Great have been the afflictions of this good man, but gracious has been the Divine support given him through it all.

The services of the crusade drew grand audiences. It must have been an inspiration to the preachers to minister to the great crowds that waited on them. The three services each day were all tense with interest and while the meeting started a bit slow as to visible fruitage yet there was a continual pressure of holy power and though no single service seemed to bring a great climactic "smash-up," yet the convention saw a splendid ingathering of men and women into the fold. Many new cases were at the altars, and people to whom the work and message of holiness were new came into the experience and took their stand with the holiness people. More than seventy-five definite victories were recorded in the six nights of this meeting.

This reporter voices the gratitude of the entire party to all the friends who are praying daily for this work. Please keep this crusade on your hearts. Open doors of great opportunity and that imply great responsibility are before us and we must have a share in your prayers.

BAR-LUKE.

Hooker, Oklahoma.

Since last reporting our work to THE HERALD we have had some good meetings, the last being a few miles north of Hooker, Okla., near the Kansas line. Despite the cold and snow the people came and the Lord blessed. Truly the old gospel has lost none of its power when preached in its fullness with unction of the Holy Ghost. Folks repented, made restitution, prayed through in the old-fashioned way, and, of course, there were shouts in the camp. Oh, what rejoicing to see souls really delivered from sin and its bondage.

Bro. Kile was a faithful yoke-fellow in the meetings, doing excellent service in prayer and altar work. There were twenty saved and eleven sanctified. A good Nazarene Church was organized with Bro. Claud Forth as pastor. Every member of this church promised to tithe. We greatly enjoyed the fellowship of these saints and appreciated their kind hospitality.

We joined wife this week in a meeting near Hamlin, Texas, where we began a few days ago. We are having a hard fight. Some are praying through and we expect victory before we close.

I shall begin a meeting in Rago, Kan., Jan. 16. We greatly desire an interest in the prayers of THE HERALD family, that God may use us to His glory in winning souls in these trying times when the love of many is waxing cold.

My time is wholly given now to evangelistic work and slate for year not filled. Anyone desiring my service for an old-time holiness meeting write me at Hamlin, Tex.

J. H. CRAWFORD.

Sabetha, Kansas.

I have just closed a revival meeting in The United Brethren Church at Sabetha, Kan. This being the radical branch of the U. B.'s, of course they stood for the old-fashioned, rugged gospel of full salvation. This church as a whole stood for the full truth from start to finish. There was some praying through to certain victory. Some prayed through and got sanctified at home after the services were dismissed at night. The town

of Sabetha has been cursed by worldliness, and picture shows in the churches and lodges are upheld, and church suppers and feeds, and I do not know what all is carried on without rebuke from most of the pastors of the town. Thank God, there are two exceptions to that rule. We found the pastor, Rev. W. P. Hughes, standing for the full gospel of salvation that saves from all sin. Also, we very much enjoyed the help and cooperation of Bro. R. A. Allen, pastor of The Church of God at that place; also, Rev. Thos. Mills, who lives there and serves a point in another town. The attendance was splendid, and the attention was all that could be desired, but the preaching of a full gospel, which has not been popularized to suit the notions of this refined (?) age is sure to stir the devil in a town like Sabetha. But it was demonstrated beyond a doubt that the preaching of a full salvation gospel brings results. Men and women who had their names on some church book or other were made to feel that they were sinners and lost without God. We ran here three weeks and closed at a late hour with one young man at the altar, who prayed through to victory, and we closed amid the shouts of the people who were praising God who giveth the victory.

We are now at Agricola, Kan., in the Free Methodist Church, crowded house and conviction on the people. Please pray for us here.

C. G. CURRY.

Winfield, Kansas.

I wrote to you in October telling you of my delightful summer's work. Since then much has happened. I have held two meetings, and my father and mother have both gone to heaven. Father and mother were both well known to many of the preachers and evangelists of the holiness movement. Father was very active in the work in and about New Castle, Pa. For many years many have been brought into the light through his ministry, some of whom are preaching now. He witnessed aloud for many years, and whispered at last, Christ is with me. Father died on Thanksgiving morning at three o'clock and mother tarried behind just five weeks, ten hours and fifteen minutes, passing away the last day of the old year at one o'clock and fifteen minutes, P. M. Mother was conscious until the last and knew us all by name and face. She died a most wonderful and victorious death. She appeared like one who was about to take a most delightful journey and was fearful lest the boat or train would leave before she got on board. Just before she went she asked us to raise her up. She called for the Bible, and we read from the fourteenth chapter of John, and we all kissed her good-bye, and, placing her hands upon the Bible she said, "It is finished," and raising her eyes to heaven she whispered, I see, and she never finished this sentence. Father was seventy-five years old in September, and mother lacked nineteen days of being seventy-eight.

They are survived by four sons and one daughter, Mrs. Melvin Grace, of Winfield, Kan.; W. A. Maitland, of Los Angeles, Cal.; S. R. Maitland, of New Castle, Pa.; T. F. Maitland and H. C. Maitland, of Winfield, Kan.

T. F. MAITLAND.

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 \$1.00.

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(Continued from page 1.)

er blindfolded, with a spoon. The grand march was started at 8:30 o'clock with 50 couples in line. The prize for the best costume was won by Miss Marion Reid, dressed as the black cat girl."

Is anyone who reads THE HERALD so ignorant and shallow as to suppose for one moment this sort of thing in the holy sanctuary is not offensive to God and grieving to the Holy Ghost? The time has come for men in high places to speak out most positively against such sacrilegious carrying-on in the house of God.

We notice in another clipping from a daily that in a certain town where a revival was being conducted in a Methodist Church, the various schools of the city were invited to be present and sit in certain groups, each group was to decorate its seats with special arrangements and ornaments, and the pastor offered a pennant for the school having the largest number present. Quite a contest was on among the students to see which group could put on the most attractive decorations.

The following gives an account of an entertainment recently given in a Presbyterian Church:

"The Ladies' Bible Class of the Presbyterian Church gave a 'Children's' party at the church Tuesday evening which was attended by thirty-eight ladies. The ladies were dressed in children costumes and presented a veritable kindergarten class. The only gentleman present was the father of our country—George Washington—in the person of Mrs. Henrietta Sargent, whose costume was perfect. Mrs. Louise Bird and Mrs. Mary Putnam as twins was a howling success, being the honor guests of the occasion. The attendants of the party responded to roll call by nursery rhymes. Mrs. Louise Bird took first place by her clever verse. They played kindergarten games, the 'The farmer in the Dell' being the most popular. All costumes for the evening were wonderful and the games enjoyed as children of yore. The spirit of childhood prevailed for the evening and homemade candy was served as refreshments."

We could fill THE PENTECOSTAL HERALD with clippings of this character. The regeneration of society which was to be wrought by the war, has entirely failed to materialize.

Unbelief and worldliness are rampant, and it seems the devil and his gang are determined to make the Church a place of frolic and fun, and amusement, instead of a place of repentance and prayer and faith and praise.

The war against the doctrine and experience of entire sanctification which has gone on for the last half century in the churches of these United States, the ridicule of holiness, the excusing and apologizing for sin, and the spreading abroad of unbelief in the Scriptures, along with the receiving of multitudes of unregenerated people into the churches, have prepared the way for the fearful conditions which now confront us everywhere.

Had the Protestant ministers of these United States for last half century insisted upon the new birth, contended for the sanctifying power of Jesus' blood, and urged upon the people the necessity of holiness in order that they may meet God in peace, these appalling conditions could not now exist; but the people have been taught that a profession of faith could take the place of the new birth. They have been taught to ridicule the baptism with the Holy Ghost in sanctifying power. They have been taught that a clean heart and a holy life are impossible in this life. The great masses of church members do not want to be holy. They are not seeking to be holy; they are not flocking to the churches to worship God, to seek after purity of heart, to commune with the Lord Jesus, but all sorts of inducements, shows, pastimes; and silly sports that would not be engaged in by high class Hindus or Mohammedans, are being used to draw the people to the sanctuary, not to worship, but to turn the house of God into a place of crude amusement, loud laughter, and wicked forgetfulness of God and the sacredness of His sanctuary.

The things above mentioned would not be permitted for one moment in a Hindu or Mohammedan temple. Whether the people will hear or forbear, God's faithful servant must cry out against these desecrations. They mean the loss of myriads of souls, and finally, the ruin of the nation. At last, God's punishments will come. The axe now lying at the root of the trees, when lifted high by offended mercy, will fall with startling power.

Destructive Criticism and The Second Coming of Christ.

A SERIES OF OPEN LETTERS TO
DR. GEO. P. MAINS.

EIGHTH LETTER.

Dear Dr. Mains:

SPEAKING of the pessimism and gloomy outlook of the post-millennialists, who would saddle on us hundreds of thousands of years of war and human suffering—for let us not forget, Doctor, that some fifty millions of people are now starving to death upon our earth, not because God has not provided soil and sunshine, but because man has failed in his ignorance and selfishness, to use wisely and advantageously the provisions God has made.—I wish to give you an interesting quotation from a periodical, and leave you to guess, for the moment, whether it is from the pen of a post or pre-millennialist.

GOVERNMENT BY EXPLOSION.

"Does any one know what is wrong with the world today? Has any one a cure to offer which will re-establish sanity, and security throughout the world?"

On the surface it looks as if civilization had failed. Every fixed institution, social, economic, political, is shaken by vast subterranean movements which lie beyond the knowl-

edge of the wisest and most experienced. Murderous passion animates whole classes and races. There are some thirty wars, big and little, going on at this moment. Strikes, assassinations, bomb outrages, are every-day occurrences. Demagogues and agitators hold the public attention and no theory is too grotesque or crazy to get a following. Millions of decent people are feeding upon the east wind of discontent, suspicion and hate. And organized government everywhere is feeble, faltering and opportunist to the last degree.

"Unless we can find the causes of this universal distemper it will destroy the world. No puttering with symptoms will cure the disease any more than a volcano can be put out of business by establishing a weather bureau in its neighborhood.

"There are certain fundamental leads which may furnish us with the key to the problem. At any rate they ought to be studied with utmost care as a basis for intelligent action by individuals, social organizations and governments.

"The great outstanding fact is that the world's disorders are personal in origin and expression. What we call the mob spirit is simply personal, individual lunacy raised to the nth power. And the mob spirit is the moving force in the world today. Russia has fallen into ruin under the shattering impact of a mob despotism. Italy is balanced upon the brink of the same experience. The Labor Unions of England, stripped of all camouflage, are simply flirting with the notion of substituting their class will for the established British Government which represents all the people. Here in America we get a glimpse every little while of a sinister flame smouldering in the minds of millions which, if once uncovered, will run like a forest fire.

"Economic and political conditions seem to have very little to do with this world-wide phenomenon of unrest. It is everywhere and everywhere it is alike in form, method and avowed objective. It is in India and China, both of which are backward industrially and bound by caste. Germany has it with political autocracy and economic efficiency. England has it with the most advanced democracy in the world and every form of economic progress. America is afflicted with it at the very moment when both wages and profits are the highest in history, and personal and political liberty have taken on the status of a religion.

"We must, therefore, look for the seat and seed of this universal disease of unrest and rebellion in the mind itself rather than in the institutions of civilization."

This writer paints us a dark picture. Has he overdrawn the picture? Do conditions justify his statement? In thinking over this matter do not forget Mexico and Russia, the starving millions in China, the perishing multitudes in Europe, the blight of Roman Catholicism on South America, the millions of heathen who have not yet received the gospel, and give the writer of the above the full benefit of existing facts. And can we accuse him of overdrawing the picture? But who is this writer? Are these the words of an excited premillennialist at a prophetic conference? Does this clipping come from the pen of some seventh-day fanatic? Is this a ranting Dowieite stirring up an ignorant and deluded people? Or is it some devout and thoughtful student of the Holy Scriptures drawing a pen picture of a dazed and war-torn world stumbling about upon an earth made slippery with the blood of slaughtered men? No, my dear Doctor, this is an editorial clipped from *Leslie's Magazine*, October 9, 1920. If you will get a copy of that number, you will find the words, *verbatim*, as taken from the first part of the first editorial of that number.

If we take the back track of the war and this unrest it will be located in Germany; and if we trace it to Germany we shall find its

lair in the great universities; and if we seek out its sources in these universities we shall find it in the hearts of men who do not believe that Moses wrote the Pentateuch, who question the Deity of Christ, who have destroyed the faith of the people in the authenticity of the Holy Scriptures, who spurn and abhor the premillennial coming of our Lord Jesus, who have produced a condition of things that has turned their students into intellectual and scientific savages, who have plunged the world into an ocean of blood and fire, who have brought about the untimely death of countless millions, who have unsettled and hindered the progress of civilization, who have scattered abroad unrest throughout the entire world, who have dared Almighty God to battle, recrucified the Lord Jesus Christ, blasphemed the Holy Ghost, drenched the earth with human gore, and cursed humanity with just such condition of things as described by the editor of *Leslie's Magazine*.

I grant you, my dear Doctor, that to substantiate your doctrine and bolster up your theories, you must make an attack upon the Holy Scriptures, you must write in a way to disturb and destroy the faith of the people in the Inspiration of the Word of God. Let me counsel you as a man who must stand before the judgment bar, that you gather up your books and burn them, that you go into the Church press and, as far as possible, retract your statements, and that you spend the rest of your life going to and fro among your fellowbeings urging upon them a saving faith in the blessed old Bible, the importance of repentance, regeneration, sanctifying grace, and that holiness of heart and life without which no man shall see the Lord.

But the subject grows. I must write again next week.

Faithfully,
H. C. MORRISON.

All personal mail to Rev. H. C. Morrison or Mrs. H. C. Morrison should be addressed to Miami, Fla., until further notice.

Greetings from Oklahoma

REV. BUD ROBINSON.



HE readers of THE HERALD will be glad to know that in our Coast to Coast campaign in our first two months between seven and eight hundred have been blessed at our altars. The Lord has been good to us. We have felt His everlasting arms beneath us, His great loving face has been before us, His mercy has been around about us, and today we are rejoicing in hope of the glory of God. We are taking fresh courage and laying our plans that 1921 shall be the best and most successful year of our ministry. We propose to preach a salvation from all sin, for all men, provided through the atoning blood of a crucified Savior. We desire that every reader of THE PENTECOSTAL HERALD shall buckle up his belt one hole tighter, and load his gun to the muzzle and shoot right into the hole where he saw the devil last.

During this year we are to allow higher criticism, Unitarianism, Universalism, Russellism, and Eddyism no quarters. The higher critics have taken the fire out of hell, and the gold out of heaven. They have taken the inspiration out of the Bible, the blood out of the atonement and God out of Christ. They have left neither themselves nor us anything to lean upon. We used to think there was a big difference between Universalism, and Unitarianism but when we boiled the thing down and analyzed the skimming, we found it was one great scheme of the devil. Universalism tells us that God is too good to damn a sinner and Unitarianism tells us that

PROVIDENCE SAYS, "GO."

It is not the cry of a drowning victim, but the announcement of a rare opportunity that we hear in the slogan of the campaign for a greater Asbury College.

A subscription of one thousand dollars for Asbury College today would count for more than two thousand in an average time, because (1) of its moral effect in stimulating a campaign which we must not permit to fail, and (2) because the figure—not necessarily the money—from a good man or woman would meet the requisite condition for collecting the liberal subscriptions which are being made.

When the time is set and the word "go" is given, if we do not go there must be a dismal and distressing reaction. On the other hand, if we do go, grand will be the going; and happy the man who in his older days or in the sweet beyond can contemplate greater Asbury's mighty work for the kingdom and say, "I invested in the 1921 campaign." We prophesy that those who have a heart for good things and big things will never live to regret it if they do their best in this campaign. Many have already spoken, in strong terms, and backed their speech with a subscription to match. Many who read this no doubt will pray, "Lord, what wilt thou have me to do?" Remember it is not cash we are seeking, but figures, that may be relied upon for the future.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

a sinner is too good to be damned. Any thinking man can see that it is the same doctrine, after all. There may be two mothers connected with it, but it has the same daddy.

During this year we want to keep a whole Bible before this lost and ruined nation. Mr. Bryan, the great statesman, is right when he says the hope of the nation is back to God, and the greatest need now of our nation is a revival of old-time, heartfelt, Holy Ghost religion. We mean by an old-time revival where sinners are scripturally regenerated and born again, where backsliders are scripturally reclaimed and return to God by repentance and faith and renew their vows and covenant with the Almighty and have the joy of salvation restored. Of course, in such revivals believers will be wholly and scripturally sanctified. There is no such thing as a genuine revival that leaves out either of these three facts. We must have pardon for the guilty sinner, we must have reclamation for the backslider, and we must have the baptism with the Holy Ghost and fire for the justified believer.

Every justified man who reads THE HERALD knows that after his conversion he still had something in his heart that he didn't need. He also knows that after his conversion he needed something that he didn't have. The thing that he had that he did not need was the carnal mind, and the thing he needed and did not have was the baptism with the Holy Ghost and fire. At the time he got rid of the thing that he did not need—carnal mind—he received the thing that he did need—the baptism with the Holy Ghost. From the time he was converted until he was sanctified he carried with him something that got him into trouble—the carnal mind; but thank God, at the time he got rid of that troublesome something, God gave him something that he could carry with him all the time that would keep him out of trouble. This was the blessed Holy Ghost. There is no way in the world to describe the difference between these two experiences. We have tried every way to explain it, but so far, we have not been able to succeed. We will probably never be able to explain holiness and make it so clear that everybody will understand it, but as the late Dr. C. J. Fowler said upon one occasion, when he was preaching on the new birth, and couldn't find language to express himself, stopped and put his hand on his beautiful bald head, and said, "Oh, beloved, beloved, I can't find words to express myself, but after all, human lan-

guage is a poor vehicle on which to haul spiritual realities." We have found this to be true. It also is just as true of the blessed experience of entire sanctification. While it may not be explained, it can be received and enjoyed. It is the hope of the American Church. Without it there is but little or no hope of the greatest institution in the known world—the Church of Jesus Christ.

As we look over the European world, where evidently at one time the gospel was preached in its purity, people found Jesus; and we look over the United States and remember that the Mayflower landed on December 21, 1620, making just three hundred years since a boatload of Christians took possession of the United States. After three hundred years of religious war-fare we have forty-one million church members and sixty-four million of raw sinners, and every one of those sixty-four million sinners are dyed-in-the-wool sinners, and of our forty-one million church members not half of them have a genuine New Testament experience. Therefore, we haven't kept pace with the growing populations of the United States. The sinner element has far outstripped the spiritual conditions. When a preacher who hasn't had a revival in fifteen years, tells you that we are taking America for Jesus, it is time for somebody to notify the gentleman that he has a number of vacant rooms up-stairs for rent. By the help of the Lord, we are going to let this country know that Jesus Christ is bigger than the devil. I want every reader of THE PENTECOSTAL HERALD to join in the fight and let us pull off the hottest scrap that we have pulled off yet. Let no man look down his nose but get ready—make 1921 the greatest year in our history. In perfect love.

Holiness Convention.

Leechburg, Pennsylvania, is to be favored by an old-time holiness convention, February 22-27. This meeting will be sort of a Spiritual Institute where those who have lost the keen edge from their experiences may tarry for the Holy Ghost.

Our faithful gospel workers are often so busy in the vineyard of the Lord that they cannot easily find the time at home to wait upon God for a special anointing as often as needed. This meeting is for the benefit of such as well as for all others.

Rev. Charles G. Finney said that he felt the need of a fresh baptism of the Holy Ghost about every ten days or he found his power to win souls was lacking.

Ministers and gospel workers from every denomination are welcome at this meeting. Rev. E. E. Shelhamer will be present to conduct the Institute feature. Many others will assist.

Please pray much for this meeting and write the pastor if you can attend, so we may provide entertainment for you.

REV. D. W. ROSE, District Elder.
REV. E. E. SHELHAMER, Pastor.
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Some of the Dangers to Holiness People.

Rev. R. C. Crossman, D.D.

There is no question in my mind about the value of holiness in the individual life and the value of the church life also, for it is the real power of every true Christian and the inspiration of the Church in all ages. It was twenty-three years ago this fall that the Lord came in and gave me the witness of a clean heart and I have never gone back of that experience. Through these years, I have had many experiences, and have seen and heard things from some of our holiness people that have caused my heart to ache. I do not intend, in this article, to criticise, but would like to point out some things, by the help of the Lord, that might be of some help to the people of God.

One of the sad things about the work is that the Holiness Movement should be divided up into so many different branches and families and all teaching the doctrine from about the same standpoint, but these things are so and we cannot change them. I think it is good advice that some of our best teachers have given to those entering into the experience, to stay by and live out the experience in their own church instead of running off to something else. God wants His people for a witness, that was the plan for the early Christian Church. While things may not always be as congenial as we wish for, if you hold steady and true and keep in divine order, you may be able to let more light shine on darkened hearts in some cold church than you would, living in the midst of a camp meeting. I do not say you will enjoy this atmosphere but you are not living for your own enjoyment in the sanctified life; you are living for God, you are a witness for Him; you are to be willing to take the hard road if He asks you to.

Then there is the tendency with some holiness people (and I have found myself in other days doing the same thing) to knot up into little groups with a thought in mind something like this: "We have the blessing, those over there have not, if they do not come along and get sanctified, we won't have anything to do with them." Now, perhaps, you never heard people talk that way but I have seen them act that way. A brother in a local Holiness Association in the community once said: "If you do not belong to the Holiness Association you are not in it." Now, I believe the Brother meant all right but they were making the same mistake that the disciples made when they saw one casting out devils and he followed not them and they forbade him because he failed to follow them. How often do we see this among good people! There

is such a tendency to become self-centered in our work and experience in place of keeping in the center of God's will; and these conditions come about so easily if we are not watchful and prayerful. I think these things manifest themselves in the early part of one's sanctified life, or there is a tendency in that direction at least. How we need the "Stablish, strengthen, settle you" experience in the early part of our sanctified life!

How true it is that it is only one step from our sanctified experience over into fanaticism in some one of its different shades or hues; I often think if the devil cannot keep a soul out of the experience, he delights in pushing him over into being an extremist on some non-essential line. Brethren, beware, keep in the center of the highway. Try to make your spiritual abiding place in the 13th chapter of 1st Corinthians. I say again, "O, to keep in the center of the highway!" I have met some holiness preachers (and I believe them honest and sincere men) that were doing more hurt to the cause of holiness than the enemies that were openly fighting the cause. One case that I now have in mind where such a man held a meeting in a place where I was pastor and after the meeting was closed, some of our best friends in the holiness work would scarcely speak to us. Of course, they were young in the experience and I saw the conditions and exercised charity toward them but there were others in my church who were unable to do this and the cause, I fear, received a setback that will require years to overcome in that neighborhood. Holiness makes us a separate people from the world of sin, it is true, but it will not divide the sheep. That must be the work of some other force or party.

At another time when I had employed an evangelist, he flew all to pieces over an announcement I made in my meetings, of a certain meeting that was to take place the coming week, and displayed a harsh spirit which was all uncalled for and as a result, spoiled his entire meeting that followed. You may say that he did not have the experience. I do not want to judge the man. At any rate, he left the impression on the people that he did not have the goods he was advertising. Then again, brethren, don't get raspy. "Let patience have her perfect work." Don't get fretty with people if they do not come into the light just as soon as you think they should. It is more important for you and me to live out the experience before the world and be a witness for Him than to worry and fuss about the individual that refuses to walk in the light.

As I have said, I have no mind to criticise but I do have a burden for the Holiness Movement to be kept in the center of "The Way." I fully believe God wants us to be broad spiritually in our experience without compromising, and that He wants us to have a large vision of the work and still keep our eyes on Him. Yes, we need to do these very things if we fill the place and mission in the great field that God has placed us in. "To spread Scriptural holiness over these lands." We shall never do it by nar-

19 21

ANNOUNCEMENT

19 21

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mentality sometimes displayed in attempts at portraying the Master. Below the portrait, an appropriate group in colors, representing Christ and the Twelve Disciples, gives an ornamental set to the cover.

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rowness, it must come from a heart filled with divine love. We shall never get the larger vision of God's work for us if we insist on tying ourselves up into little knotty groups and praying the prayer, "Lord, bless me and my wife, my son, John, and his wife; us four and no more." No, don't let the devil lock you up in your own experience. The early Christians would have liked to remain at Jerusalem and enjoy the fellowship of their own class but this was not God's plan. He needed them for witnesses and so the persecution scattered them out where they would not have gone from choice, but "they went everywhere

preaching the Word" and so God got glory from their lives and testimonies in that way. Don't be afraid to get out of your own shell for God. Lift up your eyes, look on fields. The trouble with some of our holiness people is, they are like a certain kind of matches; they will not strike except on their own box. Let the Holy Ghost build you big enough and fill you so full that you will be able to fill a place for Him wherever He needs you.

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

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

THE GOSPEL EXTENSION.

Date: For February 6, 1921.

Subject: The Marriage Feast.

Lesson: Matt. 22:1-14.

Golden Text: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23.

This parable of the marriage of the king's son was among the last of our Lord's utterances in His public ministry. Like many of His parables, its teaching value has more than one side to it. It seems easy to trace this terrific parable to its cause, or at least its occasion in the hostile Jews, the custodians of the whole institution, who at this time had given up their policy of passive and secret opposition to Jesus and had begun their program of violence which was soon to result in His crucifixion.

A Disloyal Auxiliary.

It is agreed that the Jewish institutions held their charter from God. If they were not a part of the divine government, and not in line for the kingdom of heaven, which was then at hand, they were at least a vassal state, pretending some kind of allegiance to the King of kings. The parable tells us that the king has a son, that the king's son has a future, and that it is a policy of the king's government to form a relation with people everywhere by introducing them to the king's son on this significant occasion. The general policy of the king in his treatment of all classes comes out more as an incident or sequence in the parable. His primary policy, put forth first because more easily understood, was to favor those peoples who had a treaty relationship with them. The first chance is given to them; they are "bidden." Their mistreatment of their opportunity becomes the signal for the wider program. This is in harmony with Paul's thought in such passages as Romans 11:12, 15.

The Wider Program.

In the old dispensation a chosen people were used to hold the oracles of God and serve as a medium through which to prepare for the evangelization of the world. The better way would have been for them to be loyal to every enterprise of Jehovah and to enter the new age fully committed to a movement of world evangelization. As human moral agency had to be reckoned with, the ideal way was not taken. The great majority of the "chosen people" did not accept the invitation to better things, which was brought to them in Christ; and in their failure to accept these better things they betrayed the serious condition of their hearts by becoming angry at the offer and breaking out in violent rebellion. Their picture which Christ gives us in saying that they "took his servants, and entreated them spitefully, and slew them" is somewhat prophetic of what they were soon to do to the early messengers of the gospel ministry, beginning with Stephen. It also reflects what they had done with God's faithful prophets who in the olden times had foretold the coming of Christ.

The Judgment Feature.

The Jews are faithfully warned in the word picture of this parable, where the king destroys the capitol of the vassal state, does away with its entrenchment, and executes those responsible for the rebellion. Within a few decades after this parable the same thing was to happen to the Jewish people as a nation, and this judgment was to forecast the more vast judgment which at last must fall upon all people who reject God after the day of their opportunity has passed.

Personal Salvation.

The man without a wedding garment, speechless under the challenge of the king, reminds us that while races and nations are bidden to the gospel feast and to a place in the coming kingdom, the acceptance is to be made by individuals, and each individual is required to make a personal preparation, which is provided by the King Himself in the fact that His divine power hath given unto us all things that pertain unto life and godliness.

I have just recently read a new book by Evangelist J. B. McBride entitled "In The Citadel—On The Throne." It is out of the ordinary of publications that treat of the Wesleyan Scriptural doctrine of full salvation. He certainly makes out his case. After a careful reading of the book I can, without hesitancy, recommend it to every thoughtful reader, especially to those who desire to know the way of Bible holiness. We trust that it will have a large circulation.

In Him,

J. P. Coleman,
A Minister for over fifty years.
Pasadena, California.

"GO OUT"—Jesus.

Rev. C. A. Dougherty.

In Luke 14:23, the Evangelist gives us some food for serious thought. "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

We notice the Lord, the ruler of the household, speaking to a servant. He was sending His servant, one whom He had seen some special trait in, and called him to be a servant of His, commanding him to "Go Out." He must go out and visit the homes of people along the highways and hedges, compelling them to come in.

In reading this verse, some practical, everyday occurrences come before me very vividly. Here Jesus gives a thought to the lawyers and Pharisees that gives me a chance to think of the conditions I find in going from place to place holding revival meetings.

Jesus drops the thought here, that as we are putting forth special efforts, we shall do everything possible for people to hear the precious word, yield to the conviction of the Holy Ghost, and be converted. I get a practical thought from this verse, which, if God so leads, I hope all who read this will see my idea of writing.

In my different meetings I meet with numerous people and pastors. Some up and "doing" for God; others, not so full of holy passion for either their own, or other lost souls. And I

find, to a great extent, it is directly, or indirectly, the failure or neglect, of the servant, (pastor) "going out" (visiting) and by his zeal and desire, of seeing souls born into the kingdom of God, he does not impart a like desire of soul travail among his membership or either his young people, whom he should have a strong, holy, influence over. I do not say that in a fault-finding way; merely stating facts as I have seen them and comparing my facts with Jesus' parable given in this chapter of Luke.

In some cases, I have seen pastors who are all the time "wanting" a real revival in "this" church, "as the past few years these people have not known what a real revival means." My Lord, help us evangelists and pastors to get in closer touch with God, our powerhouse, and get a "re-charging" of the holy zeal for lost souls, and "get out" and do something to bring a real, Holy-Ghost, Spirit-filled, prayed-down revival in our churches.

I know it's a little inconvenient for some pastors to do much personal calling, but, if it's one visit a month, let's have that. To show a little closer how I have found conditions, let me use this personal illustration. In two of my meetings, I made close to 200 house-to-house calls in twenty days. Out of those calls, I found only one home where the pastor had been calling. In other places I found the pastor had been visiting, was a man who did not "preach down" to his people, but associated himself with them, and visited all along the year. In these places a real revival was the outcome.

Brethren, let us all take an inventory of our spiritual condition, "awake out of sleep," (Romans 13:11) and use all these little thoughts, especially those left us from the word of our Lord, to the better and speedier advancing of God's Kingdom on this earth. The devil is oppressing us on all sides; let's kill his plague of "movies," "dancing," "tobacco," and all other hell-hatched traps for smothering the Holy Ghost. He is "going to and fro upon the earth, seeking whom he can devour," so let's be "going out" upon the earth, seeking whom we can encourage and cheer, bringing the words of eternal life.

The Expositor's Dictionary of Texts. Containing Outlines, Expositions, and Illustrations of Bible Texts, with References to the best Homiletic Literature. Edited by Sir W. Robertson Nicoll, M.A., LL.D., and Jane T. Stoddart, with the co-operation of the Rev. James Moffatt, M.A., D.D. Published by George H. Doran.

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My Dear Brother McBride:

Enclosed find my check for the ten books you sent me. We like your book, "In The Citadel—On The Throne." It is clear, readable, and soul-stirring. You make the plan of salvation very plain. We pray that thousands of hungry souls may receive a copy, and be led into the wonderful experience of sanctification. It is a fine book for sinners too. Your two sermons on the "Record Opening" should be read by everyone.

Yours sincerely,

W. T. DeLong,
Nazarene Minister, Wareham, Mass.

GOOD NEWS.

Our friends will be glad to learn that the contributions to the "Irish Home Rule" book fund has reached such size that we are able to send 300 now to members of Congress. But there ought to be enough to send a copy of the book to all members of Congress, both Lower House and Senate. They ought to go to every governor and all the judges and the leading men. It is a sad condition when henchmen of the Pope of Rome can carry on a propaganda in this Protestant land tending to disrupt our relations with our great ally in the late awful war, a land that uses the same language as we, that stands for an open Bible, the public school, freedom of conscience, and the principles of democracy.

Order this book for yourself, also a copy for your neighbors, and help us send it to Congressmen and other leaders. For prices, see ad.

TO BLESS OTHERS.

Many people are ordering "My Hospital Experience," by Bud Robinson, to circulate.

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THE WEB.

Leila M. Conway.

"Will you walk into my parlor, said the spider to the fly,
 'Tis the prettiest little parlor that ever you did spy."
 "No! no! you mean to harm me," and the fly soars quickly away. The spider lies still in the center of his web. Presently the silly fly is back again. "It is pretty in there, and that old spider is dead or fast asleep, so I'll just step inside the door and get one sip of nectar from those gleaming threads." A shriek of alarm, for no sooner does her foot touch the sill, than the spider darts forth and clutches her fast. "Let me go! let me go!" wildly cries she, and vainly essaying to get free as the foe swiftly binds cord after cord about her. "No one that enters here, ever goes out again," hisses he. All around her—as far as the eye can see—are other flies ensnared as is she. Many are dead, some are expiring; others are making desperate but futile attempts to escape. And strange to say, the frantic strugglings of these newly-caught flies, only serve to tighten their bonds, till at last they cannot move hand or foot and helpless captives they lie at the mercy of the enemy. "Oh, why did I venture near this awful trap? If only I could get it back, but too late now! too late now!" laments the fly.

Precious unsaved soul, the devil has a gaily-painted web spread too, and he lieth in wait for those who pass by. Many are his allurements to entice unwary ones. "I have many things to show when you are there. Lift the latch-string and walk right in." The dance, and the card party, are two of the "feelers" thrown out to draw in unsuspecting victims. Another, is the "movies." Sunday excursions and baseball, tricky business deals, "joy rides"—hundreds of tinsel inducements glittering before the eye at every turn. How smooth and attractive is paved the pathway to this web. Crowds gather from all directions. "Come on, let's have a good time, eat, drink, and be merry," and laughing ones trip lightly into it. Once entangled within its meshes, the poor human is carried captive by the devil at his will.

A sting comes. The young girl starts back in affright. Dick, her lover, has told a lie, he, whom she had implicitly trusted. In one of the threads, is a youthful lad drawn therein by the social glass. Ugh! such a dirty, disagreeable feeling. What has come over him, where are those sparkling hues of the wine? Ah, my son, "at the last it biteth like a serpent." The moral man swept in by the "feeler" of self-righteousness, smites his troubled breast and longs for peace. "Sin is sweet to the taste, what evil have I done?" says the adulteress as she wipes her lips,—but now, life almost gone, she screams, "What will ease this gnawing within?" Apples of Sodom have turned to bitterness.

Backsliders, those who once knew Jesus, lift tear-stained faces in mute appeal. The man of fortune, his money all squandered, and those merciless fangs sinking into his vitals, moans in despair, "The wages of sin is death." All classes of lost humanity have got into this web. Sighs, wails of misery, piteous calls for help rent the air. "O wretched man that I am! Who will deliver, is there

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any that can save?" cry these sufferers again and again.

Hear, all ye that are in the web of sin, for glad tidings I bring. There is One who can succor. "He came to preach deliverance to the captives. . . to set at liberty them that are bound." Yes, He can snap the cords asunder, He can break the fearful hold. Look up, dear sin-sick soul. Behold the Lord Jesus, He is the One. What love in His face, see those extended arms, He waits for your "S. O. S." signal. Will you call unto Him and with the deepest heart cry of your being? Oh, quickly He will fly to your aid, burst your fetters in a twinkling, cover you with His precious blood, and fold you close to His great bosom of infinite love. Then will come true happiness, and there will begin the joys that never cease, for 'tis "from grace to grace and from glory to glory," in the heavenward way. Praises be unto Thee, O Jesus, "who art strong to save and mighty to deliver."

THE GLORY LINE.

Some folks want a half salvation,
 For a whole one costs too dear;
 Some think they can buy or earn it,
 Some want none till death is near.
 Some good folks, alas, have got one,
 And it makes them look so sad;
 But they grit their teeth and bear it,
 Making all their friends feel bad.
 Some folks think that God's so feeble,
 Or the fountain so near dry;
 Or they've sinned so long and deeply
 They can't have a full supply;
 But there's grace to keep all classes
 Cleansed, filled, happy all the time,
 On the train of full salvation,
 On the blessed glory line.

I got just a crumb of glory
 When for God I started out,
 Prayed and worked because I had to;
 Hated to hear Christians shout;
 Ever sinning and repenting,
 Scarcely saved all I could do;
 Was ashamed of my religion,
 And my neighborhood was too;
 But one day, down at the altar,
 I let God have full control;
 His salvation swept me empty
 And His glory filled my soul.
 All this world and hell together
 Couldn't keep me still that day.
 I made up for lost time shouting
 In the good old glory way.

Still the world hangs out its pleasures
 Which I lusted for before,
 But my soul has caught the visions
 Of a brighter, better shore.
 Still the siren sin keeps singing,
 But no more my heart replies,
 Since I got in tune with heaven
 And the music of the skies.
 Satan, when I'd look and listen,
 Loved to bring his goods around
 But he fled in mortal terror
 When I got on holy ground.
 Well he knows he can't do business
 In a full salvation clime;

He's a thousand miles from Christians

When they're on the glory line.

If you say you cannot live it,
 Long you have been trying to;
 Then why not give up your trying;
 Let God see what He can do.
 Just obey and trust in Jesus;
 Many a promise He's made you;
 God and all the powers of heaven
 Are obliged to see you through.
 Hungry, worried, tempted Christian,
 Struggling all along the way,
 Is there yet one thing unyielded?
 Let God have it all today
 For your God who saved you, wants
 you
 His entirely, storm or shine;
 He can make and keep triumphant
 When you're on the glory line.

Have you had a taste of glory?
 Don't you want a bigger sup?
 God's storehouse is overflowing,
 And He longs to fill you up.
 Jesus died to make whole Christians;
 Why not be that kind today?
 Why not, on the way to heaven,
 Have a heaven all the way?
 If God's love can make so happy
 On this troubled earthly shore,
 Oh, what will it be in heaven
 Where the trouble comes no more?
 Brother, sister, don't you hear them;
 Loved ones in that glory clime,
 Calling you to come and join them
 On the dear old glory line?
 —Nathan H. Bullock.

REVIVAL SONGS.

We used "Lifting Hymns," published by Pentecostal Publishing Company, in our recent revival meeting. The music was exceptionally good. I have not heard better music, or music more fitted to real spiritual work, than the music in our meetings. Among the invitation hymns were such as "I will arise and go to Jesus," "I'm bound for the promised land," and "O why not tonight," while such as "The golden chariot," "I'm coming home," "I'll live on," and "At the battle's front," were general favorites and called for at almost every service. The whole congregation got into the spirit of singing early in the meeting. Our people were greatly pleased with the new song book. I can heartily commend it as one of the best books for revival meetings I have ever known.
 T. F. Swanson,
 Pastor M. E. Church, Ford, Kan.

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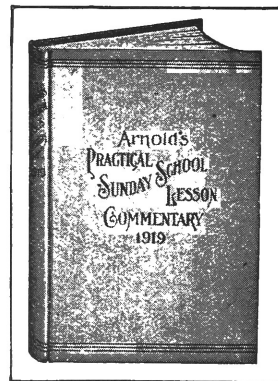
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OUR BOYS AND GIRLS

Dear Aunt Bettie: My! isn't this north wind cold! I am about to freeze. I have just finished reading the Boys and Girls' Page, and thought I would write a letter, too. I have written before and received several letters from the cousins, but I lost their addresses some way, so I will promise not to be so careless next time. I hope to hear from a lot of the cousins. I am a brunet, 15 years old. Well, I am afraid of Mr. W. B., so I will be going. Love to all. My address is Red Bay, Ala.

Ruby Sykes.

Dear Aunt Bettie: This is my first letter to The Herald. I have been enjoying the cousins' letters since about last August when my papa subscribed for The Herald. I am 12 years old, have brown hair and have two sisters and one brother. I am in the 8th grade. My teacher's name is James Covey. Miss Effie Stearns is assistant teacher. If any of the cousins care to write to me my address is Hidalgo, Ky. Love to Aunt Bettie and the cousins.

Georgie Taylor.

Dear Aunt Bettie: I sure do enjoy the cousins' letters, but why do you not write oftener? I guess most all of the cousins are going to school. I am not for our school hasn't started yet. I sure do like to go to school. I wrote to my teacher today. How many of the cousins belong to an Epworth League? We have our meeting every week, and sometimes more often. We are going to have a social meeting next Friday night at one of the member's home. I have to get up part of the games. Wish Aunt Bettie would tell me something to play, for I do not know many. Dora Johnson, why do you not write again? Boys, it looks to me more like a girls' page than girls and boys. I love to read the boys' letters best of all. The minister's son who wrote and said he almost wished his father wasn't a minister, why don't he write? Hurry, boys and girls, or we shall write more notes than letters. I haven't said anything at all about myself, but will come again. Aunt Bettie, write to us if you have to leave out my letter. Cousins, write to me. Will answer. My address is Piedmont, S. C., Route 1.

Ruth Gillespie.

Dear Aunt Bettie: I am writing again after so long a time. We are having some cool days in old Kentucky. We have been making sorghum. You cousins ought to have been down; we would have had a time making candy. I wish we had the holiness people in this part of the country; we have no church or Sunday school, and need a big revival to stir the people up here. I hope some day to be used for the Lord. I go to school and am in the 5th grade. I have a sore foot and can't wear my shoes. I am going to leave my age for the cousins to guess. My birthday is April 25. I will ring off as my letter is getting long. My address is Manitou, Ky., Route 2.

Odell Nelson.

Dear Aunt Bettie: My papa takes The Herald and I love to read the Boys and Girls' Page. I am a little Oklahoma boy ten years old. My birthday is April 28. I love to go to Sunday school and church. We have seven miles to go, and go nearly every Sunday. Alice May Kearns, I guess your little sister's name to be Gertrude.

Clifford Engle.

Dear Aunt Bettie: I am a little Alabama girl and would like to join your happy band of boys and girls. Would some of the cousins like to guess my age? It is between 13 and 16. I live in Midway, Ala., and have been living here all my life. I have light complexion, am 5 feet, 5 inches tall and weigh 85 pounds. Julia Ellison is my best friend. She told me once in writing to

The Herald and I desired to write, too. With love from your unknown niece,

Doris Alston Hall.

Dear Aunt Bettie: I am so glad to see so many of the cousins Christians, and I know Aunt Bettie is one. I am also a Christian; was saved when I was eight years old. My father is a Methodist preacher and has been for twenty-seven years. I have three sisters married, one brother married, one little baby sister in heaven, and have one little brother ten years old at home. In 1918, the young people of Midway organized a Junior Missionary Society. This past year I was elected president. We meet on first and third Sundays. We had a special program last Sunday and invited the Woman's Missionary Society. My brother and I are raising pigeons and chickens. I enjoy it so much, especially pigeons, watching them build nests, feeding the young, etc. We belong to the Poultry Club, and this past year I won the prize. There were 160 girls besides myself and we had a wonderful time. My best friend, Doris A. Hall, is writing to The Herald for her first time. In vacation we have just lots of fun together. I hope Mr. W. B. is busy writing a "love letter to his girl." With lots of love to Aunt Bettie and my unknown cousins.

Julia C. Ellison.

Dear Aunt Bettie: Will you let a North Georgia boy join your happy band? I am 15 years old, and am in the Second Academic Class at Young Harris College. I have black hair, blue eyes, and fair complexion, am 4 feet, 6 inches high, and weigh 109 pounds. Young Harris is a fine little town, in the mountains of North Georgia. The College is the most prominent thing here. Students are in school here from all over Georgia, and other states as well. My father takes The Herald, and I sure enjoy reading the Children's Page. Who has my birthday, Feb. 2? I hope Col. W. B. is thrashing his cats, and is too busy to notice this. If I see this in print I will come again.

Your nephew and cousin,

Lloyd Ray.

Dear Aunt Bettie: Will you let a Maryland girl join your band? I like to read the Boys and Girls' Page very much. I am a Christian and belong to the M. P. Church. I am 10 years old. Who has my birthday, May 13? I go to school every day. I am in the 5th grade. I have two sisters and two brothers. Agnes Kelly, I guess your sister's name is Frances. Am I right? If I am send me her picture. I am in hopes Mr. W. B. won't see this letter. I hope to see my letter in print. My address is Cumberland, Md., Rt. 3, Box 59.

Margaret Drake.

Dear Aunt Bettie: Will you let a boy from the Empire State join your happy circle? I am 5 feet, 2 inches tall and have black hair and blue eyes. To the cousin that guesses my age I will send a card; it is between 12 and 16. I live on a farm and go to town to school. I am in the 7th grade. It is five miles to school and I ride horseback. I have a dog and cat for pets. Well, I will close, hoping Mr. W. B. is in the office.

Karl Williams.

Dear Aunt Bettie: Would you admit another girl from Kentucky into your jolly circle? I have light hair, brown eyes, rosy cheeks, fair complexion, weigh 96 pounds. Who has my birthday, June 22? I suppose all of you cousins like honey, especially Aunt Bettie. If you ever come to visit me I will insure you all you can eat. Do any of the cousins remember seeing a letter from Agnes Swearingin? I am her sister, Faith, Hope, and Charity Hawkins, I wish you would write again. I somehow missed the week's issue your letters were in. I afterwards saw something about

your letters. Can any of the cousins answer this question? Where in Psalms is this verse found? "Lover and friend hast thou put far from me, and mine acquaintance into darkness." My age is 14 years. I am in the 6th grade at school and promoted to the 8th. Do any of the cousins like country life better than city? I do for one. I take music lessons every two weeks. My music instructor's name is Rev. Robert Mullikin. I belong to the Methodist Episcopal Church. I go to Sunday school nearly every time there is S. S. at our church. As our Sunday school is a Union, we don't have Sunday school at our church every Sunday. I wonder what is the matter that Aunt Bettie doesn't write to the Boys and Girls' Page any more. Wake up, Kentuckians, don't let any other state get ahead of us as we are now in the lead. My address is Epworth, Ky.

Lora W. Swearingin.

Dear Aunt Bettie: Well, I can't help but tell you cousins what I have been enjoying since I last made a visit to your corner. I have enjoyed more pure gospel sermons than ever before in my life. Our camp meeting this year was more spiritual than in years. Rev. H. H. Miller and Rev. Herbert Humble were the evangelists. They presented Jesus in such a tender, loving way as would have melted the heart of the vilest sinner. Oh! for more ministers like the ones that it has been my privilege to hear preach the unsearchable riches of Christ. Our pastor was changed this year for the first time in three years. We didn't want to give him up then; but we cannot always have things go our way, which I am most thankful for. The pastor we now have was on this circuit twenty-one years ago. He is a good preacher. Did any of you cousins ever hear "One Day" sung? Please pray for me, and for the young folk around here, who are merely chasing rainbows. Someone from our happy circle asks where in the Bible it is said that "Woman's hair was given to her for a covering." It is found in 1 Cor. 11:15. Your loving niece and cousin,

Agnes Swearingin.

Dear Aunt Bettie: Tap! Tap! Anybody at home? Yes, and oh how cosy and warm! I will take a seat by the door for fear that dreadful Mr. W. B. might come this way. I am going to school and am in the 5th grade. I like school fine. I go to Sunday school every Sunday I can. My Sunday school teacher's name is Miss Lora Davis. My school teacher's name is Miss Rachel Slaton. As for pets I have a dog named Hero. I have one brother and no sisters. Aunt Bettie, write often. We cousins love to read your sweet letters. Oh, look, Mr. W. B. is coming! Hand me my bonnet, quick. Your lonely niece,

Mabel Pope.

Dear Aunt Bettie: I have been intending to write to you and the cousins for a long time, but I have kept putting it off, so here I am at last. I have brown hair and blue eyes and I am 4 feet, 6 inches tall. I wish some of the cousins would tell in their letters what they intend to be when they grow up. I intend to be a missionary. How many cousins take music lessons? I do and I like them fine. I am in the 6th grade at school. My age is between 9 and 13. If I see my letter in print I will come again. I would like to hear from some of the cousins. My address is El Paso, Ill. With love to Aunt Bettie and the cousins.

Ruby Naomi Agans.

Dear Aunt Bettie: Will you admit a North Carolina girl into your band? This is my first letter to The Herald. I enjoy reading it so much that I thought I would write. I belong to the Methodist Church. I go to Sunday school every Sunday. My pastor is Rev. J. R. Walker. My Sunday school teacher took her class to the mountains Thanksgiving. My pets are two cats. I go to school and am taking the eighth grade. My teacher is Mrs. Lily Killian. I have brown

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PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

In answering advertisements mention your paper. It commends you.

eyes, black hair and fair complexion. I am fifteen years old. As my letter is getting rather long I will close for fear Mr. W. B. will get this letter.

Mabel Howard.

Dear Aunt Bettie: Will you please admit a little girl from North Carolina into your union? I have been reading the Boys and Girls' Page in The Pentecostal Herald, and like to read it fine. I have gray eyes, light hair, fair complexion and am about 4 feet and 6 inches in height. I am 13 years old. I live in the country and have one sister. We go to Sunday school every Sunday, and go to school every day. As this is my first writing I will not take up such a large space. Your niece,

Clara Howard.

Dear Aunt Bettie: As I saw my other letter in print, thought I would write again. One of the cousins wrote to me and sent me some postcards. I was very much pleased with the cards. I would be glad if the one who sent me the cards would give me your address so I could send you some cards. We are attending a big meeting around here now. We surely are hearing some good preaching every night. I am still going to school. Who has my birthday, Jan. 29? I am taking music lessons every week, and am in the 3rd grade, and like it fine. I will close for this time.

Amanda Gross.

EVANGELISTS' SLATES

G. W. RIDOUT'S SLATE.
Ravenswood, W. Va., Feb. 1-14.
Permanent Address, 6327 No. 21st St., Philadelphia, Pa.

R. E. COLEMAN'S SLATE.
Baltic, Ohio, Jan. 23-Feb. 6.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

EARL TUCKER'S SLATE.
Cherry Grove, Ind., Jan. 30-Feb. 20.
Home address, 543 W. Franklin St., Winchester, Ind.

SLATE OF F. W. COX.
Madrid, Neb., Jan. 23-Feb. 6.
Care Rev. M. E. Henry
Permanent Address, Lisbon, Ohio.

SLATE OF F. F. FREES.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent Address, Upland, Ind.

PAUL BRASHER'S SLATE.
Bethel M. E. Church, Wichita, Kan., February 1.
Zion M. E. Church, Wichita, Kan., Jan. 9-30.

FRED DEWEERD'S SLATE.
Kenton, O., Jan. 21-Feb. 6.
Indianapolis, Ind., Feb. 13-27.
Shelbyville, Ind., March 3-16.
Roanoke, Va., March 30-April 3.
Permanent Address, Fairmount, Ind.

H. E. COPELAND'S SLATE.
Humeston, Ia., Jan. 30-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

W. A. ASHLEY'S SLATE.
Care Rev. F. S. Robinson, 2115 Olive St., Wilkinsburg, Pa., Union Gospel Church, Jan. 28-Feb. 27.
Home address, Easton, Md.

REV. J. E. HEWSON'S SLATE.
Flora, Ind., Jan. 23-Feb. 6.
North Liberty, Ind., Feb. 7-20.
South Bend, Ind., Feb. 27-March 20.
South Bend, Ind., Stull Memorial Church, March 21-April 3.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

BLANCHE SHEPARD'S SLATE.
New Lathrop, Mich., Jan. 2-30.
Jackson, Mich., Feb. 6-27.

REV. H. T. DAVIS'S SLATE.
Burdett, Kan., Jan. 9-30.
Nesse City, Kan., Jan. 31-Feb. 20.
Home address, Wilmore, Ky.

C. A. DOUGHERTY'S SLATE.
Monroe, Ohio, (M. E. Church), Jan. 20-Feb. 20.
China, Ohio, Feb. 21-March 13.
Permanent address, 1810 Young St., Cincinnati, Ohio.

JARRETTE AND DELL AYCOCK'S SLATE.
Kearney, Neb., Jan. 19-Feb. 6.
Alliance, Neb., Feb. 9-27.

J. B. MCBRIDE'S SLATE.
Newcastle, Pa., Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

E. O. HOBBS'S SLATE.
Omaha, Ia., Jan. 23-Feb. 13.
LaGrange, Ind., Feb. 17-March 6.
Permanent Address, 355 S. Bayly Ave., Louisville, Ky.

SLATE OF JACK LINN AND WIFE.
Chester, W. Va., Jan. 16-30.

SLATE OF W. H. BENNETT PARTY.
Cambridge, Ia., Jan. 23-Feb. 13.
Home address, 223 Pontiac Ave., Dayton, Ohio.

SLATE OF O. H. CALLIS—B. C. GREEN—FELL.
Corbin, Ky., Jan. 30-Feb. 13.
Home address, Wilmore, Ky.

SLATE OF REV. AND MRS. G. S. POLLOCK.
Wartburg, Pa., Jan. 16-31.

SLATE OF H. W. GALLOWAY AND WIFE.
Smithfield, Neb., Methodist Church, Jan. 23-Feb. 13.
Holbrook, Neb., Methodist Church, Feb. 16-March 6.
Shickley, Neb., Methodist Church, Mar. 13-April 3.
Home address, Elizabethtown, Ky.

ROBERT AND PAULINE KENNEDY'S SLATE.
Fresno, Cal., (Nazarene Church), Jan. 10-Feb. 10.
Permanent address, 515 Claremont Drive, Pasadena, Cal.

A. H. JOHNSTON'S SLATE.
Song Evangelist.
Greenspring, Ohio, Jan. 23-Feb. 13.
Pleasant Hill, Ill., Feb. 20-March 13.
Marion, Ohio, March 20-April 3.

ROBT. L. SELLE'S SLATE.
Jett, Okla., January and February.
Home address, Oklahoma City, Okla., Y. M. C. A. Building.

KENDALL AND PARKER, SLATE.
Blue Rapids, Kan., Jan. 27-Feb. 17.

REMEMBER It Will Be May 24th to June 1st, 1921 REMEMBER

America must have one great, established, annual holiness convention each year.

It must be national in its scope and international in its interests.

It must not be merely a preachers' 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 Slates, 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 24th to June 1st, 1921 Remember

HARRY MORROW'S SLATE.
Shannon, Ill., Jan. 23-Feb. 13.
Westport, S. D., Feb. 20-March 16.
Home address, 1764 Washington Blvd., Chicago, Ill.

W. W. McCORD'S SLATE.
Alma, Ga., Jan. 2-30.

SLATE OF JOE AND HELEN PETERS.
New Salisbury, Ind., Dec. 22-29.
Lasautville, Ind., (M. E. Church), Jan. 1-21.
Open date, Feb. 14-April 1.
Home address, New Salisbury, Ind.

MACEY SISTERS SLATE.
New Cumberland, W. Va., Dec. 15-29.
Empire, Ohio, Dec. 30-Jan. 16.
Salamanca, N. Y., Jan. 21-Feb. 13.
West Park, Ohio, Feb. 17-March 13.
Canton, Ohio, March 18-April 3.

LAWRENCE REED'S SLATE.
Plainfield, Ohio, M. E. Church, Jan. 20-Feb. 6.
Cleveland, Ohio, St. Clair Mission, Feb. 6-27.
Home Address, Wilmore, Ky.

NATIONAL HOLINESS CONVENTIONS.
Columbus, Ohio, (Mt. Vernon Ave., M. E. Church) Jan. 18-23.
Lima, Ohio (First M. E. Church) Jan. 25-30.

S. E. POLOVINA'S SLATE.
Lansing, O., Jan. 15-30.
Homeworth, O., Jan. 31-Feb. 6.
East Liverpool, O., Feb. 6-27.

SLATE OF MR. AND MRS. R. A. SHANK.
Portland, Ore., Feb. 20-March 6.
Permanent Address, 1810 Young St., Cincinnati, Ohio.

J. E. WILLIAMS'S SLATE.
Elwood, Ind., Jan. 24-Feb. 8.
Open date, Feb. 10-March 10.
Albany, Ky., March 15-30.
Philo, Ill., April 1-20.
Home Address, Owensboro, Ky.

SLATE OF FRANK AND MARIE WATKIN.
Holland, N. Y., Jan. 30-Feb. 20.
Williamsport, Pa., Feb. 27-Mar. 7.
Open date, March 8-28.
Mansfield, Ohio, April 3-24.
Open date, May 11-29.
Albion, Ind., June 9-19.
Norwalk, Ohio, June 22-July 10.
Hughesville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Camp Sychar (Mt. Vernon, O.), Aug. 11-21.
Delanco, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 4-18.
Permanent Address, Bethesda, Ohio.

M. E. BAKER'S SLATE.
Chandler, Ind., Jan. 18-Feb. 6.
Hartsville, Ind., Feb. 8-27.
Indiana Harbor, Ind., March 6-27.
Brooksbury, Ind., March 29-April 17.
Batesville, Ind., April 18-May 1.

A. L. WHITCOMB'S SLATE.
Galva, Kan., Jan. 23-Feb. 6.
Nebraska City, Neb., Feb. 13-27.
Southern New Jersey, March 8-27.
(Address Pitman, New Jersey.)
Pontiac, Mich., April 1-10.
Minneapolis, Minn., April 13-24.
Home address, University Park, Ia.

FRED ST. CLAIR'S SLATE.
Tampa, Fla., Jan. 16-April 10.
(Tent Meeting).
Address, Tampa, Fla.

L. J. MILLER'S SLATE.
Cleveland, Ohio, (1st Friends Church)
Jan. 25-Feb. 6.
Harvey, N. D., Feb. 13-March 6.
Mandan, N. D., March 8-27.

JOHN F. OWEN'S SLATE.
Equality, Ill., (M. E. Church) Jan. 19-Feb. 13.
Pavettville, W. Va., (M. E. Church), Feb. 20-March 13.
Home address, Boaz, Ala.

REV. L. B. BRIDGERS AND H. S. JENKINS, Evangelistic Party.
Harriman, Tenn., Jan. 2-30.

W. R. GILLEY'S SLATE.
Ava, Mo., Jan. 16-30.
Home address, 531 N. Butler St., Lansing, Mich.

F. R. MORGAN'S SLATE.
January and February open dates.
March, Home Missionary Work Eastern Oklahoma District.
April 1-10 open date.
April 15-24 open date.
Chicasha, Okla., April 29-May 22.
May 27-June 19, open date.
Amity, Ark., June 24-July 10.
Newberg Church, F. O., Atwood, Okla., July 15-31.
Hominy, Okla., August 5-21.
August 26-Sept. 11, open date.
Home address, Ada, Okla., 714 W. 9th St.

BLANCHE ALLBRIGHT'S SLATE.
De Soto, Ill., Jan. 9-30.
Colp, Ill., Jan. 31-Feb. 13.
Forman, Ill., Feb. 14-March 4.
Marietta, Ill., March 4-31.
Kewanee, Mo., April 3-24.
Charleston, Mo., April 25-May 15.
Poplar Bluff, Mo., May 16-29.
Home address, East Prairie, Mo.

EDNA BANNING'S SLATE.
Urbana, Ind., Jan. 30-Feb. 20.
Hoagland, Ind., Feb. 27-March 20.
Elkhart, Ind., March 27-April 17.
Cleveland, Ohio, April 24-May 15.

W. C. MOORMAN'S SLATE.
Reasnor, Ia., Jan. 24-March 6.
Attica, Ia., Feb. 8-24.
Address, Quincy, Ill.

T. M. ANDERSON'S SLATE.
Westboro, Mass., Jan. 23-Feb. 13.
Manchester, N. Y., Feb. 15-27.
Home Address, Wilmore, Ky.

LELA MONTGOMERY'S SLATE.
Carbondale, Ill., Jan. 18-Feb. 6.
Shipman, Ill., Feb. 8-27.
Address, 8th and Grove St., Evansville, Ind.

HEV. H. O. JACOBSON'S SLATE.
Missouri Valley, Ia., Jan. 16-30.

W. G. BENNETT'S SLATE.
Canyonville, Ore., Jan. 30-Feb. 15.

E. E. WOOD'S SLATE.
Dorr, Mich., Jan. 1-30.
Lima, Ohio, Feb. 6-20.
Permanent address, Hillsdale, Mich.

N. W. RICH'S SLATE.
Cass City, Mich., Jan. 9-30.
Flint, Mich., Feb. 6-27.
Yale, Mich., March 1-13.

H. J. RANTON'S SLATE.
Home address, 704 Marion St., Boone, Ia.

HOWARD W. SWEETEN'S SLATE.
Miami, Fla., Jan. 23-Feb. 10.
Address, Ashley, Ill.

FRED CANADY'S SLATE.
Grant's Pass, Ore., Feb. 1-21.
Address, 945 Bank St., East Liverpool, O.

G. A. LAMPHEAR'S SLATE.
New Stratford, Ohio, January.
Mount Pleasant, Ohio, February.

B. T. FLANERY'S SLATE.
Seymour, Ind., Jan. 9-30.
Auburn, Ind., Feb. 6-27.
Home address, 1811 McDougall Ave., Everett, Wash.

E. M. CORNELIUS AND J. E. CAMP-BELL'S SLATE.
Dixie, Wash., Jan. 25-Feb. 9.
Florence, Colo., Feb. 13-27.
Home address, 123 W. 24th St., Anderson, Ind.

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Hauptstadt, Ind., Feb. 15-27.
Petersburg, Ind., March 13-27.
Home address, 1106 W. Michigan St., Evansville, Ind.

A. F. AND LEONRA T. BALSMEIER'S SLATE.
Montrose, Colo., Jan. 18-Feb. 13.
Kansas City, Mo., Feb. 16-21.

W. B. HIGLEY'S SLATE.
Ava, Mo., Jan. 16-30.

BONA FLEMING'S SLATE.
Walla Walla, Wash., Jan. 9-28.
Pendleton, Ore., Jan. 30-Feb. 13.
Portland, Ore., Feb. 20-March 6.
Pasadena, Cal., March 13-27.
Indianapolis, Ind., March 30-April 17.
Franklin, Ohio, April 24-May 8.
Menomonee, Wis., June 17-28.
Charlton, Iowa, July 1-10.
Hornick, Iowa, July 15-24.
Denton, Md., July 29-Aug. 7.
Winchester, Ind., Aug. 12-21.
Charlottesville, Ind., Aug. 26-Sept. 4.
Nampa, Idaho, Sept. 9-18.

SLATE OF C. A. STRAIT AND WIFE.
Milan, Mich., Jan. 6-30.

SLATE OF KENNETH AND EUNICE WELLS, Evangelistic Singers.
Sherman, Tex., Jan. 25-30.
Albuquerque, N. Mex., Feb. 1-6.
Phoenix, Ariz., Feb. 8-13.
Long Beach, Cal., Feb. 15-20.
Home address, 1132 Bradbury Ave., Indianapolis, Ind.

JOHN W. CLARK'S SLATE.
Tyner, Ind., Feb. 18-March 6.
Home address, Frankfort, Ind.

CHAS. C. CONLEY'S SLATE.
Nelsonville, O., Jan. 11-31.

SLATE OF C. C. CRAMMOND AND WIFE.
Pleasant, Mich., Jan. 18-30.
Jones, Mich., Feb. 6-20.
Permanent address, 815 Allegan St., Lansing, Mich.

F. J. MILLS'S SLATE.
DeWitt, Mich., Jan. 23-Feb. 6.
Okemos, Mich., Feb. 13-27.
Wheeler, Mich., March 1-20.
Detroit, Mich., (Immanuel Baptist) March 27-April 10.
Home address 723 W. Washtenaw St., Lansing, Mich.

JOSEPH OWEN'S SLATE.
Leslie, Mich., Jan. 20-Feb. 7.
Clare, Mich., Feb. 10-27.
St Johns, Mich., March 3-27.

W. W. McCORD'S SLATE.
Hebardville, Ga., Jan. 10-31.

C. E. WOODSON'S SLATE.
Lane, Kan., Jan. 23-Feb. 6.
Home address, 1304 Market St., Emporia Kan.

C. P. GOSSETT'S SLATE.
Metropolis, Ill., Jan. 2-29.

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