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GOD ANSWERS PRAYER.

BY THE EDITOR.

THERE is no teaching of the Holy Scriptures more definite and clear than that God answers prayer. This teaching has been verified in the lives and hearts of countless hosts of Christians now in heaven, and a multitude of others on their way thither. His children throughout the ages have found by actual and blessed experience that God answers prayer.

When we remember the love that gave a Son to die for us, the resources of divine mercy and grace, the exhortations of prayer, and the many promises and assurances of answers, it is strange that we do not pray more. Is it not quite possible that many churches that are making a noise about "entertaining the young people," putting in movies, and theatricals, in order to attract a crowd, are sadly neglecting prayer? A congregation that gives itself to fasting and prayer will bring down the divine power that draws people, not to be entertained, but to be saved.

We make bold to say there is not a Methodist preacher on this continent who knows anything about the holy agony of prayer, wrestling with God for his own soul, and the souls of his people, who has been caught with the craze for movies, theatricals, broom drills, and the many things claiming the attention of lean and shallow souls, who know nothing of the holy grip and Jacob wrestle that cries "I will not let thee go until thou bless me." Think of the immortal John Knox crying out to God, "Give me Scotland, or I die," and then chasing around among the giddy young sisters, getting up a theatrical party for the Church. Such a thing is unthinkable.

Think of a minister of the gospel wrestling in his study through the week, wetting his pillow in the night hour with tears of sorrow for the lost souls in his community, for the backsliders in his church, going to his pulpit burdened with a mighty cry for his people to flee from the wrath to come, to seek and live and practice that holiness for which God provided on Calvary, and which He is going to ask for at the judgment, and rising up with this burden on him, and before preaching his morning sermon announcing like the following: "Tonight we will have our new movie reel, and a fine show. Be sure and come and bring all your friends. Tuesday night the great basket ball contest will be played in our spacious basement; and do not forget the great pageant on Friday night. Seventy actors well trained, from our own Sunday school and choir, will participate. Many of them have developed very special dramatic talent. Bring all of your friends."

Can anyone think of a minister of the gospel with a burden for souls just before he

cries out to the people to prepare to meet their God, getting off such a string of announcements? And yet, this is exactly the sort of thing that is going on up and down the land in many a Methodist Church. It is wonderful how some official boards can put up with this, who would be shocked if someone asked the privilege of having a holiness prayer meeting in one of the back rooms of the basement. A fearful apostasy is upon us. We send out a word of encouragement to God's faithful people, do not surrender to the devil, or to backslidden preachers, or follow the crowd to do evil! Stick to your Bible. Be faithful to your Lord, bear your testimony, keep a clear conscience, give an honest protest and warning against sin! The Lord will bring deliverance. He will rebuke the godless gang, desecrating the sanctuaries and destroying the souls of His people. Let us be much in prayer and ask for divine guidance.

Destructive Criticism and The Second Coming of Christ.

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

FIRST LETTER.

Dear Dr. Mains:

SOME years ago you wrote a book so strongly tinged with the spirit of destructive criticism that it awakened considerable protest in evangelistic Methodist circles. You may recall that many devout Methodists seriously objected to your position, and the use of the agencies of the Church for the printing and promulgation of your views, which they claimed would be hurtful to the common Christian faith.

During this period of protest, you were asked, or permitted, to defend your beliefs before one of the Monday morning Methodist preachers' meetings in New York City. I was in the city at the time delivering a series of sermons at the Old John Street Methodist Church, and was present at the opening of your address on said Monday morning. I can recall almost the exact words of your introduction. They were in substance, as follows:

"The friends of the Bible need not to be uneasy, or at all distressed at the finding of critical scholarship with regard to the Bible. If the Bible is inspired it is able to take care of itself."

I recall that this statement of yours brought to my memory the fact that a statement quite like this was shouted out by the mob which surrounded our Lord at the time of His crucifixion, and flung out at Him the challenge: "If thou be the Son of God, come

down from the cross." * * * "If he is the King of Israel let him now come down from the cross and we will believe."

No doubt the mob in the streets of Jerusalem felt that their challenge was quite logical, and that if Jesus was divine He would demonstrate His identity as the Son of God and the King of Israel by coming down from the cross, and it is reasonable to suppose that when our Master did not accept their challenge but bowed Himself and died, that this mob comforted themselves with the thought they had proven Christ an impostor, and had justified and cleared of guilt those who had put Him to death. We see very clearly today the wickedness of their challenge, the blindness of their action, and the falseness of their conclusion. These thoughts arose in my mind as you went forward with your argument, which seemed to me to be as unsound as your opening remarks were illogical.

Doubtless the Word of God "abideth forever." Our Lord Jesus in Matthew 5:17, 18 and 19, says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The Bible has survived the vicious attacks of unbelievers and skeptics throughout the years. Voltaire, Tom Paine, Robert Ingersoll, and a host of those who have hated the word of God, denied its inspiration, and prophesied its utter failure and casting aside, have passed away, but the word of the Lord abides. Nevertheless their attacks upon the Scriptures destroyed the faith and led to the wreck and ruin of a multitude of souls.

The fact that the Bible is an inspired book, that it reveals the divine character, divine will, divine law, and the divine love does not justify any man in attacking its authenticity and trustworthiness, and by so doing destroying the faith of the people in its divine origin and the power of the truth contained in its holy pages, to save the souls of men, uplift society, and advance civilization in all that is worth while.

When we consider the desolation of those countries where the Bible is unknown, where its teachings like salt and light have not permeated society, blessed and uplifted men, and then when we consider the civilization, the uplift and progress among those people who have read, believed, and at least somewhat undertaken to follow after the light and practice the precepts taught in the holy Scriptures, we are compelled to believe that the Bible is of divine origin, that the men who wrote it were inspired by the Holy Spirit, that its truth has holy power to illuminate, save, and lift up those who read and receive it as a revelation from God.

(Continued on page 8.)



The Source of Power.

Rev. W. M. Zimmerman.



EBSTER, says, "Unction is the act of anointing, smearing, or rubbing with an unguent oil, or ointment, especially for medical purposes, or as a symbol of consecration; as mercurial unction.

Hence, that quality of language, address, or the like, which excites emotion, especially strong devotion; religious fervor and tenderness; sometimes simulated, factitious, or unnatural fervor."

Spurgeon says, "One bright benizen which private prayer brings down upon the ministry is an indescribable and inimitable something—an unction from the Holy One. If the anointing which we bear come not from the Lord of Hosts, we are deceivers, since only in prayer can we obtain it. Let us continue instant, constant, fervent in supplication till it is wet with the dew of heaven."

Rev. E. M. Bounds says in his wonderful book, "Preacher and Prayer," "This unction is the art of preaching. The preacher who never had this unction never had the art of preaching. The preacher who has lost it has lost the preaching art. Whatever other arts he may have and retain—the art of sermon-making, the art of eloquence, the art of great clear thinking, the art of pleasing an audience—he has lost the Divine art of preaching. This unction makes God's truth powerful and interesting, draws, attracts, edifies, convicts, saves. This unction vitalizes God's revealed truth, makes it living and life-giving. Even God's truth spoken without this unction is light, dead, and deadening. Though abounding in truth, though weighty with thought, though sparkling with rhetoric, though pointed with logic, though powerful by earnestness, without this divine unction it issues in death and not in life." Mr. Spurgeon says: "I wonder how long we might beat our brains before we could plainly put into words what is meant by preaching with unction. Yet he who preaches knows its presence, and he who hears soon detects its absence. Samaria, in famine, typifies a dis-

course without it. Jerusalem, with her feast of fat things, full of marrow, may represent a sermon enriched with it. Everyone knows the freshness of the morning is when orient pearls abound on every blade of grass, but who can describe it, much less produce it of itself? Such is the mystery of spiritual anointing. We know, but we cannot tell to others what it is. It is as easy as it is foolish, to counterfeit it. Unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless. Yet it is, in itself, priceless, and beyond measure needful if you would edify believers and bring sinners to Christ."

Jesus said, "If the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." We know of nothing so much needed by the ministry as this anointing. What think you would be the startling result if each and every preacher who stands in the pulpit next Sunday had this supernatural anointing? Instead of being like a child trying to recite his speech, while stricken with stage fright, the preachers would suddenly have a holy boldness to denounce sin, and a divine compassion and tenderness, exalting the blood, and the audiences would be pierced through by the flaming arrows of Divine conviction. And folks would exclaim, "What hath God wrought?" Who can tell in words the incalculable harm done by preaching without this unction. The hungry hearts asking for bread and receiving a stone, asking for a fish and receiving a serpent, asking for an egg and receiving a scorpion.

We once attended the Hollow Rock camp meeting and heard a great message, when it was apparent to everyone that God spoke through the lips of the preacher. On our way home a brother said these words: "I need no other proof that there is a God. I knew that preacher when he was a boy and we were in sin together. God spoke through him today."

David must have known what unction was

for he said, "My tongue is the pen of a ready writer." Psa. 45:1. While Paul realized the infinite importance of unction asked prayer for this very thing, for he said, "Praying . . . for me, that utterance may be given me, that I may open my mouth boldly to make known the mystery of the gospel." Eph. 6:19.

We once read a story illustrating the need of unction. Three imps came up out of the Regions of Despair and sought to advance their fiendish work and agreed to meet and report. The time came when they met and the two told what they had accomplished, when the third said, "Well, I went to church today and preached for them as their minister was absent." "What was your text?" was asked. "The blood of Jesus Christ His Son cleanseth from all sin," replied the imp. "What! What!" exclaimed the other two, "Why, you will do our kingdom great harm!" "Oh, don't be alarmed," replied the other, "no harm will be done, for there was no unction."

Thus we see even the truth can be preached, but without unction it fails in its mission. May this not account for the spiritual dearth found almost everywhere? Coal thrown at a freezing man only drives him away, while coal set on fire, draws him and warms, and benefits. Lord, evermore give thy ministers this holy anointing. That, however, will only come on the man who has broken down before God and surrendered, realizing he is to be only a channel of blessing for God to use.

What salt is to our food, what a light is to a lost man at night, what yeast is to bread, what tools are to a carpenter, what a chinook is after a severely cold spell, what Blucher was to the Duke of Wellington at the Battle of Waterloo, coming just in time to give victory, so the Blucher of the Skies must come, and when He is come, now language fails me. Life, liberty and the pursuit of happiness in the truest sense follow. Let everyone who reads this, wait on God, in earnest, believing, wrestling prayer for the unction so much needed. Amen!



Whisperers--Backbiters.

Stephen Alvin Zuber.



SLANDER is not only forbidden in God's word but is an abomination unto God. It is classed with all the coarser and apparently more heinous sins, such as: "All unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters." Rom. 1: 29-31.

There are those among professed Christians who at times make a very high profession; they would be shocked at the very idea of theft or murder but they will allow Satan to use them to malign and besmear and blacken the life and character of their fellow professors. They are quite satisfied that robbery consists in taking a neighbor's hen an hour after midnight, or emptying the cash drawer of a bank at the point of a revolver.

A young girl recently killed herself in an English village. The coroner's jury, however, brought in the verdict, "Killed by idle gossip." She had done nothing actually wrong, only some "hyphodillicading" old human hen had spewed out some devil-hatched lies about her.

"Whoso privately slandereth his neighbor, him will I cut off."—God. "Thou shalt not

go up and down as a talebearer among the people." Lev. 19:16. St. Paul, speaking of young widows, says: "They learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5:13. Slander includes whispering, backbiting, talebearing, tattling, evilspeaking, false witness and raising of false reports.

1. *Slander is a treacherously deceitful work.* Psa. 52:2.

2. *Slander* ever and always comes out of a sinful and wicked heart. Luke 6:45.

3. The cause of *slander* is invariably jealousy or hatred. Psa. 41:7.

You ask, "Who is addicted to such a wicked and vicious habit? Let the good Book answer:

1. The *wicked* in general. Jer. 9:4-5.

2. The *hypocrites* are guilty. Prov. 11:9.

3. *Fools and men and women* that can't be trusted are engaged in this God-forsaken business. Prov. 10:18; Jer. 9:4.

"Were the whole world good as you—

Not an atom better,

Were it just as pure and true,

Just as pure and true as you;

Just as strong in faith and works;

Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbors to defeat;
Schemes its neighbors to defraud;
Schemes some culprit to applaud—
Would this world be better?

"If the whole world followed you—

Folowed to the letter . . .

Would it be a nobler world,

All deceit and falsehood hurled

From it altogether;

Malice, selfishness, and lust

Banished from beneath the crust

Covering human hearts from view . . .

Tell me, if it followed you,

Would the world be better?"

4. These most exposed to the tongue of the slanderer are:

1. Jesus Christ our Savior. Psa. 35:11 and Matt. 26:60. Our Lord had to suffer considerably at the tongue of the vicious and envious.

2. God's faithful servants do suffer excruciatingly with no power of defense but implicit confidence and trust in the Crucified One. Rom. 3:8 and 2 Cor. 6:8.

3. Dignitaries and Rulers of the land are oftentimes the targets of these wolves in sheep's clothing. 2 Pet. 2:10 and Jude 8.

4. More particularly the saints of God, are at the mercy of these vultures who relish to live on the dead and corrupt carcass of their vain imagination. "These are murmurers, complainers, walking after their own lusts." Jude 16. "Foaming out their own shame." Jude 13. "Brute beasts," "filthy dreamers." Jude 8:10.

Only a devil-possessed and wicked person can be guilty of slandering God's saints, or, for that matter any other person. God knows that there is too much talk among professed folks which is not of a wholesome and edifying nature. Especially is this true where a brother or sister has been overcome by a fault. Instead of restoring such a one, as St. Paul advises, every hypocrite and

backslider want to jump on him and wipe his shoes on him.

God's people are not guilty of slander as they have laid aside slander. Eph. 4:31. They have been repeatedly warned against slander and therefore they keep their tongue from it. They avoid giving occasion for slander and as long as they retain their first love, they will not even listen to it.

The effects of slander are terrific. They separate friends, wound the heart, create strife, sow discord among the brethren. Prov. 16:28.

Slander is as a scourge, venomous and destructive. Job 5:21.

If our subject allows of comparison we believe in

1. Gossip being positive,

2. Backbiting being comparative,
3. Slander being superlative, or, black, blacker, blackest.

The final punishment of the slanderer is very positively stated: "Who knowing the judgment of God, that they ("Backbiters, whisperers") which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Rom. 1:29-32. "Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you." Eph. 4:31. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." "Let the peace of God rule in your hearts." Col. 3:15.



Character Building---Mental Training.

John Tevis Hearn.



THAT heart culture should go hand in hand with education is accepted generally as an axiom and yet in practice there is a sad laxity in this regard. Education is one of the most important factors in the life of the individual, but it is equally essential that religious training should be included in any system of instruction. Young people enter the schools when their characters are forming and if their moral as well as mental attitude is not looked after with equal vigilance, the result will be a one-sided and perhaps an immoral character.

Not the least of our resentment toward Germany is that many of our bright young men, who went to their great universities to add to their mental equipment, came back to us infidels. That some of our schools and colleges are not without fault in this respect is shown in the unhappy life of many a moral delinquent who has brought discredit upon his alma mater.

It was a pathetic story told of a promising young man whose parents stinted themselves in every possible way that their only child might secure an education. He left an humble home with the blessing and the prayers of a pious father and mother. They toiled faithfully but cheerfully that their son might be a bright and shining light to cheer their declining years. That boy upon whom their affections were centered, returned to them an unbeliever in the God they served. An educated pagan came into that modest home—the home that he had left as a lovable, simple-hearted boy.

An English book that appeared several years ago told in the opening chapter the incident of a poor man who rushed down to London Bridge with an infant in his arms, intending to throw it into the river. With other small children to be provided for, he decided that this one was more than he could support. Just as he was preparing to throw the child into the river a gentleman who was passing, after hearing his story, said he would take the child and rear it as his own. He did as he promised. Educated in the schools from first grade to University, the young man entered upon an irreligious career. Without religious or moral stamina his life was a failure. The closing chapter of the book presents the rescued child, now a man of mature age, standing on the same London Bridge, where wavering for a moment he threw himself into the river below. There was no restraining hand to rescue him. With an educated head and an uneducated heart he went to his doom.

Another incident illustrates how the innocence of childhood may be perverted. A famous painter was instructed by his monarch to paint a picture of innocence and charm. A little child of rare beauty was found and its picture when painted was placed in the

king's palace. After the lapse of years the king sent for the painter and directed him to paint a picture the exact opposite of that of the little child—a picture of degradation and despair. The painter searching for a subject, visited prisons and insane asylums and finally found what he considered the most degraded of the human race—a man upon whose face was depicted malice, cruelty and hopeless despair. The picture was placed beside that of the little child, for that was where it belonged. The man was the child, grown to be a criminal.

Porteus wrote more than one hundred years ago these lines:

"Teach him how to live,

And, oh, still harder lesson! how to die."

Oh, that those to whom the training of the youth of our country could be made to realize the responsibility of their vocation! Those with whom the training of the young is placed have duties and obligations that cannot be lightly considered. The instructor to whom youth is entrusted should realize that an immortal soul has been placed in his care to be trained not only for usefulness in this life but for the enjoyment of life eternal. The guide and perceptor of youth should adopt the language of John Milton: "I will point ye out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side that the harp of Orpheus was not more charming."

Meeting at Lexington, Kentucky.

For three weeks and a half we fought the elements in Park Avenue Methodist Church at Lexington, Ky. It was just before the presidential election. The minds of the people were occupied and pre-occupied with politics. The campaign was in full blast. It was hard pulling to get the folk turned toward the church and religion. Yet, nevertheless and notwithstanding, souls prayed through to victory. The day services were noted as times of refreshing from the presence of the Lord.

At different times during the revival we were honored with the presence of a number of preachers, there being as many as four presiding elders at a single service. Rev. C. F. Oney, who lives in the city, attended nearly all the services from first to last, and was a great help to the meeting. Rev. G. D. Prentiss rendered valuable aid to revival in attending and reporting the services to the daily press.

Prof. J. M. Harris, noted song evangelist, of Miami, Fla., led the singing for most of the meeting. He had to leave before the meeting closed and Rev. R. A. Young, of Asbury College, took charge of the music. These songsters furnished us with splendid solos.

Bro. E. K. Pike, the pastor, has done and is doing a great work in Lexington. He has built a most magnificent church edifice, which will be dedicated in a few months. Bro. Pike is a great evangelist as well as a successful pastor. It has been our privilege to help him in revival meetings on every charge he has served since he entered the ministry. Sister Pike, his wife, furnished the workers with the sinews of war in the way of good palatable, well-cooked meals. She is also a power in the revival services.

Lexington is only eighteen miles of our home town, Wilmore. Mrs. Johnson, my better-half, and William Andrew, Jr., came up to the meeting the closing Saturday and Sunday and were royally entertained in the hospitable home of Attorney Geo. W. Vaughn and wife.

Bro. Pike has many fine people in his church, among them are representatives from the Foster, Fitch and Swango families.

We are now in the land of Florida starting a good meeting at Punta Gorda.

ANDREW JOHNSON.

Rev. J. J. Dickey, of Maysville, Ky., who was run down by an automobile on Nov. 5th, and suffered a broken thigh and crushed shoulder, is making satisfactory improvement. He is in Hayswood Hospital receiving best of care, while time will be necessary for complete restoration, which is hoped for. He is enjoying freedom from pain and has great composure of mind.

Rev. Walter Harbin, evangelist, and A. C. Watson, singer, desire to assist anyone who may need such workers, in the states of Kentucky, Tennessee, or Virginia. These brethren prefer the meeting in January, early part. These brethren have held some fine meetings and will doubtless prove efficient laborers in the Lord's vineyard. They may be communicated with at Center Point, Tex.

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The Mighty Power of God.

REV. G. W. RIDOUT, D. D., Corresponding Editor.



WHILST engaged in a revival in Southern Illinois last spring, the pastor and I were on our knees pleading with God for the night service when there flashed on my mind those words of Luke 9:43: "The mighty power of God." I was so deeply impressed with the words that I felt it would be a good thing to make them the motto of the meeting. The pastor was a good printer, and the next day we had the words in large letters placed on the pulpit wall and urged the people to pray that we might witness the mighty power of God in the revival. The Lord was gracious to us and sent down His mighty power in some instances in a most singular manner.

My soul has been for a long time hungry for the supernatural, and for those displays of old-time power such as we read about in the days of Wesley, Edwards, Finney, Inskip and others, but of which we see so little in our day. We have had snatches of it here and there, but on the whole we have not been witnessing any very great, unusual outpourings of the Spirit. So many of our meetings have been where the saints have been helped and refreshed and the Church strengthened somewhat. We have shaken hands at the close and congratulated ourselves that we have had a good meeting; nobody has been offended, the evangelist has been so wise, we have had no fanaticism and no wild-fire, and so on and so on, whilst the truth was, that there has been not enough doing in the line of the supernatural, the miraculous and the mighty power of God to attract the attention much of angels, men or devils.

Now, let nobody misunderstand me here. I am not writing in a carping, critical spirit. I am putting myself right in with this thing. I am as much at fault here as anyone else, and it is out of a sense of weariness at our doing so little when so much needs to be done, that I am on the stretch in my soul for more of the supernatural, more of the miraculous, more of the divine, more of the mighty power of God. My soul is crying out as did Moses: "Show me, I beseech thee, thy glory!"

Now with the foregoing as a preface let me tell of some wonderful happenings in Philadelphia. The old city has been witnessing some things unusual, extraordinary, supernatural! When I returned from a North Jersey engagement to my home in Philadelphia, I was told of a great meeting being held in Hancock M. E. Church, 17th Street and York. I was told that the crowds were so great that you had to be at the church by six o'clock in order to get in when the doors opened at seven o'clock.

I went over on my first afternoon home to an afternoon meeting, mainly for prayer and waiting for the Spirit's baptism. In a little while the main body of the church was filled. There was singing of the old songs (no fancy song leader in charge) and much prayer, and a simple, unctuous exposition of the promise of the Holy Ghost, and then invitations to sinners to seek the Lord and believers to seek the Baptism. Soon the altar was crowded with sinners of all shapes and forms and conditions. Believers seeking the baptism were sent to the Sunday school rooms, and scores went there, got down on their knees and began praying for their Pentecost. They tarried without any reference to the clock or to closing hours. In fact, people stayed in the church from service to service. At night the sight was absolutely thrilling. The streets around the church were packed with humanity and with automobiles. So dense was the crowd that after all the available room, sitting and standing, was taken up, overflow meetings were held in the street by Method-

ist preachers. That night some of the most unusual things occurred.

A Sunday school superintendent of a big Methodist Church went down under the power and laid there till nearly three o'clock the next morning. About 10:30 that night, the district superintendent of one of the Philadelphia Conference districts took the stand to exhort and direct the meeting. Whilst crowds were seeking God, he said something that burned into the hearts of preachers and people present. He said: "I am willing to pay any price that the power of the Spirit of God may rest upon my ministry, and that I may be endued with power from on high, or that I might be effective in bringing the Church up to her high privilege and a lost world to Jesus Christ." This man, high up in the counsels of Methodism, is now going through his district as a flame of fire, already his preachers are catching the flame and things are coming to pass.

Right in the wake of this great outpouring at Hancock Church, our Philadelphia Holiness Convention opened up at Columbia Ave., M. E. Church, and continued for ten days, and I think on all lines it was conceded to be the most powerful series of meetings held by the Association in many years. In many respects the Convention was different from any ever held in Philadelphia. We had no cut-and-dried program, and no star preachers. We had a splendid variety of workers and in every service we felt and enjoyed the presence and power of the Spirit of the Lord. We had as our Convention hymn which was sung frequently, Charles Wesley's hymn on Pentecost:

"Come Holy Spirit raise our songs,
To reach the wonders of that day;
When with the cloven fiery tongues
Thou didst such glorious scenes display.
Assembled here with one accord,
Calmly we wait the promised grace,
The purchase of our dying Lord—
Come Holy Ghost and fill the place."

Notably among our workers and preachers were Evangelist Clara Boyd, who is of the old school, through and through. She got her training in prayer and preaching under Inskip and Cookman, Updegraff, Pepper, Thompson and others. She is mighty on her knees as well as in the pulpit. J. C. Crawford, the man of prayer who reminds me more of Father Nash of Finney's days, more than any man I ever met, gave us a wonderful ministry in the life and practice of prayer. Dr. Vayhinger, of Taylor University, preached several times on fire. W. H. Hoople, of Brooklyn, gave us two wonderful messages on "The Holy Ghost." District Superintendent Wilson, who is now on fire, gave us a most remarkable message on Thursday-morning. Rev. A. B. Crowell, the Spirit-baptized pastor of Hancock M. E. Church, where the great revival broke out, brought an unusual message on the great meeting and told us that the two great words now emphasized at his church were "Tarry—Until." Rev. G. Q. Hammell, Spirit-filled as usual, gave messages of conviction and power. Dr. C. M. Boswell gave us splendid service at the Ocean Grove night. Evangelist John W. Cooper gave messages that reached many souls at the Saturday night union meeting at St. George's, and on the last Sunday. The all-day meetings were days never to be forgotten.

On Tuesday morning the Spirit so pervaded the meeting that there was no preaching, and the mighty power of God came upon some so that they fell to the floor and lay under the power. Thursday was a high day in Zion. After Dr. Wilson had given a wonderful message we called all the preachers and

evangelists inside the altar for special waiting on God. Brother Crawford, the man of prayer, was seized upon with groanings in the Holy Ghost, and then broke out in intercessory prayer for ministers and workers. It was an hour never to be forgotten. As late as ten o'clock that night Brother Crawford opened a special meeting for intercession on behalf of the Convention Church with its eleven hundred members. The altar was surrounded with the official men and pastor; the service continued till nearly midnight.

Those two Philadelphia meetings convinced me of several things:

First, that the days of the supernatural and the miraculous may come again if we are willing to pay the price, do the tarrying and work in the Holy Ghost.

Second, that what our revival work needs is not improved methods and ingenious innovations but the "old time power" that our fathers had and that Jesus promised when the Holy Ghost shall come.

Third, that the greatest advertising asset to a meeting is to have the mighty power of God fall upon it and have things come to pass along lines of the supernatural.

Fourth, simplicity. In all those meetings there was an entire absence of anything pumped up; there was no cracking of jokes necessary, (indeed they are positively offensive in a holy atmosphere) no striving after effect for the looks sake, no energy of the flesh, no cut-and-dried programs.

Fifth, both of those meetings were held in big Methodist Churches where, of course, there were many who had a name to live and were dead; many worldly and unconverted, thus putting to rout our narrow vision and view of things which have so often led us to say that we could expect nothing from the dead churches, and our only hope lay in the holiness churches and missions. In fact, my observation and experience of over twenty-five years lead me to say that the greatest revivals and awakenings I have witnessed have been in the old established churches and not in the distinctly holiness organizations. Facts are facts, figure them out as you may.

Sixth, these meetings have encouraged my faith and feeling that another awakening and revival of religion is coming. Another outpouring of the Spirit is going to break upon us, and in sending it God will overturn our plans; He will set aside many prominent ones and leaders, so-called, and will choose out for Himself some obscure man or woman whose name never appears in print, who to the world is unknown; someone "prized and know of God alone" to lead His hosts to victory.

Again, I believe we shall have 1 Cor. 1:26, 27 fulfilled: "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 wise; and God hath chosen the weak 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."

NOTICE!

Great Holiness Convention

To be held at Detroit, Michigan, from Dec. 7 to 12, inclusive, at the Palace Roller Rink, Woodward and Forest Avenues.

Rev. Bud Robinson and Rev. C. W. Ruth. Prof. Wells and wife in charge of music.

Come With Us

Pray For Us



One Thing Thou Lackest.

Rev. W. R. Cain.



WITH but a casual glance, these words may not occasion any cause for alarm. And if the "One thing" referred to is something merely incidental or non-essential or optional, then truly we need not be greatly concerned. But in the first place, let it not be forgotten it is the "one thing" that is fatal. Indeed, it is sadly and mysteriously true that sooner or later, just one noiseless and invisible tuberculosis germ does its deadly work. One pin-prick causes blood-poison and death. A clot of blood the size of a number ten bird shot on the cell of the brain results in death. One venomous fang of a rattle-snake is sufficient. One defect in the foundation of a great building, or in the structure itself, is responsible for sudden collapse. So in the spiritual realm, the Bible is explicit relative to the "one thing" causing irreparable loss. We can see how that in the inspired instructions given for the Ark, the tabernacle, the high priestly garments, etc., etc., the necessity of precision and completeness. Not one thing was to be neglected or rejected. Regardless of fashion, sentiment, reason, or anything else, there was no provision made for non-compliance with divine requirements.

Conspicuous teaching on the "one thing," whether of omission or commission—whether something negative or positive—is vividly portrayed in the following instances: Adam and Eve experimenting with good and evil; Saul did not destroy Agag; Balaam went over into Balak's territory; The nameless young prophet from Judah stopped to take a rest under the oak; Jehoahaz did not take down his grove; Jehu failed to destroy his calf; Josiah's experience with Pharaoh-Necho. Again, if taken literally, what Jesus taught when He said, "If thine eye, hand, foot offend thee," we reach the same logical conclusion, and it goes direct to the secret life which no eye but the Omniscient can see, and if something wrong is being practiced which, to forsake, is as hard as to pull out an eye by the roots, or as painful as to take a dull hatchet and chop off a hand or foot, it must be done or part company with God, holiness and heaven.

The fundamental lack is written everywhere today. Behold the books—good, yea, profound, with *one exception*, which contain enough poison to wreck the faith of an Archangel. The various "isms," and endless "cults" may be ever so commendable—"Howbeit"—"But"—"Nevertheless"—what about that "one thing" (fatal thing) which is almost entirely obscured from view by the camouflage of good things? The blood-washed church needs but to lower one bar. If the Holiness Movement permits only a single loop-hole, that is what Beelzebub wants. To summarize: if some one fatal thing (different thing) affect each member of a local church or holiness association, what a calamity. For example, suppose Adam and Eve, Saul, Balaam, the nameless young prophet from Judah, Jehoahaz, Jehu, Josiah and the Rich Young Ruler constituted the membership of some local church or holiness association, with bars down in nine different places, nine different loop-holes, nine different excuses, and nine different objections, of course nine sermons (one on each one's fatal lack) would be in divine order, but in all probability there wouldn't be anything left but the empty pews. Even if these characters clung together what progress would they make against the underworld? Yet it is a fact, (whether of recent development or not we do not know) that if a pastor or evangelist insists on a "clean church," there is the cry of *Pharisaism*.

Forsooth. Finally, we are brought face to face with just one conclusion, namely, the will of man colliding with the will of God. The characters referred to in this article, plus several others whose names are recorded in the word of God, had special instructions from God, and yet, did the very opposite. However, they are no different than multitudes of today who, though they have the Bible either on their center tables or in their pocket, and living in contradiction to what it says. In most instances, those guilty of so doing, invariably die lost. Heb. 6:4-6, and other correlative passages bearing upon the same sad subject, doubtless are intended to teach the extreme danger of *deliberate sinning*. It seems to this writer it is high time professed followers of the Lord beware of the sin of presumption which the Psalmist designates as "*The great transgression*."



GOOD NEWS

BY

REV. C. H. JACK LINN
EVANGELIST

THE PARABLE OF THE COLD FEET.

A man liveth once upon a time who had Faith in God. He believeth His Promises, as recorded in His Word. Especially did he believe the verse in Romans Five and Three where it saith, "Glory in Tribulation."

He maketh it a practice to praise God no matter what happeneth, for he was a Sanctified Man. And he preacheth the Doctrine to others. But the Worldly Wise said: "It is all right to praise God when everything is Bright and all Flows along like a Song. But let something terrible happen to our Brother and we will see if he taketh a Dose of his own Medicine."

And so one night someone Stealeth his fine horse, and they never found the Thief.

"Now, Brother, canst thou Glory in Tribulation?" they asketh.

"Yea, verily, I can praise God! My horse was Faithful and I loved him, and yet I wanted an Auto. I did not like to Discard a Faithful Animal, and now that he is gone I can get a Car. Praise God!"

And on another night his large house Burneth to the ground.

"Now can you Glory?" they challenged.

"Yes. Truly I praise God. My wife is getting frail and the house was too large—it Maketh the work too hard for her. So now we can build a small bungalow. Hallelujah!"

And another time the Man who Gloried in tribulation was in a Railroad Wreck. His Feet were cut off at the Ankles.

The Worldly Wise were in ecstasy.

"We have him now," they exclaimeth. Visiting him on his bed, they asked, "What dost thou say now?"

"I say, Praise the Lord!" They were surprised. "My feet were always getting Cold. I won't be troubled with Cold Feet any more."

Truly there is a place in God's Love which to find meaneth that we can Glory in Tribulation.

Thus endeth the Parable of Hallelujah Jack.

If at all possible, those contemplating ordering books or Bibles for Christmas should do so now, as the rush will soon be on and your order may be delayed as there will be a congestion of mail and railroad traffic which will be unavoidable.

The Church Wants Holiness.

Bishop W. F. Oldham.

O, My Methodism, which found me a careless, godless youth, a world's diameter from where I now stand, would God I could cause you to hear the voice of the Son of Man as He crieth. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and anoint thine eyes with eye salve that thou mayest see." Then wouldst thou see that not great buildings and mighty institutions, not high scholarship nor proud gatherings of large numbers, not talks of a splendid past nor pride of ancestry, but having the spirit of devotion to God and a flaming zeal for souls of men—the abiding tokens of a clean heart filled with the Holy Ghost—that in these are thy strength, thy promise for a better future and real grounds of hope for being trusted with a great program for a world's redemption. Yet there are many, though generally of our humbler folk, who are called, have heard and accepted—effectually called to be saints—who know the cleansing blood and wear "a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it," that new best name of perfect love, and for these I am sure I speak when I say they want holiness, they want it in the pulpit, they want the deep, cleansing streams to flow up through their pastors' hearts, through their lips into the hearts of the listening congregations. They want these to flow through our editors' hearts and down through their pens till the pages of our official papers will be filled with the tender grass upon which the flocks of God may feed. They want it in our schools and colleges and seminaries. They want that which has been the birthright of Methodist schools, not to be hidden from Methodist eyes or so muffled as not to be perceptible to Methodist ears.

A Christmas Gift That Will Last All The Year.

Christmas gifts are often frivolous and extravagant, and result in no permanent effects for character building. People who are genuine Christians thoughtlessly "spend their money for that which is not bread," that "which satisfieth not," and soon perishes with the using. Let us suggest that you remember your relatives and friends with something substantial and abiding—a subscription to THE PENTECOSTAL HERALD.

Think what it will mean to one who reads the helpful gospel messages in THE HERALD for a year in the upbuilding of Christian character! It will not only be a gift for a day, but each week will be a reminder to your relative or friend that you thought of them, and they will think of you, love you, and be helped by the gift you have so wisely sent to them.

MRS. H. C. MORRISON.

A GIFT THAT IS WORTH WHILE FOR ONLY \$1.50 PER YEAR.

Mail this coupon today.

THE PENTECOSTAL HERALD,
523 So. First St., Louisville, Ky.

I enclose \$1.50, for which please send THE PENTECOSTAL HERALD for one year to the following, together with Christmas card.

Name

Address

Yours truly,

Good News From The Evangelistic Harvest Field.

Greatly Benefited.

The church at Logan, Ill., has been greatly benefited by the coming of Rev. John F. Owen. He is a man of God and has taught us salvation in its fullness. Some were saved, and some have really made Christ King in their lives and are enjoying the experience of holiness. Bro. Owen has sown the precious seed, and can be absolutely assured that the friendly hands are busy in unknown ways preparing harvests of rich and golden splendor. May the benedictions of heaven be upon him.

A MEMBER.

Outlook Bright.

We are here assisting Rev. J. W. Crawford, pastor of the Nazarene Church, Richmond, Ind. The outlook for a revival is bright; this is the sixth day. Yesterday, twenty-two sought God for salvation, and twenty of them came through last night. There were sighs, groans, and tears mingled together among the seeking ones—a good sign at an altar of a Holy Ghost work. We will be here until Nov. 28th inclusive. The audience and interest are increasing nicely. We go from here to Beatrice, Neb., Dec. 1 to 19, to assist Rev. C. E. Ryder. We have open dates for 1921 after the holidays.

Our meeting in Lisbon, Ohio, with Rev. Andrews was good. The saints said it was the best they have had for some years on some lines. The cry of our heart is more souls for our ministry, and for all evangelists and pastors. Amen! Yours cleansed, healed and kept.

REV. F. W. COX AND WIFE.

In the Sunflower State.

We have just closed a successful meeting with the pastor of the Methodist Church, Rev. Paul J. Groom, at Dalton, Kansas. He is one of God's own men, and a true holiness man. He led the singing and did his part well. They have a fine people at Dalton. A goodly number of heads of families got through, and quite a few family altars were erected.

We were treated well on all lines. We shall never forget the many kindnesses shown Mrs. McBride and myself by the saints. We enjoyed our stay with the good Winslow family. May the Lord bless them. The railroad station agent and his wife were among the converts; they are fine, and have two nice little girls. Dalton possesses some of the salt of the earth.

We are now beginning at Danville, Kan., with Rev. D. S. Bartlett, an old Asbury boy. Pray for us to win souls.

J. B. MCBRIDE.

A Real Fight.

It was a real fight we had at Truesdale, Kan. But it is a real pleasure to fight when you are in the right, for when the Lord is with you, no matter who is against you, you will win.

The first two days we were completely rained out, and the second and last Sunday about the same. We had but two weeks' fight there and the devil did his best to keep the folks away and kill the conviction of those that did come. His chief agency was the "movie," and through that agency the devil is wrecking more people than the saloon ever did. America's young people are bound, doomed and damned, unless they can be saved from the movie.

Well in spite of it all, we had a great outpouring of the Holy Spirit. Twelve were at the altar for sanctification, and quite a number were converted. The church was wonderfully built up. We never met a people

that we grew to love in such a short time. They made us promise we would come back and finish that fight next fall. Well, the Lord willing, we are going, for we sure love that people.

HARLAN T. DAVIS.

Great Revival at Berry, Kentucky.

We just closed a great revival at Berry, Ky., where the old-time power was demonstrated in a marvelous way; some one hundred souls were swept into the kingdom of God, either being converted, reclaimed, or sanctified. There were forty-two additions to the church, while the whole community was stirred by this great awakening, and all churches received a spiritual uplift.

We preached for seventeen days, and there was hardly a service in the whole time that there was not some real salvation work done. One day the service lasted from ten o'clock until five. For two days the Holy Spirit did the preaching, and you know when He does it, it is done right. Sunday, Oct. 23rd, was a great day when the Holy Spirit took charge of the service that morning and did His own preaching; some seventeen or eighteen were either reclaimed, saved or sanctified; the shouts of new-born souls went up to God, and sinners trembled and wept, wrongs were made right, and many things were done that the Holy Spirit might have His way in the salvation of lost souls. Rev. W. F. Wyatt is the pastor, and a mighty man of God in prayer and song, and is in high esteem with his people. He is a fine yokefellow for an evangelist to tie up with. We are helping him in another meeting at Oddville, and ask the prayers of THE HERALD family that we may have a great revival. We are truly thankful for what the Lord has done for us. Yours for lost souls,

R. E. COLEMAN.

A Fruitful Summer.

I have not reported for a long while, personally, though occasionally others have made reference to the work He was doing through this earthen vessel. I know my friends like to hear from me personally, and yet I have felt the delicacy of reporting the meetings lest the creature should inadvertently usurp the glory due the Creator.

I may truthfully say that the last summer's work was the most fruitful I ever saw in definite, clear conversions and subsequent sanctifications. There were close to three hundred conversions and reclamations in two of the best meetings of the summer, as far as visible results were concerned; and I believe I am within the bounds of honest statement if I say I witnessed at least six hundred converted or sanctified the past camp meeting season. Of course, many agencies enter into these victories. Faithful, earnest co-workers, hearty co-operation of the brethren in charge of the meetings, and above all, many friends throughout the country who have me on their hearts and earnestly intercede His blessing on the work.

I have never witnessed as many cases of entire sanctification so soon after regeneration. One man was converted before the sermon one Sunday afternoon and at its close came forward and was clearly sanctified. Frequently we saw souls converted in the morning service and sanctified in the afternoon, or converted one day and sanctified the next. One young lady, after clear justification by faith, remained kneeling at the altar and within five or ten minutes was as clearly sanctified by faith. Glory to the Mighty Sanctifier.

One of the very great pleasures of the summer was the privilege of working with Brother McBride and wife, of California.

They gave earnest co-operation when I preached as when they were in charge of the service and we reciprocated. This is the way it should always be among workers. I think there is no more essential element of victory in a camp than the harmony of the workers. Blessed fellowship was also mine with the boys of the Taylor University Quartet and Brother J. W. Cooper, of New York. Others could be mentioned.

I crave the continued prayer of THE HERALD family for His continued fruitfulness in the work of the winter.

ARTHUR C. ZEPP.

Victory for Jesus.

Just closed a very successful meeting on our circuit at East Hopewell, Kan. For four weeks and two days the Lord was manifestly present in most every service. Some twenty or twenty-five were either converted, reclaimed or sanctified. We find the old gospel plow will dig up the roots of inbred sin if we plow deep enough.

Rev. E. D. McDonald, a brother pastor, did most of the preaching for three weeks, and my brother, Amos S. Clark, was with us for three days. He also plowed deep. There were seven additions to the class in that place.

Our Lord is just waiting for a few men or women who can trust Him, so He might show Himself strong in the behalf of those who will pin their faith to Him. While we recognize this is a troublesome time and much of infidelity, not only in the pew but in the pulpit, I am sure our God is more than equal to these days. "Jesus Christ, the same yesterday, today and forever," can lead His people into soul rest now as in any other day or time. I love to prove Him to be true to His promise—"No good thing will be withheld from them that walk uprightly." To your knees, oh Israel, and we will be made to see another Pentecost if we will pay Pentecost prices.

We are now in a meeting at Nelland's Grove, with Bro. McDonald on his work and the Lord is again honoring His word as ever. We hear the people talk about Dr. Carradine, Will Huff, Jack Linn and others who have been in this part of the country. I find the need of the hour is *prayer, prayer, prayer*, and an *all-mustard-seed* faith; and above all, such Sinai and Calvary preaching that will bring Holy Ghost conviction to the Church. Pray for

Your brother in Christ,
WM. S. CLARK.

Revivals in Michigan

We have just closed a gracious revival at Palo, Michigan, in the Methodist Episcopal Church, Rev. R. W. Bell, pastor. We found many souls real hungry for the truth, and Sister Crammond spared not, but preached the old-fashioned gospel with power and unction; she hewed to the line, though it cut to the heart. The results of the meeting were: twenty-five professed regeneration or reclamation, and nineteen sanctification. Fourteen tithers were secured and many family altars erected. "The gospel is still the power of God unto salvation."

Our next meeting was at Butternut, Michigan, in the Congregational Church. They were without a pastor for nearly three years, and would have given up the Sunday school if it had not been for two old saints who held on and prayed earnestly that the Lord would send an evangelist their way, that would preach the old-time gospel and give them a revival, that the church might not be closed. Sister Crammond preached with great power and unction, and the Lord blessed in a won-

derful way. About forty souls wept their way through to victory, and nineteen professed sanctification. Twenty tithers were secured, and eleven family altars erected. Praise the Lord! We also were able to secure the Congregational pastor from a neighboring town, who preaches full salvation, to preach to them one night during the week. "Praise God from whom all blessings flow." C. C. CRAMMOND.

A Changed Relation: What and Why.

After eleven years as one of the official evangelists of the Methodist Church, South, I am now entering the pastorate. On October 24th, I was appointed to Travis Park, San Antonio, Tex. This is a great downtown church of 2,000 members, and has one of the most cosmopolitan pulpits I know of in America. The great number of tourists who are constantly in this beautiful city of the southwest add to the already large congregation and this gives to the preacher an unequalled evangelistic opportunity.

This change in my relation follows a long season of prayer. I desire here to bear testimony to the unfailing goodness of God and to the warm spirit of pastors and people where we have been in these years. There has not been a year when our invitations would not have kept ten men busy. This year alone has brought more than two hundred urgent calls and we are cancelling more than twelve months of definite engagements to enter the pastorate. The largest churches of Methodism have been wide open for the simple message we have tried to bring.

The fact that my children are growing up and need me; the desire to share with my good wife their training; the call of my Church and the open door of this particular church have constituted what I believe to be the call of God for my life at the present. I have certainly sought to know and do the whole will of God.

Travis Park Church to which I go is indeed a great church. Their membership is 2,000. They are a live, aggressive, spiritual people. They are giving me a new home, an auto and three most splendid assistants. We count on making this great church a mighty soul-saving station.

I have been more than fortunate in the associates I have had for several years in the evangelistic work,—Mr. O. W. Stapleton, of Thomasville, Ga., and Mr. James V. Reid, of Oakland City, Ind. I do not know their superiors anywhere. They have given to our work in all these years their most consecrated personalities and trained powers. They have counted for more than can be estimated in the victories God has given. As we have traveled together, lived and labored together there has been perfect accord in our attempt to do a solid, permanent work of scriptural evangelism. I must bear public testimony of my high appreciation and deep love for these men because of their splendid worth and fine characters.

Mr. Stapleton will move his family to San Antonio, Texas, and will be associated with me as Musical Director and Sunday school worker. I count myself indeed fortunate to have him. Mr. Reid has been tendered, and has accepted, the place of assistant to the pastor of the First Methodist Church, Ft. Worth, Texas. This is one of the greatest churches in Methodism. We were there for a great revival last spring. Dr. Frank P. Culver is the pastor. Mr. Reid is to be his right-hand man at a very flattering salary.

As a last word, permit me to thank the multiplied thousands of loyal friends all over the nation who have largely made the victories of the years possible through their prayers. We are not turning aside to a less intensive ministry but mean to be just as busy and true in the coming years as in the past. Never were we more determined to gird on the armor and be on the front line of God's advancing army as now.

My permanent address will be 124 E. French Place, San Antonio, Texas.

ARTHUR J. MOORE.

Still in the Fight.

I have been in several real battles this summer and fall and am glad to report victory, especially in my own soul. I was at Gordon, Neb., with Rev. A. P. Gouthey and wife, and little Ada. Brother Gouthey is a great preacher and Sister Gouthey is a fine singer; she sings a real message. Gordon has a fine camp ground, a splendid tabernacle, in fact, we never saw any better equipment, but like many other camps, they are in need of a real spiritual awakening.

We were also at Wauneta, Neb., associated with the pastor, Rev. R. E. Martin, Sister Martin, and Rev. and Mrs. H. W. Galloway. The Lord blessed our united efforts and gave us a real revival.

One of the most delightful times of our life we had right here in Winfield, Kan., at the Free Methodist camp meeting. Rev. A. P. Gouthey was the preacher, and the Lord blessed his ministry in a wonderful way. The meeting was held in the large tabernacle on Main Street. The crowds were the largest we have ever had at a camp meeting in Winfield. We had the pleasure of having Bro. Gouthey in our home several times during the meeting.

We just returned from Cunningham, Kan., where the Lord gave us a very good meeting; not so much of an ingathering as it was a time of building the people of God up in the most holy faith. We were delightfully entertained in the parsonage by Pastor W. F. Little and his wife, and two little girls, Ruth and Frances.

We are now engaged in a meeting at Tisdale, Kan. We are beginning well and I believe the Lord will crown our efforts with salvation. Anyone wishing to correspond with me, address me at Winfield, Kan.

T. F. MAITLAND.

Nebraska Report.

Just after the Nebraska Annual Conference, at Omaha, we started our fall and winter evangelistic campaign in a tent out from Wauneta, Neb. God met with us in a gracious way. Conviction soon began to settle down upon the people, crooked paths were made straight, the proper conditions were met and rivers of salvation began to flow. More than a score of precious souls were definitely converted and sanctified, wholly. God laid His hand on one young man for the ministry and He also called his sister to the mission field. These precious young people will begin their preparation for their life's work immediately.

We were entertained in the home of dear Brother and Sister A. L. Kirkpatrick. We have never enjoyed our stay in any home more than with these dear people. May God's richest blessings rest and abide with the dear folk at Blue Ridge.

From this meeting we boarded the train for our home in old Kentucky; had a few days rest with loved ones and friends, availed ourselves of the opportunity to hear Gipsy Smith before we boarded our train again for the west. Arrived at Curtis, Neb., on time to begin another battle in Pleasant Home Church. This was a hard battle from the beginning on account of the weather conditions, and a tie-up by the church not walking in the light and opposing holiness. God helped us to pour on the truth in such a way that victory had to come. The break came at last. The church moved out and God began to bless. More than fifty souls were definitely converted and sanctified. May the Lord continue to bless the Pleasant Home Church.

We are in another battle here at Trenton, Neb. Pray for us. God is with us. We are expecting a great meeting here. Write for

dates after Jan. 1st. Yours for victory all along the line. Home address, Elizabethtown, Ky. H. W. GALLOWAY AND WIFE.

A Gracious Revival.

We are in Kenton, O., in a gracious revival in a fine gray stone church of eleven hundred members, Dr. Bailly, pastor. Dr. Bailly is one of our great preachers, a scholar and great pastor. God is with us and souls are being saved.

We are slated until April. We work six months and rest six. We are very happy in our field of labor and in His great harvest field, but it takes earnest prayer to pull pungent conviction upon any community or church. Praying is much harder than preaching; that is, praying that really gets to God. A praying soul is a victorious soul, and a praying preacher is a soul saver. We are too busy to take time to really pray. The old-time conviction is not manifested in every revival, because Christians will not deny themselves long enough to get audience with God. It may take all night to get the victory. It took Jacob about all night. Paul and Silas were almost all night praying that earthquake down. Daniel prayed all night. Our Christ prayed all night. The upper room crowd prayed ten days, and what a revival broke loose. The devil will keep us from real prayer if possible.

My life, my talents, my all is upon His altar and it is such a glad sacrifice. His word is real. The pages glow with rich blood for your tired, fagged experience. How it will inflate your drooping faith. Delaware, Ohio, my home town, is a fine little city of 9,000. Ohio Wesleyan University with 1600 students is in our midst. Ohio is a mighty big State. Our next President is from Ohio. Had a nice visit with him and his excellent wife.

We are on the field to work for Jesus until He says come higher.

WILL J. HARNEY.

Callis-Grenfell at Rozel, Kansas.

The meeting at Rozel was held in the Methodist Church with the town and community co-operating. The results of the revival did not come easily. There was much of the tug of war in the battles fought. But one thing encouraging was that the meeting grew bigger and better to the very close. The closing day was as bad as rain and mud could make it, but this did not prevent the crowds. At three services the church was filled. At the closing service the altar was filled and the service was like a good old-time camp meeting.

A great work was done in the church, where it was most sorely needed. One official of the church said that it was wonderful the way the church was righted up. The pastor, Rev. Keyes, said it was the kind of a revival he had prayed for for two years. It came in answer to prayer. He prayed, we prayed, there was lots of praying. A revived church is a good mother for newborn babes. There was a fine lot of them. A fine work was done in the High School. Prof. Kaufman opened wide the doors to the evangelists. The young people responded, the whole faculty co-operated. As a result many of the finest young men and women were converted. Two prayer bands were organized with them to "carry on" after the revival closed.

The pastor expressed himself as gratified with the manner and extent of work done. Said that he had not had better evangelists in his home and as co-workers in the twenty-five years of his ministry. The people were hospitable in their entertainment of the workers and generous in their free-will offering. The meetings closed at high-water mark. A great crowd accompanied the evangelists to the depot on Monday morning singing lustily the hymns popularized in the revival. These evangelists are now in a fine meeting in Attica, Kan.

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

(Continued from page 1.)

My dear Doctor, in writing or saying anything that will have a tendency to destroy the faith of the people in the inspiration of the Holy Scriptures, one takes great risk. You are well aware of the fact that the infidelity of seventy-five or fifty years ago, sat in the rear room or bar-rooms and over its glasses of strong drink, cursed and ridiculed the inspiration of the Holy Scriptures. That infidelity was dangerous and hurtful, but it horrified, frightened and repelled the people. The infidelity of today sits in the chairs of Universities and not unfrequently wears a clergyman's coat, and stands in the pulpit. It claims to be highly educated, to have reached the acme of intellectualism and looks down with a degree of pity on those people so ignorant as to believe that the Bible is an inspired revelation from God. And this infidelity in the university, in the pulpit, percolating into magazines, newspapers, books of fiction, and text-books, is leading untold thousands of young people to turn away from the Bible, to ridicule its warnings, to trample upon its laws, to refuse its mercy, and to drift into spiritual darkness and wickedness of every kind. It would seem that at this crisis of history, at this time when there is so much unbelief and worldliness creeping into the Church, it would be wise and well if the ministry in the pulpit, the Church press, and the teachers in Church schools, should undertake to confirm the faith of the people in the word of God and lead them, if possible, to believe its truths, and obey the commandments contained therein. But this letter is becoming too lengthy. You may expect to hear from me through these columns again next week. Faithfully,

H. C. MORRISON.

Something in Store For You.

In addition to the many good things we have planned for THE PENTECOSTAL HERALD for 1921, Bishop H. C. Morrison is to write on

1. Worldliness Blighting the Church.
2. The Fundamental Doctrines.
3. The Methodist Pastorate.

Renew your subscription now that you may not miss the splendid articles which will appear from time to time in THE HERALD.

The Kentucky Conference



have been so constantly on the go since the meeting of the Kentucky Conference that my pen has not been able to keep up with my travels. The Conference met in the Park Avenue Methodist Church, Lexington, Ky. This new church, commodious, convenient, and beautiful, is a credit to the heroic people who built it. Rev. E. K. Pike, the pastor, has done a great work there and is greatly beloved by his people. Souls have been converted and sanctified under his ministry. He is a strong, kind, fearless soul; the kind of man it does you good to look at. Preachers were never better entertained at annual conference. We were given delightful dinners at noon in the basement of the church and the doors of hospitality were wide open everywhere.

One day was devoted to the celebration of the Centenary of Methodism in Kentucky. Dr. W. E. Arnold gave us a mass of dates and facts connected with our Methodist history in Kentucky as no other Methodist in Kentucky could do. Dr. Arnold should write a history of one hundred years of Methodism in Kentucky. He is better prepared for such a task than any other man has been, or is likely to be.

Dr. Clark read a paper on Methodist education in Kentucky, and it was a great paper and stirred the audience with its interesting facts to greater efforts for the future. Men, everywhere, were saying "That is the greatest paper ever read before the Kentucky Conference." This writer spoke on the great men Kentucky Methodism has produced. The Spirit of the Lord was with us and it was a memorable day.

Bishop Denny presided, and the brethren said, "The more we see him the better we like him." His sermon on Sunday morning was a masterpiece. It was scriptural, scholarly, eloquent, unctuous and edifying. The Lord Jesus was lifted up and love for Him was exalted. The great audience was mightily moved. For one, I like to hear a great sermon now and then. It thrills, lifts, and enlarges me. I enjoy the simplest gospel message, but occasionally I delight to follow a great intellect into the high places.

I went to this conference tired, having previously attended two annual conferences, and expected to rest, but was called upon to preach every afternoon save one, and spoke on that afternoon. I dearly love the brethren of the Kentucky Conference. They helped me and the Lord blessed my soul, and we had a good time. I presided for the Bishop, preached, gave one or two addresses, and wound up in excellent condition for what came next—a gracious revival in Asbury College.

The conference was pronounced one of the best in our history. It was a time of harmony, brotherly love and Christian fellowship. The Sabbath morning Love Feast was a time of refreshing from the presence of the Lord. Many testified to the saving grace and sanctifying power, the tide of devotion rose high, and the Spirit of the Lord was there. May God bless the brethren. O, for a hundred great revivals this year!

Rallying Around the Cross.

We are firm believers in the Bible, in revivals of religion, in the great doctrines preached by John Wesley and his co-workers, which brought Methodism into existence, and sent a blaze of revival fire around the world. We have no apology to make for our faith in these truths, and no hesitation in proclaiming them to the world.

The doctrines of early Methodism were

scriptural; they met the divine requirements and they met human needs. Man is a lost and ruined sinner, Jesus Christ is his only Savior, and He is able to save to the uttermost. The faithful preacher of the great Bible truths proclaimed by the Wesleys and the early Methodists will meet the needs of today. God has not changed; human nature is the same; sin is the same; repentance is the same; regeneration is the same; the witness of the Spirit is the same; the blood of Christ has never lost its power. It is able to sanctify, to cleanse from all sin. The Holy Spirit is ready to witness, to baptize, to abide and to empower. These great truths faithfully preached will stir the hearts of men, awaken communities, and bring the multitudes to repentance.

During the months of January, February and March, we propose to place THE PENTECOSTAL HERALD in the hands of ten thousand Methodist preachers. We are doing this with the hope that we may help in the great work of promoting a revival that will touch this nation from center to rim in every direction. The skies are full of pentecosts, the people are hungry, good influences are at work. We want to help with all the power God gives us in this work.

A good woman has just sent us \$10.00 to be used as we think best. It will send THE HERALD to 40 preachers for January, February and March. A brother has promised us \$100.00, to be used in the same way. It will send THE HERALD to four hundred preachers for the three months mentioned. Two brethren have promised to send THE HERALD to about seven hundred preachers for the same time. Will you not assist in this good work? Send in your contribution at once, that we may purchase material and make arrangements for this earnest and widespread effort to help kindle revival fires. We do not believe there can be a better way to use some of your tithe money than in this way. Let us hear from you at once. We intend to make THE HERALD for the three months mentioned more interesting and aggressive than ever before in its history. Send your contribution to Pentecostal Publishing Company, Louisville, Ky. Faithfully yours,

H. C. MORRISON.

The Financial Feature of it.

There has been organized in this country a vast moving picture organization which proposes to make Bible pictures and claims they will be able to draw, entertain and instruct the people in religion. We have seen a few moving pictures that claimed to be Bible movies. They were movie farces, absolutely ludicrous. The people who put them on knew so little about the Bible, its teaching, and its great characters that they utterly failed to interpret either history or spirit of Bible truth.

God does not want the mixed and mongrel breeds of movie actors and actresses to interpret His truth to the people. One of the very interesting features of this corporation is the fact that they are selling their stock with the promise of large dividends to ministers of the gospel and influential lay people in the Church, so that preachers and prominent lay people will have a financial interest in the movies and will be so involved from a monetary point of view, that they will insist upon introducing the movies and taking up the preaching hour with shows instead of the proclaiming of the gospel. The situation is a serious one. The time has come for deep thinking and firm resolution on the part of God's true Israel.

Haywood Hospital.

It has been fifteen days since I was run down by an automobile in Maysville and badly crippled, sustaining a fractured thigh and crushed shoulder. My physicians are encouraged by the progress in my case and be-

lieve I will finally recover. God is just the same to me in my affliction as He has ever been in health. Love to all the brethren, and a great desire for their prayers. Yours,
J. J. DICKEY.

An Honest Heart.

BY MRS. H. C. MORRISON.



AMONG the thousands of names which have recently been added to THE HERALD family, four have been especially brought to our attention, that if it were possible, we might say something in THE HERALD that would meet the needs of their particular cases. The dear woman who sent the names is very solicitous about their souls, and is praying that some message in THE HERALD may be the two-edged sword that will open their deceived hearts to their spiritual poverty.

As I read the letter penned by this honest heart, I thought how glad we should be if, through the columns of THE HERALD, we might find a channel to every needy and deceived heart, and thus bring them in touch with the life-giving stream which makes the foulest clean.

It is very strange, indeed, that people will allow themselves to be deceived about their soul's condition, and that, too, with the plainly written word of God before them. The standard is before us, given by inspired men as they penned the will of the Lord concerning us, marking out the path that is absolutely necessary that we follow, if we would see God in peace after our days of pilgrimage are over.

When the heart refuses to enjoy that peace which flows as a river; when the cup of salvation is less full than it used to be; when the joy of the Lord ceases to be our strength, then it is time to have a diagnosis of our heart and see what is hindering the overflow that is the privilege of God's children. How little it takes to grieve the Spirit, yet we let little things often rob us of our blood-bought joy. And is that which makes us so heart sick a "little thing"? Nay, it is large enough to cut off our communication and fellowship with the Father, and when that is the case, we are of all men most miserable.

The troubles we have in our religious life are not inexplicable. There is a reason for everything in the kingdom of grace. Those dark, unhappy days you so often experience is the result of neglected duty, perhaps Bible reading and secret prayer; or it may be you are not loving everyone just as you should. Then it may be you are robbing the Lord of His tithe; or you may be courting the world, indulging in its pastimes and follies, giving little or no thought to Him who bought you with His own precious blood. Remember that our God is a jealous God, and He cannot let anything come between Him and His child; and just as certain as we do, just so surely will He withdraw Himself, grieved and disappointed that we should prefer anything above Him.

I recall not long ago that there was a special meeting being held in which words of appreciation were expressed from representative bodies to a party who had really proven himself a benefactor to the people; but there was so much said in praise of the man, that I found myself becoming jealous for my Savior, for I knew that *without Him* nothing could have been accomplished. I did so want *Him* to be the recognized source of all power, and my heart coveted praise for His dear Name. Every time I think of Queen Victoria, who was advised to keep her seat while the Hallelujah Chorus of "The Messiah" was being sung, despite their admonition, arose to her feet, took her crown from her head, and held it up to Him whom she

ASBURY'S FIVE STRONG POINTS.

Asbury College has five assets in her present endowment which put her in the front rank of colleges at this particular point: A student body that knows God; a faculty that stands by the ideals of the school; an Alumni Association which knows the College's secret of success; a nation-wide group of friends who believe in the institution; a spiritual and evangelistic vision in harmony with the word of God.

The college plant as it stands today, with its six brick buildings and the other structures and equipment and land, is worth about a half million dollars. To a private individual this would be a large material asset, but for a college, these days, engaged in promoting the world dominion of Jesus Christ, this equipment is proving insufficient. The five assets mentioned in the above paragraph are opened to all colleges, but all have not availed themselves of this kind of endowment in the same way that Asbury has. If the school had accepted gifts with strings on them, allowing its standards lowered and its policies changed, it might have had a gift of a million dollars. But Asbury College is not for sale, and the friends who are figuring in this campaign for a greater Asbury are doing it not because they wish to change the standards or control the policies of the school, but because they are attracted by its present standards and the results they are producing, and a providential call is felt to help the college secure a sixth asset, without which, it cannot meet competition in the realm of higher education and continue to do its work of stimulating the ideals of the educational world, and sending forth reapers to the harvest of the King.

JOHN PAUL, Vice Pres.,

Wilmore, Ky.

acknowledged as her Lord and King, and before whom all principalities and powers shall fall. I have loved the memory of that dear old Queen ever since I read this, and hope some day to congratulate her for her devotion and homage to her Lord.

Well, life is about the most serious thing we have to do with. To think and realize that we pass this but once, and that every thought, word, and deed shall have to be accounted for, almost overwhelms us, and would, if we were to meditate upon the consequences of a misspent life; but to us who have taken Jesus as our Savior, casting our care and sin upon Him, we go forward trustingly believing that He will pilot us safely through the voyage of life, and at last anchor us on the shores of sweet deliverance.

Reader, be you man, woman, boy, girl, sinner, Christian, sick or well, rich or poor, whatever your condition in life may be, remember this one thing that, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And may I add upon the authority of God's unchangeable truth, "Fear God and keep his commandments: for this is the whole duty of man."

Question Bureau.

BY JOHN PAUL.

Please explain 1 Cor. 9:7, 9, 18. Does this mean that a preacher ought to preach without accepting any pay for his service?

It means that Paul sometimes did, especially in Corinth, but verses 13 to 15 teach that it is the minister's privilege to accept support, and the people's duty to give him support. While Paul had a special reason for giving his service free to those people, it seems, after all, that this was not best for them. I judge from his expression, "Forgive me this wrong," in 2 Cor. 12:13, it had done them more harm than good.

Is the world getting better spiritually as the post-millennialists claim? If so, why are there so many vacancies in the ministry and why is the membership in such a dilapidated condition in some Protestant denominations? Is post-millennialism increasing in

the Methodist denomination? If so, do you think it is a wise thing to preach against it from the pulpit?

Spiritual changes on a world scale are undulating and when one would analyze them they are very elusive. At any one moment, you will find progress in one community and regression in another. Personally, I believe that it is not out of harmony with the pre-millennial view of our Lord's second coming to expect an era of marked conquest in the period which precedes His coming. Acts 2:17. I am praying for this. We could not pray for it unless we had grounds to expect it, but there seems to be abundant ground in the New Testament, for those who are looking for it. While we cannot tell, one year with another, what degree of progress is being made, it is quite clear that each dispensation taken as a whole, represents a higher level of advancement when compared with the dispensation preceding it. While man, left to himself, has experienced a spiritual decline, marking the close of each of the former dispensations, it seems from several expressions in the New Testament that God is going to undertake in the latter end of this dispensation, and, while evil men and seducers shall wax worse and worse, the power of the holy people shall be scattered, the Gospel of the kingdom shall be preached among all nations, and the gates of hell shall not prevail against the Church of Christ. I do not think that post-millennialism is increasing in the Methodist Church. It has asserted itself more in the literature and preaching of the last few months, sometimes in extreme terms; but there was a natural occasion for it. Extremes beget extremes. No one will deny that we have had much error and extravagance in the name of pre-millennialism. Some have undertaken to use prophecy from this viewpoint to discourage the Centenary movement, the League of Nations, and any large expression of hope for a world reform or a worldwide revival. This mistake, which is not at all essential to a sound view of the pre-millennial coming of Christ, has been mistaken as the only possible expression of pre-millennialism, and many aggressive men of the Church who perhaps had no settled view on the subject have instinctively swung over and become extreme on the other side. True, we may attribute some of the post-millennial exegesis to evolution, but not as much as one might think. The rank evolutionists are on a plane of thinking so far removed from the coming of Christ that they do not usually do much talking pro or con upon the subject. While it is perfectly all right for us to preach and foster a hope on the second coming of Christ, it is pitiful and distracting for us to permit this sacred theme to become the occasion for debates and attacks and counter attacks.

Likes Our Books.

You should be commended for the good books you are putting out from your House. And I wish at this time to commend to your many readers a most excellent book, "The Culture of the Spiritual Life," by William Dickie, D.D., of Glasgow, Scotland. This is a book that ought to be in the hands of every preacher. It is full of sermon material, and the truths it enunciates is well worthy the consideration of every minister. And, too, the laymen should get this book and read it carefully. It will bring to light some things as to the life in the home that is greatly needed in these days. I don't see how you can sell the volume as cheap as you do. It is a regular \$1.50 book, but offered at a special price of 60 cents by Pentecostal Publishing Company. Truly yours,

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Rev. C. H. Spurgeon.

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"I saw in his face benignity, intelligence and weight of character; but, though he was possibly well attired, he carried suspended about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came toward me, extending his hand, said: 'How is your zeal?' I supposed when he began his questions, that the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal, and doubted not that the stranger would smile when he should know its proportions. Instantly I conceived of it a physical quantity, and putting my hand into my bosom, brought it forth and presented it to him for inspection. He took it and placed it in his scale—weighed it carefully. I heard him say: 'One hundred pounds.' I could scarce suppress an audible note of satisfaction; but I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, put it into the fire. When the mass was thoroughly fused he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth, exhibited a series of layers or strata, which all, at the touch of the hammer, fell apart, and were severally tested and weighed," the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion, as without a word, except, 'May God save you!' he left the room. I opened the 'notes' and read as follows: Analysis of the zeal of Terrius, a candidate for a Crown of Glory. Weight in mass—100 pounds.

Of this, on analysis, there proves to be:

Bigotry	10 parts
Personal ambition	23 parts
Love of praise	19 parts
Pride of denomination	15 parts
Pride of talent	14 parts
Love of authority	12 parts
Love to God	4 parts
Love to man	3 parts
Total	100 parts

I had become troubled at the peculiar manner of the stranger, and es-

pecially at his parting look and words; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record. But I was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger, who had paused in the hall, and by a sudden darkness falling upon me, by which the record became at once obscured and nearly illegible, I suddenly cried out, 'Lord save me!' and knelt down at my chair, with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true! I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears and at length with a loud and irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my vow to be saved from myself now was immeasurably more fervent and distressful; nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

"That light and that love are in my soul today and when the toils and tears of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the divine Alchemist, and bless Him for the revelation of that day that showed me where I stood, and turned my feet into a better path. That day was the crisis of my history; and if there shall prove to have been, in later years, some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternally will show their connection with the visit of this Searcher of hearts, at whose coming I was 'weighed in the balance and found wanting.'"

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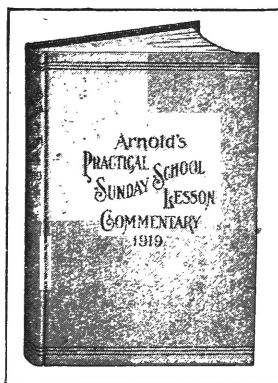
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Fallen Asleep.

SELLERS.

Mrs. Sarah I. Sellers, daughter of Joseph and Sarah Winston, was born March 20, 1846, near Visalia, Ky. She was united in marriage to Thomas J. Sellers, Dec. 26, 1865, who departed this life Dec. 13, 1913. Sister Sellers was converted at home during a meeting conducted by Bros. Green and West, under the pastorate of Bro. M. T. Chandler, Dec. 18, 1886. She loved her church and was very zealous in looking after its interests. Her home was often the first one to which the new pastor came and the last home from which the former pastor took his leave.

There were four children born to this union, two having preceded their parents to the better land. Mrs. Edward Allen, of Mackville, Ky., and Charles W. Sellers, of New York, remain to mourn the loss of this devoted mother. She went to the home of Rev. and Mrs. Allen, who then resided at Hillsboro, Ky., on Nov. 13, 1919, to spend the winter, and on the eve of going home in the springtime was taken sick April 1st. After weeks of patient suffering which became more intense as the end grew near, until at 7:30, June 28, 1920, she went quietly away to be with Jesus. She talked with the children and neighbors with as much composure as if she was going away on a visit.

She was a strong personality, resolute in purpose, positive in nature, but gentle in spirit. Her character was beautiful in its simplicity and manifest devotion to the service of the Master, and although she had frequently evinced the fact of her saved relation to God, yet now at the close of the day, in the evening, as her sun was setting, they desired a final expression, and Bro. Allen asked her if she was trusting in the Lord, and she reassuringly said, "Yes," and gave a clear testimony as to her acceptance with Him.

In the kindness of God's providence she was permitted to spend her last hours on earth in the home of her daughter, and go out from there to meet a reception by the angels. It also afforded the daughter and her family an opportunity of ministering to her as she closed out her pilgrimage here, and now Bro. and Sister Allen look back upon the service rendered by them with great satisfaction, in the hope of a happy reunion.

By the request of Sister Sellers it was my privilege to conduct her funeral service, and pay the last tribute of respect to the memory of this child of God. She was laid to rest in the Winston burying ground near Visalia, Ky. Peace to her ashes, and eternal happiness her reward.

J. R. Kendall.

AN OPENING FOR ZEAL.

At the time of the war for the freedom of Cuba, and again after the trouble on the Mexican border, considerable interest was encouraged in educational circles in regard to the acquisition of the Spanish language, and there were goodly numbers who succeeded in it. If among these, still remaining, are some of our zealous preachers of holiness, let it be known that there is at the present time an unparalleled opening for them. (I say "unparalleled" with some reluctance, I admit, for I am prejudiced for the preaching of entire sanctification from the opened Bible in Italy; but let the word stand.) The opening is in Spain, and if ever there was one that was particularly favorable, it is there. Perhaps you have not heard; so let me tell you a thing or two.

Spain, of course, is nominally Roman Catholic. In all of the twenty million inhabitants there are probably less than ten thousand Protestants. The effects of the great war have been sharply felt. Although material pros-

perity has advanced, social rancor has manifested itself, and sedition and strikes are in continual evidence. Against this unpromising conflict of forces the Bible cause goes on encouragingly. Last year more than 143,000 copies of Scriptures were circulated. There is a man in Madrid, Senor Aranjó, who attends to this. He believes in newspaper advertising, and frequently inserts in the Spanish newspapers advertisements of the Scriptures, which result in calling attention to it, and setting people to talking about it. Then at the fairs at Santander, Pamplona, and other places, he is accustomed to exhibits, and to follow them up with colportage. At the Caceres fair, where so many of the nobility attend, he produced a particular impression; but it was at Santander that something occurred that was much more momentous.

He had had a stall there, and when the fair closed a priest purchased the balance of his stock. This became known, and word went around that the Book taught holiness, and that this servant of "His Holiness" the Pope had some dark ulterior object in the investment. This idea, characteristically Spanish in its superstition, served to awaken opposition. At Limpias, in the province of Santander, there is an image of Christ on the cross. The connection with the incident at the fair may be easily imagined when shortly a friar declared that he had seen the image move its eyes, breathe, and "sweat drops of agony." Immense crowds flocked to the church, and although only a few claimed that they saw that which the friar had seen, the image has become popular all over Spain, and in every Roman Catholic book-shop photographs of it adorn the windows.

Senor Aranjó must be what we were wont to call "cute." He saw his opportunity, and with Senor DeVargas, pastor of the Presbyterian Church at Barcelona, and others, he improved it. "If the image breathes and moves its eyes, it must speak," and pathetically the superstitious people listened. But none could quote a word uttered by this figure of the dying Christ! Then the Senor advertised! He advertised that in the Gospels he distributes all of Christ's recorded words are given in plain Spanish, and that the ever-living Christ still speaks. At once the natural question advanced:—"What does he say?" Improving upon the superstitious respect for "His Holiness," the answer came readily, that His word is an injunction to holiness.—His "real" word, as the Spanish are fond of saying, and not that of any image.

So all abroad in Spain has gone the story that the Protestant Bibles are "records" (the word in Spanish is the same as that given phonographic "records") of what Christ says; and that He says to one and all, "Be holy as I am holy!" And now, if preachers of Gospel holiness could only enter Spain with Christful zeal!

W. H. Morse, M.D.

THE SECOND VEIL.

Feb. 10, 19:20

B. E. Belnap.

O rugged cross thy truth men scorn,
The sun withdraw and darkness shroud
That kindly head with crown of thorns
See! What shame that man be proud

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When God so loved that He should send
His own loved Son the veil to rend.

Now veil divides from sin set free,
And sprinkled blood on mercy seat,
A place where sin pursued may flee,
The veil within are made complete;
A holy place of peace and life,
Free from sin and worldly strife.

Yes Christ, the new and living way,
His flesh now veils the holiest place
Where all may come with naught to

pay,
And wash from sin, for 'tis of grace,
Made pure by blood lest man should

boast
Of power that's sent of Holy Ghost.

With out stretched hand the veil is moved
And High Priest would man's sins atone,
O living way our sins reprove,
The blood avails the pure He owns,
The veil is moved, but faith the hand
Who in judgment boldly stand.

The rugged cross and thorn—crowned head,
What glory Thine! Shall men scorn
When veil is lifted and awakened dead
Behold royal diadems that head adorn;
Judge and Lord every tongue repeat,
When glory crowns the judgment seat.

head,

What glory Thine! Shall men scorn
When veil is lifted and awakened dead
Behold royal diadems that head adorn;
Judge and Lord every tongue repeat,
When glory crowns the judgment seat.

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL

THE ISSUE NOW AND HERE-AFTER.

Date: For December 12, 1920.
Subject: What the Kingdom of Heaven is Like.

Lesson: Matthew 13:44-58.

Golden Text: "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

We continue from last Sabbath to study the Kingdom parables. They seem to go in pairs, each pair being designed to enforce the same thought, or to bring out points of teaching which are very similar. The parable of the hidden treasure, and that of the pearl of great price are both designed to impress us with the fact that the salvation which is offered us in the Gospel of Christ is worth more than everything else we have, or can possibly acquire in this world. But while it is worth more, the one from whom it is to be secured is so situated that anyone can get it, if he gives his all, whether his earthly endowments be large or small. Some have used these two parables to set forth the grace of justification and that of sanctification. We do not suppose that when the Master gave them they were intended for that purpose, though it is not unlawful to use them as illustrations, provided we do not rely upon them as proof. The main point of the illustration would be in the fact that the man plowing the field was not aware of the existence of this treasure till conviction seized him, whereas, the merchant, enlightened as to the existence of a pearl of superior value, sought with a hope of finding. In each case, however, consecration is illustrated, and each parable may be used in emphasizing either the thought of pardon for the penitent or holiness for the believer. They both represent the man as giving up all for the thing he seeks, though the man in the latter case is a regular dealer, with much light, and the man in the former case is an amateur dealer with little light.

Fishing For Men.

The parable of the net containing all kinds of fishes has some resemblance to the parable of the tares, which we studied in last lesson, but that parable, unlike the one we are now considering, serves the purpose of showing the obstacles in the way of promoting God's kingdom. It continued the thought of the one preceding it, by showing that there was an evil intelligence in the world, busily engaged with a shrewd scheme to impose upon the Church of Christ by mixing His agents with the children of the kingdom, and hindering their growth and prosperity. The undesirable fish in the net remind us that while some bad associations may be sent into the Church by its enemy, it may by its own activities incidentally bring in some that are not saved.

"At The End."

In the parable of the net and fishes the Master tells us that there will be

an arbitrary separation at the end of the world or age between those who are fit for the kingdom and those who are not. The plan of salvation in this dispensation is to save us in the midst of the unsaved; but in the next age we are to be saved out from among the unsaved. God has ordained two methods for having His way with men; one, we may call the voluntary method, and the other, the arbitrary method. The redemption age, extending from the time that fallen man first began to call upon God until this age shall cease, gives man a chance and offers him inducements to let God have His way. If man responds, he is saved, and becomes a citizen of the kingdom which is to come. If he refuses to respond, we are taught that when the kingdom comes, he who refused to yield voluntarily to the divine will must be subjected by force; but, since an enforced subjection does not qualify a man for citizenship in a kingdom whose subjects are free and spontaneous in service, the persons who yield to force must go to an opposite destiny. There remains no other place for them but perdition. So the kingdom parables teach us not only the obstacles to promoting the kingdom, and the laws by which we are to seek and find the kingdom, but the great alternative of eternal destiny for those who are not born again, who do not qualify for the kingdom of God.

ANNOUNCEMENTS!

Evangelist Fred DeWeerd, of Fairmount, Ind., will hold a revival meeting at the South Troy Church, Hammond, Minn., December 5-19. Prayer is requested for this meeting.

A. C. Watson, evangelistic singer, Wilmore, Ky., has an open date between now and Christmas he can give someone.

Mrs. O. T. French writes that her husband peacefully passed to his reward on the morning of Nov. 14. He left a testimony that he was ready to go.

There will be a Holiness Convention in Detroit, Mich., from Dec. 7-12, inclusive, at the Palace Roller Rink, Woodward and Forest Avenues. Rev. Bud Robinson and Rev. C. W. Ruth will be the preachers, assisted by Prof. Kenneth Wells and wife as song leaders.

Rev. E. O. Hobbs, a most successful evangelist, has an open date, Dec. 7-14, which he desires to give someone. We wish to commend Bro. Hobbs to anyone needing a first-class evangelist. Address him, 355 S. Bayly Ave., Louisville, Ky.

The Black Hawk County Holiness Association will hold a ten days' Convention Dec. 1 to 10, at the Free Methodist Church, corner of 11th and Franklin Sts., Waterloo, Iowa. Bro. J. W. Whiteside, of Okaloosa, Ia., will have charge. All are cordially invited to share in the blessing of this meeting.

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HELP SHORTEN THE LINE OF CHILDISH MISERY IN THE NEAR EAST.

Last year they called to us—multitudes of little children. Homeless, starving, ragged, freezing—from wind swept desert, from death filled city, from Turkish bondage came their piteous cry. The heart of a whole world was touched—a nation's childhood was rescued.

It is winter again in the Near East. Today Armenia is better off than it was—oh! so much better off, but still the workers there report the conditions indescribable, especially in the mountain region where the refugees are huddled together. They are clothed in rags—yet the most urgent need is FOOD. As a thank-offering, won't you make a contribution to this fund?

MAJOR JOHN H. LEATHERS,
Treasurer Near East Relief, Louisville, Ky.

Rev. K. C. McCollum recently closed a good meeting, at Woodbine, Kan., in which there were sixty seekers at the altar and a goodly number richly rewarded.

OLD TIME REVIVAL 66 DAYS..

Minneapolis, Minn., place, 1308 Washington Ave., South. Commencing Nov. 27th, 1920, continuing to Feb. 7th, 1921, with the following ministers: Evangelist R. R. Mason, Rev. J. M. Humphrey (colored) author and writer, Rev. W. G. Schurman, pastor First Church of the Nazarene, Rev. F. M. Messenger, author and publisher, Mr. E. F. Doright, evangelist and business man, all of Chicago, Ill., with others, will wage the battle for souls. All are out-and-out holiness preachers, with no uncertain sound. Services daily at 2:30 P. M., and 7:30 P. M., Sunday, 11:00 A. M., 3:00 and 7:30 P. M. For further information write J. A. Dooley and Wife, evangelists, 915 W. Broadway, Minneapolis, Minn.

SPECIAL NOTICE!

Every person, east of the Meridian Line in Eastern Michigan, interested in holiness, desiring information about the Laymen's Holiness Association, please write the undersigned at once. Everybody loving the work of holiness and desiring to see things come to pass, we urge you to write us at once for the sake of Christ and holiness.

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LET'S BE NEIGHBORLY.

An ideal gift for a friend. It will appeal to all who believe that the gift of friendship is the greatest gift that one can make to another.

TO YOU AND YOURS.

A health from me and mine. A book with a sincere personal message and of friendly cheer.

A LITTLE BOOK OF CHRISTMAS THOUGHTS.

This little book is dedicated to everyone who has known the joy of playing Santa Claus, and has been transcribed for you by Edwin Osgood Grover. A collection of thoughts expressing the true spirit of Christmas.

FOR OLD SAKE'S SAKE.

A beautiful toast to friendship. The book is artistically designed and is as beautiful as the message it brings.

COMRADES ALL!

A delightful little poem by E. O. Grover, ending with "So, here's my hand beyond recall, Yours 'for keeps'—we're comrades all."



CHRISTMAS STAND-UP CARDS—Series 1021.

The various designs in this series are shown in illustration. These easel-back cards are reproduced by the offset process in soft water color effects. Christmas verse on each card. This series of cards make beautiful and inexpensive gifts for the little ones. Each card is furnished with an envelope. Size, folded, 4 1/4 x 5 1/2. Price, postpaid, 75 cents per dozen, \$5.00 per hundred in lots of 100 or over.



Bible Picture Calendar

Series A.

The following subjects are furnished assorted in this series of calendars: Head of Christ, Raphael's Madonna, Sistine Madonna, Good Shepherd, Christ Blessing Little Children, and the Flight into Egypt. The pictures are printed in sepia on buff card stock, mounted on rich brown art board with ribbon hanger. Calendar for 1921 by months with buff cover gold embossed. Size, 3 1/4 x 6, each with an envelope. Price, postpaid, 10 cents each in any quantity.

ONE NIGHT IN BETH-LEHEM.

A Christmas Story by
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The story is interesting, suggestive and very helpful. It will make an appropriate present for anyone from 12 years of age and up. It is illustrated with some of the finest pictures in many colors. Beautifully printed and bound in stiff boards. Price, 50c, postage, 10c extra.

PENTECOSTAL PUBLISHING CO.
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THE FOLLY OF THE THREE WISE MEN— A New-Old Christmas Legend by Edgar Whitaker Work.

The Three Wise Men were not wise enough to find the infant Jesus until they had learned unselfishly to serve their fellowmen. Because of their foolish self-absorption they lost the Guiding Star of Bethlehem.

The world was old and faded and the signs of decrepitude were at hand.... Wickedness wrought despair, not in home only, but elsewhere.... The old world was dying, and it had no hope to comfort it.

The Three Wise Men—Tharath and his pupils, Magalath and Gaagalath—went on their way, following the Great Star night by night.... They did not realize that their quest might become a selfish one....

Often they passed villages where was much misery. But they opened not their hearts to any human cry. They were following the Star—why should they turn aside?

There came the sudden cry of a child out of the solemn darkness of the night. But they only hurried the faster along their way.... Then the great loss befell them. Before their very eyes the Great Star faded and failed.

The Three Wise Men did what unwise men and women often do in the bitterness of sorrow—they shut themselves away from the faces of their fellowmen. The caravan was encamped near a small village, and the people often came with their clamorous needs. But the Magi sat alone and disconsolate in their tents, and gave themselves to mourning. They put their hands to no task; they lifted no human burden.

At length a vision came to one of them, a vision which revealed their folly—their selfishness.

And when they had found themselves once more in the loving service of the poor and the oppressed, they found their Star as well.

This story, based on a mediaeval legend, is filled with the stained-glass beauty of fine writing, and the overwhelming love of the humble Christ. It is a true Christmas message, and an impressive one.

Decorations and Picture Jacket by C. B. Falls. 12mo. Net 75 cents.
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Christmas Greeting Cards



The cards catalogued under this heading are all reproduced by the popular steel die process on heavy white card stock. Carefully selected Christmas greetings and a large variety of Christmas designs. Designs are in colored inks, text plain ink, steel die work throughout. Envelopes are furnished with each card. Prices given are postpaid.

SERIES 615.

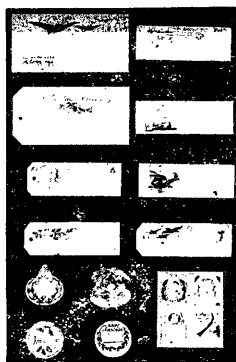
Four designs, Wise Men and Camels. Verses in keeping. Size 5 x 3 1/4. 60 cents per dozen.

SERIES 597.

Four fire-place and candle designs with colored borders. Verses in script. Size 4 1/4 x 3 1/4. 60 cents per dozen.

SERIES 622.

Blue bird and fire-place designs in blue and brown. Script text in black. Size 4 1/4 x 3 1/4. 60 cents per dozen.



CHRISTMAS TAG AND SEAL ENVELOPE.

Assortment No. 41.

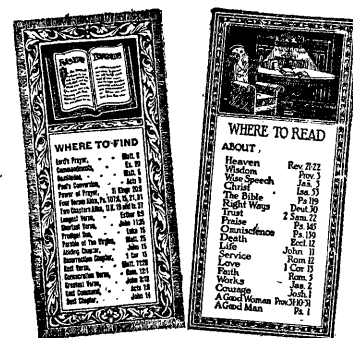
This assortment consists of forty-one pieces of tags, seals, stamps and cards for making your Christmas packages beautiful. Price, postpaid, 10 cents per envelope.

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Two separate cards printed in colors; size 2 1/4 x 5 1/4 inches.

These Cards give direction to the places in the Bible where one may read some of the great Scripture classics and passages dealing with the most interesting subjects in the Christian's mind.

Put up in this attractive way; they are always very acceptable to the children as well as to older persons.

They make Bible research popular with all ages. They are excellent for memory work.

They serve as useful Bible and Book Markers; they are inexpensive but very acceptable souvenirs for distribution on special occasions.

Price, 20c a dozen; \$1.50 a hundred.

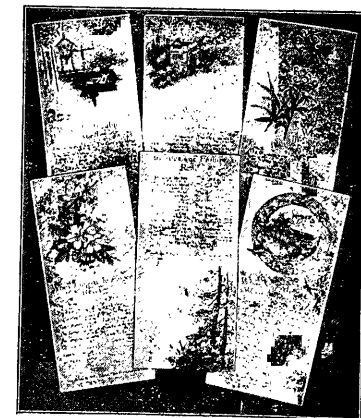
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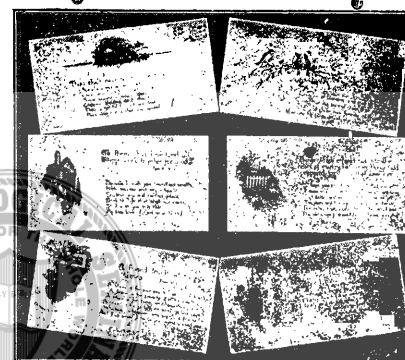
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Each card carries an inspiring suggestion in a wisely selected text of Scripture. And a warm fraternal interest is expressed in a verse of excellent quality, and written from the viewpoint of Christian fellowship.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: Here comes another Kentucky girl to join your happy band. I live near Valeria, Ky. My age is between 10 and 14. Who has my birthday April 7? I have two sisters and five brothers. My oldest sister is 16 years old, she is at Hazel Green going to school. She is taking eighth grade so you and the cousins can guess how lonesome I am. I am hoping to go to school this winter. Ella May Jones, I guess your age to be 13, am I right? If I am you may send me a kodak picture. My address is Valeria, Ky. My mother takes The Herald. I enjoy reading the Boys and Girls' Page. Ruby J. Murphy.

Dear Aunt Bettie: Here comes another Kentucky girl to join your happy band. I stay at my aunt's and go to school at Maytown, Ky. My birthday is May 29. I have one sister and one brother. My brother is about 6 years old. I will soon be in the fourth grade. Margaret Wilcox, I guess you to be 9. Am I right? If I am you may send a kodak picture to Valeria, Ky. Mabel Marie Murphy.

Dear Aunt Bettie: Here comes a little Kansas boy to join in with the cousins. I live in town and like to go to school. I am nine years old, have dark brown hair and dark eyes. My mama takes The Herald and likes it fine. Dr. Godbey is mama's relation. I am glad he went to Heaven. I hope all the cousins and I will go there too. Love to all. Allen Seaton.

Dear Aunt Bettie: I think the Boys and Girls' Page is just fine. Irma Wells, you say you cannot write an interesting letter but you did. Nellie Cobb, you want some one to write to you, I guess I might. Mildred Salzman, I think you and Clyde Adams are right about dancing. I think it is bad, too. I've seen a girl dance in our school, but I don't like it. I went to campmeeting at Mt. Vernon this August and got there Saturday and went home Monday. We had a little tent to stay in, and I sure did enjoy it. My aunt and sister went with me. We have two little cats and one mother cat. I am in the sixth grade and am 10½ years old. I have a red wool dress, and a red silk dress. I think you all would like to see how I look but I couldn't put it in The Herald. I go to Sunday school every Sunday I can. Gwendolyn Bucher Smith.

Dear Aunt Bettie: May I once again enter our sweet and noble band of cousins? Over a year has been numbered with the past since I wrote. I suppose some of the cousins still remember me. What are you cousins doing for pastime these days? How many of the cousins like music? I sure do, but can't play much. Mabel Salzman, I sure did enjoy your letter. I too, think the Page is becoming more interesting. I have blue eyes, brown hair, fair complexion; am 5 feet, 5 inches tall, weigh about 120 pounds. Who has my birthday July 21? Would be highly pleased to hear from some of the cousins. My address is Trenton, Tenn. Route 5. Effie Alexander.

Dear Aunt Bettie: How are you all? I am well as usual, although there has been diphtheria in town. How many cousins have a long way to go to school. I have four blocks to go. I like my school fine. This is my second letter. My father is a preacher. Emma Rhudy, I guess your age to be twelve. Ha! Ha! you thought you played a joke on us cousins, but you didn't. You signed your name M. A. Rhudy. Ruth Hayes.

Dear Aunt Bettie: Would you let another Missouri girl join your happy band of boys and girls? I have just lately been taking The Herald and will say am sorry I have not been taking it all my life for I enjoy reading

it as much so as any paper I have ever read, and have read quite a few. It fills my heart with great delight to read those letters from so many little girls and boys that have given their hearts to God. I read one letter from a little four-year-old girl Ruby Jessie May and it made me feel so happy to see a letter from a little girl like that. Would be so glad to know that all my sisters, brothers, father and grandmother were saved from sin. My mother has been dead almost three years. I have been sister and mother too, to the little ones. The baby was about a year old when mother died. I have four sisters and two brothers. Our grandmother lives with us since mother died. There are nine of us in all and none of whom are Christians, except one sister and myself. Remember me and all the family in your prayers. Would be glad to receive a letter from every boy and girl on the page. So the one that guesses my name from the initial gets a card from me. G. M. Riley.

Dear Aunt Bettie: Would you let a Texas girl join your happy band of boys and girls? I live in West Texas. I am a Christian. Ella Mae Jones, I guess your age to be 13. Am I right? I have fair complexion, gray eyes and brown hair. Awake Texas girls and boys! let us hear from you. I like The Herald fine. I want all of the boys and girls to write to J. A. Mills and help him all you can. Grace Viola Jones.

Dear Aunt Bettie: Will you let an Ohio girl in your happy circle? We began to take The Herald last January and sure do enjoy reading it. This is my first letter to The Herald. I would like to hear from more of the Ohio boys and girls. I have one brother. Vela, I sure like your letter. I live on a farm and have a pet pig. Who has my birthday, Feb. 26? Lucina Bebout.

Dear Aunt Bettie: I am a little girl 10 years old, have dark hair, blue eyes and fair complexion. I go to school and am in the fourth grade. My aunt takes The Herald. I like to read the Boys and Girls' Page. I have a little sister four years old. We live in East Texas but we have come out West for my father's health. I want all the Christians to pray that he may get well. Josephine Slagel.

Dear Aunt Bettie: Would you let a Missouri girl join your happy band of boys and girls? My sister takes The Herald and I enjoy reading the Boys and Girls' Page. I live at Blanche, Mo. I have four sisters and two brothers. I have dark brown hair, blue eyes and medium complexion, weigh 120 pounds. Who has my birthday, Aug. 20? How many of you cousins are Christians? We have meeting every Saturday and Sunday night. I don't go to school this year, but would like to. Atta Welker is our teacher. I love her, and pray she shall have success in all her school work. I want you all to pray for me that I may have a Christian life. Dear Cousins, write to me I am lonesome. Ruth Riley.

Dear Aunt and Cousins: Why don't some of you Minnesota girls and boys write? I have not seen a letter from Minnesota. My birthday is November first. I will be thirteen years old. I have light complexion, brown hair, and blue eyes. I am in the eighth grade and am a Christian girl. I have one sister. Everyone in our family are Christians. I hope to see you some day in heaven Uncle Powell. Margaret Wilcox, I guess your age to be nine. Please don't let Mr. W. B. get this letter. If any one wishes to write to me my address is Echo, Minnesota. Marvel Redezke.

Dear Aunt Bettie: Will you let a little girl from West Tennessee join your happy band of boys and girls? I enjoy reading The Herald and, above all, the Boys and Girls' Page. I want just lots of boys and girls to write me a long letter, and I promise to answer everyone of them. Annie Sue Freeman.

Dear Aunt Bettie: This is my first letter to The Herald. I am a little Ohio girl. I am between 6 and 9. I am in the 3rd grade. I like to go to school. I want the cousins to guess my age. I live in the country and do not get to Sunday school very much. I hope Mr. W. B. will be asleep when my letter arrives. I want to surprise grandma with my letter. With love to Aunt Bettie and all the cousins. Esther V. Saunders.

Dear Aunt Bettie: How are you? Fine, I hope. Now I am bashful so I want to sit by Aunt Bettie during my visit. I wrote once before but my letter was not printed. I am a little girl from Oklahoma, and won't you please admit me into your band? My little sister's name has 7 letters in it; the first cousin who guesses it I will send her picture. I am between 12 and 15 years old. Someone guess how old I am. I had better not write such a long letter because if it is short maybe Mr. W. B. won't see it and snatch it out of the mail bag. If any of the cousins wish to correspond with me my address is Rush Springs, Okla., Route 2. Agnes Kelly.

Dear Aunt Bettie: Sometimes father writes letters to The Herald and I want to write one too. This is my first letter to The Herald. Allie B. Williams, I guess your age to be 10. My age is 9. My birthday is April 29. I have a little sister age 7. Her name is Martha and a baby brother 4 months old. If I see this in print I will write again. Your cousin, Elizabeth Allen.

Dear Aunt Bettie: How many of you ever thought of this world as a large dressing room? I have. It is a dressing room for every one and there are only two kinds of garments to be worn. First is the spotless white garment of Christians and the black garment of sin. Which shall we put on? I still wear the dark garment but I want you all to pray for me to change the garment of sin for the garment of Christianity. I will quote a line of scripture and close. "Be strong and of good courage." Josh. 1:6. Mary Leggett.

Dear Aunt Bettie: I have dark complexion, black eyes, and black hair. I am in the fourth grade. I have two sisters; one in the first and the other in the fifth grade. I go to Sunday school every Sunday. My Sunday school teacher's name is Miss Storne. I go to school every day. My school teacher's name is Miss Alice Alexander. My mother and father belong to the church. My mother has been a Christian for a long time. My father joined this summer. Our pastor has been here four years. I want to see my name in the paper. Verla Helms.

Dear Aunt Bettie: Would you let a little North Carolina girl join your happy band? My aunt sends The Herald to mother and I sure do enjoy reading the Boys and Girls' Page. I have light hair and light complexion. My age is between 8 and 11. I weigh 75 pounds. Will close, hoping to see my letter in print. Estelle Bowden.

Dear Aunt Bettie: Move over a little bit, as I am coming for another chat with Aunt Bettie and the cousins. Aunt Bettie I just received the dear Herald, and have read every word from the front to the back. Yes, let us improve our letters. How many of you like to read The Herald? How many of you cousins work with flowers? Aunt Bettie, you and the cousins come and I will give you a bouquet. I am proud to know that some of us cousins are trying to live for the Lord. With the history of what great event does the New Tes-

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tament begin? How long since Jesus came to earth? Why was the Lord called Jesus? What became of Judas? How long did Christ teach and preach? What put an end to His Ministry? Ina Sulton, come again. Give me your address. As you guessed my age I would like to write to you. My P. O. is Lena, Ga. Mazie Hodnett.

Dear Aunt Bettie: Move over and let a little Georgia girl have a seat by some of you good looking cousins. I have blonde hair, brown eyes, fair complexion weigh 52 pounds and am four feet, four inches tall. I am nine years old and in the fifth grade. I have one sister 7 years old, and in the second grade. This is our first copy of The Herald and I enjoyed reading the Boys and Girls' Page. I go to Sunday school and belong to the M. E. Church. Helen Arlene Schoenhals, I guess your age to be 10. Am I right? But listen! is that Mr. W. B. I hear coming? If any of you cousins wish to correspond with me my address is Sylvester, Ga., Route 1. Elyse Gissendanner.

Dear Aunt Bettie: Oh! please quit that pushing and shoving for I am going to have a little bit of room. Time about is fair play, so here I come. Would some of you readers like to read a letter from an Arkansas girl? Now! I knew you would laugh when I said Arkansas for so many people have the laugh on Ark. But you just visit the dear old state of Arkansas and see if it isn't dif-

ferent from what other states have it put up to be. People move in from different states all over the U. S. You can ask them if they want to move back and they will say "No! Arkansas is good enough for me and can't be beat." My father came from Fort Branch, Indiana, over thirty years ago, and has been living in Ark. ever since. McRae is a small town with about eight hundred in population, has six stores, one bank, three restaurants, two barber shops, two drug stores, one garage, and one factory and saw mill; also three churches and a \$12,000 school building. Boys and girls, how many of you have praying fathers and mothers? How many of you belong to the church? Listen, I heard Mr. W. Basket step upon the porch so guess I had better leap it. Would like to hear from some of you. My address is McRae, Ark. Who has my birthday, May 7? Am 19 years old. A new reader.

Fannie Mae Davenport.

Dear Aunt Bettie: Will you let a little Arkansas boy join your happy band of boys and girls? Who has my birthday, Feb. 18? My father is a lawyer. I go to school. I am in the third grade. My mother takes The Herald. Now I will close for fear of Mr. W. B. Merle Marvin Shouse.

Dear Aunt Bettie: Here comes a little lonesome Arkansas girl from away out in the hills. Will you let me come in awhile? It has been some time since I wrote to the paper, guess all the cousins have forgotten me by now. My dad takes The Herald and we all like it. How many cousins like to go to Sunday school and prayer meeting? I do. We have Sunday school every Sunday and prayer meeting twice a week. But it is lonesome out here because there aren't many young folks. There are four girls and one boy in our family. I am the youngest girl, 19 years old. I am a Christian and belong to the North Methodist Church. I never did go to shows and dances. I would like to correspond with some of the Christian young folks, either girls or boys. My address is Bradford, Ark., Route 1, Box 35. Your little niece,

Pearl Stuart.

Dear Aunt Bettie: I want to take a peep into the Boys and Girls' Page. I have four sisters and two brothers. My father is a preacher. Mittie Osborne, you asked if all of the cousins were Christians? I am, and so are my sisters. I go to school and I'm glad school started because I like it fine. Jamestown, wake up and write to the cousins and Aunt Bettie: If you can guess my name by my initials I will try and write you—O. A. H. My birthday is Dec. 4. Naomi Bassett, I have a sister named Naomi and she is 9 years old and in the 4th grade. I have brothers and sisters just like you, too. Now Aunt Bettie, please keep W. B. away from me when I get there.

O. A. Hammer.

EVANGELISTS' SLATES

G. W. RIDOUT'S SLATE.
Clarksville, Mich., Dec. 8-22.

CARL TUCKER'S SLATE.
Martindale, Ind., Dec. 1-22. Home address, Elliott, 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.

H. T. HEIRONIMUS' SLATE.
Mt. Estira, Ia., Nov. 22-Dec. 12. Home address, Wilmore, Ky.

F. J. MILLS.
Eagle, Mich., Jan. 1-18.
Lansing, Mich., Dec. 6-20.
Home address, 723 Washtenaw, Lansing, Mich.

GEO. BENNARD'S SLATE.
Howard, S. D., Nov. 28-Dec. 19.
Chicago, Ill., Dec. 23-Jan. 5.
Plymouth, Ill., Jan. 6-23.

F. W. COX SLATE.
Beatrice, Neb., Dec. 1-19, care Rev. C. B. Ryder, 204 No. 4th St.
Care Rev. J. W. Crawford, 103 E. 9th St.

L. A. MONTGOMERY'S SLATE.
Shattuc, Ill., Dec. 5-20.

T. P. ROBERTS' SLATE.
Home address, Wilmore, Ky.

A. F. AND LEONA T. BALSMEIER, AND MISS ELSA FISHER.
Permanent address, 45 Chipita, Grand Junction, Colo.

SLATE OF C. C. GRAMMOND AND WIFE.
Vandalia, Mich., Dec. 5-19.
Lansing, Mich., Dec. 21-Jan. 2.
Permanent address, 815 Allegan St., Lansing, Mich.

W. R. CAIN'S SLATE.
Elkhart, Ind., Nov. 28-Dec. 19.

W. B. YATES' SLATE.
Bison, Kan., Nov. 28-Dec. 12.
Marion, Ky., Dec. 16-Jan. 1.

ANDREW JOHNSON'S SLATE.
Sheridan, Ind., Dec. 5-19.

SLATE OF B. D. SUTTON AND WIFE.
Mitchell, Ind., Dec. 5-19.
St. Louis, Mo., Jan. 1-15.
Phoenix, Ariz., Jan. 18.
Home address, 5416 Chontean Ave., St. Louis, Mo.

H. E. COPELAND'S SLATE.
Des Moines, Ia., open, Nov. 21-Dec. 19.
Hancock, Ia., Nov. 28-Dec. 19.
Minneapolis, Minn., Jan. 2-23.
Humboldt, Ia., Jan. 20-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

HARRY MORROW'S SLATE.
Glover, N. D., Nov. 24-Dec. 12.
Permanent address, 1754 Washington Blvd., Chicago, Ill.

GUY WILSON'S SLATE.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

FRED ST. CLAIR'S SLATE.
Pavo, Ga., Oct. 8-Dec. 5.

E. G. CONNER'S SLATE.
Exeter, Neb., Dec. 6-26.

SLATE OF NATIONAL CONVENTION PARTY.
Rev. Thos. C. Henderson, Rev. A. P. Gouthey, Rev. Wm. H. Huff, Prof. C. C. Rinebarger.
Collingswood, N. J., Nov. 30-Dec. 5.
Reading, Pa., Dec. 7-12.

W. A. ASHLEY'S SLATE.
Columbus, O., Union Gospel Mission, Dec. 6-16.
Wilkesburg, Pa., Union Gospel Church, Jan. 28-Feb. 27.
Home address, Easton, Md.

SLATE OF L. J. MILLER AND CHARLES R. LONEY.
Edgley, N. D., Nov. 28-Dec. 19.

SLATE OF F. F. FREESE.
Akron, O., Dec. 1-12.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Upland, Ind.

SLATE OF FRANK AND MARIE WATKIN.
Akron, O., Dec. 1-12. (77 E. York St.)
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent address, Bethesda, Ohio.

SLATE OF MACKAY SISTERS.
Erie, Pa., (2216 Wayne St.) Nov. 23-Dec. 12.
Home address, New Cumberland, W. Va.

FRED DEWEERD'S SLATE.
Hammond, Minn., Dec. 5-19.
Wilkesburg, Pa., (Convention) Dec. 31-Jan. 2.
McKeesport, Pa., Jan. 3-16.
Home address, Fairmount, Ind.

J. V. COLEMAN AND WIFE.
Kansas City, Mo., Nov. 15-Dec. 15.

BLANCHE ALLBRIGHT'S SLATE.
Salem, Ill., Nov. 29-Dec. 14.
Xenia, Ill., Dec. 15-30.

SLATE OF JOHN F. OWEN.
Eldorado, Ill., Dec. 1-19.
Home address, Boaz, Ala.

RICHARD W. LEWIS' SLATE.
Ozark, Ark., Nov. 28-Dec. 10.
Berryville, Ark., Dec. 12-22.
Permanent address, Chattanooga, Tenn.

R. A. SHANK.
Port Clinton, O., Nov. 23-Dec. 5.
Winchester, Ind., Dec. 6-19.
Home address, 1810 Young St., Cincinnati, O.

BONA FLEMING.
Cambridge, Md., Nov. 27-Dec. 12.

W. F. BAKER'S SLATE.
Burney, Ind., Nov. 29-Dec. 19.
Putnamville, Ind., Dec. 20-Jan. 2.
Home address, 1716 Hall Place, Indianapolis, Ind.

F. P. McALL'S SLATE.
Carrabelle, Fla., Nov. 21-Dec. 5.
Dade City, Fla., Oct. 18-Nov. 7.
Brunson, S. C., Oct. 5-17.
Tallahassee, Fla., (annual conference) Dec. 4-12.
Home address, Jasper, Fla.

PAUL BRASHER.
Englewood, Kan., Nov. 7-Dec. 5.
Home address, Oneonta, Ala.

REV. J. E. HEWSON'S SLATE.
Long Beach, Cal., Nov. 22-Dec. 15.
Fillmore, Cal., Dec. 6-19.
Indianapolis, Ind., Dec. 24-29.
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.

SLATE OF JACK LINN AND WIFE.
Pittsburgh, Pa., Dec. 5-19.
Home address, Oregon, Wis.

PETTICORD PARTY SLATE.
Jackson, Mich., Nov. 28-Dec. 19.
Permanent address, Naperville, Ill.

W. W. McCORD'S SLATE.
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Open date, Dec. 6-20.
Sale City, Ga., Dec. 21-31.

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Mt. Pleasant, Mich., Dec. 5-26. 717 E. Broadway.
Permanent address, 928 S. Union St., Traverse City, Mich.

BLANCHE SHEPARD'S SLATE.
Grand Rapids, Mich., Nov. 28-Dec. 19.
Galnes, Mich., Dec. 22-Jan. 1.
New Lathrop, Mich., Jan. 2-23.
Jackson, Mich., Jan. 30-Feb. 25.

HOWARD W. SWEETEN'S SLATE.
Clay City, Ill., Dec. 3-19.
Home address, Ashley, Ill.

SLATE OF MISSES WHEELER, KLINE, AND FENSTERMACHER.
South Pittsford, Mich., Dec. 1-19.

SLATE OF E. L. SANFORD AND WIFE.
Somerset, Ky., Nov. 5-Dec. 15.
Home address, 340 East 3rd St., Lexington, Ky.

HARLAN T. DAVIS' SLATE.
Burdett, Kan., Nov. 28-Dec. 19.
Open date, Jan. 23-Feb. 17.
Home address, Wilmore, Ky.

REV. FIELDING T. HOWARD'S SLATE.
West Liberty, Ky., Nov. 18-Dec. 5.
Dover, Ky., Dec. 8-20.
Home address, Wilmore, Ky.

REV. T. J. NIXON'S SLATE.
Webster, Kan., with Rev. L. A. Branson.
Nov. 10-Dec. 19.
Ransom, Kan., with Rev. Morton Miller.
Jan. 9-Feb. 1.

JARRETTE AND DELL AYCOCK'S SLATE.
Fairbury, Neb., Dec. 29-Jan. 16.
Kearney, Neb., Jan. 19-Feb. 6.
Alliance, Neb., Feb. 9-27.

J. B. McBRIDE'S SLATE.
Runnymede, Kan., (M. E. Church) Nov. 24-Dec. 6.
Pasadena, Cal., (At home) Dec. 10-26.
Louisville, Ky., (Nazarene Church) Dec. 30-Jan. 12.
Pittsburg, Pa., (Christian Alliance, Rev. Edward E. Whitesides, pastor) Jan. 14-Feb. 14.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

J. L. GLASCOCK'S SLATE.
Boise, Idaho, Dec. 5-19.
Melba, Idaho, Dec. 20-31.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

J. E. WILLIAMS' SLATE.
Open date, Nov. 15-Dec. 5.
Rockport, Ind., Dec. 6-20.
Home address, 215 W. 9th St., Owensboro, Ky.

E. A. LACOUR'S SLATE.
Wapello, Ia., Nov. 30-Dec. 15.
Home address, University Park, Ia.

REV. C. A. DOUGHERTY'S SLATE.
Open date, Dec. 5-20.
Monroe, Ohio, Dec. 11-28.
Monroe, O., Jan. 1-23.
New Salem, Ind., Nov. 14-Dec. 3.
Socialville, O., Dec. 5-26.
Amaud, Ohio, Jan. 30-Feb. 20.
Permanent address, 1810 Young St., Cincinnati, Ohio.

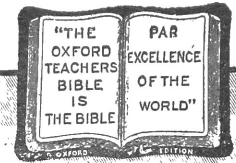
REV. E. J. MOFFITT'S SLATE.
Deltaville, Va., Dec. 1-18.
Permanent address, Hurlock, Md.

SLATE OF O. H. CALLIS—B. G. GREEN-FELL.
Stanford, Ky., Dec. 1-19.
Greenwood, Ind., Jan. 2-23.
Corbin, Ky., Jan. 30-Feb. 13.
Home address, Wilmore, Ky.

JOSEPH OWEN'S SLATE.
Highland Park, Mich., Nov. 20-Dec. 12.

AURA SMITH'S SLATE.
Plainville, Kan., Nov. 25-Dec. 10.

SLATE OF MARIE DANIELSON.
Ottumwa, Ia., Nov. 21-Dec. 5.



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West Homestead, Pa., Dec. 6-19.
Harmony, Pa., Jan. 2-15.
Wurtemberg, Pa., Jan. 16-31.

SLATE OF H. W. GALLOWAY AND WIFE.
Farnam, Neb., Dec. 5-19.
Home address, Elizabethtown, Ky.

A. L. WHITCOMB'S SLATE.
Dallas, S. D., Dec. 5-12.
Home address, University Park, Iowa.

SLATE OF REV. ALBERT REED AND WIFE.
Winchester, Ky., Nov. 22-Dec. 12.

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

SLATE OF E. M. CORNELIUS AND J. E. CAMPBELL.
Enterprise, Oregon, Nov. 30-Dec. 19.
Permanent address, 3103 Bell Ave., St. Louis, Mo.

SLATE OF REV. HARRY H. LEACH.
Courtland, N. Y., Nov. 20-Dec. 19.

C. J. GARRETT'S SLATE.
Byers, Kan., Nov. 22-Dec. 19.

SLATE OF REV. MISS ESSIE OSBORNE.
Pickering, Mo., Dec. 2-15.
Home address, 1316 11th St., Wichita Falls, Texas.

SLATE OF KENDALL AND PARKER.
Moran, Kansas, Dec. 3-30.

W. R. GILEY'S SLATE.
Frankfort, Ind., Nov. 17-Dec. 5.
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.

C. G. CURRY'S SLATE.
Sabetha, Kan., Nov. 23-Dec. 19.
Home address, University Park, Iowa.

F. T. HOWARD'S SLATE.
West Liberty, Ky., Dec. 5-20.
Home address, Wilmore, Ky.

B. T. FLANERY'S SLATE.
Muncie, Ind., Nov. 30-Dec. 19.

NAZARENE HOME CAMP MEETING PARTY.
C. W. Ruth, Bud Robinson, John Norberry, and Prof. Kenneth Wells and Wife.
Alton, Ohio, Nov. 30-Dec. 5. 773 York St.
Detroit, Mich., Dec. 7-12, general del.
Columbus, Ohio, Dec. 14-19, general del.
Indianapolis, Ind., Dec. 21-26, 1833
Nowland Ave.

SLATE OF C. C. DAVIS.
Epworth, Ill., Dec. 5-20.
Elberfeld, Ind., Jan. 2-16.
Home address, West Side, Evansville, Ind.

CHARLIE TILLMAN'S SLATE.
Carrabelle, Fla., Nov. 21-Dec. 5.
Home address, Tillman's Crossing, Atlanta, Ga.

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REFLECTIONS FOR ODD MOMENTS.

BY THE EDITOR

THE best possible remedy for all the evils of our times is a full gospel; is to preach the Word, the whole Book; to discuss every phase of divine teaching as applied to life here and hereafter.

The preacher should be a constant student of the various phases of Bible teaching, and as the vast realm of truth opens up before him he would be filled with joy and holy zeal to proclaim the truth of God. The people would await the Sunday morning sermon almost with impatience and, many thousands of people would not go to church simply because it is a duty, and *endure* the sermon with as much patience as possible, or to show their clothes and see their friends, but they would go with keenest interest to hear the minister open up realms of divine truth. The hungry souls of men would look upon, and hasten to pulpit ministrations as to a feast. All error may be overturned by the preaching of the Word of God—the whole Word, a full gospel, that saves, satisfies, enlarges and constantly guides the soul in its growth and progress.

Earthly faithfulness is possible only by the reception of heavenly gifts. As surely as every leaf that grows is mainly water that the plant has got from the clouds, and carbon that it has got out of the atmosphere, so surely will all our good be mainly drawn from heaven and heaven's gifts. As certainly as every lump of coal that you put on your fire contains in itself sunbeams that have been locked up for all these millenniums that have passed since it waved green in the forest, so certainly does every good deed embody in itself gifts from above. And no man is pure, except by impartation; and every good thing and every perfect thing cometh from the Father of lights.

The dissatisfaction and disappointments of life do not affect the man who has learned to find his supplies in God. Other hearts may be empty, but his is full; others may be fainting for very weariness, but he is full of buoyancy and vigor, so that he does not see when the heat cometh. To him the world, though his place of discipline, is by no means the waste, howling desert that it is to the man of the world; it is one apartment of the great Father's house, and in every part of that house there is for the members of the family, "bread enough and to spare."

Whatever we may do, we shall always find, if we would do it with any good results, that God must go first and strike the first blow. Our business is to act concurrently with God, to follow Him, and, without murmuring before Him, strive to be co-workers with Him. Having God in providence to go before as a guide, a Christian who follows Him will be sure in the end to come off victorious. But

THE TIME IS SHORT—THE WORK IS GREAT!

Remember that for January, February, and March The Pentecostal Herald is to go to **TEN THOUSAND PREACHERS**. Are you going to help in this great undertaking? What is the object?

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for the man who stands out of the Divine order, and who opposes the weak shield of human strength to God's irreversible arrangement, there is no help. The chariot wheels of the Almighty will pass over him and grind him to powder.

Any attempt to correct other people's faults in a spirit of impatience is far more likely to do harm than good. Even with your own minister, your brother in the church, your wife, your children, your next-door neighbor, you can accomplish nothing by impatience. Gentle and loving rebuke is always mighty, but fretful and angry fault-finding is sure to defeat its end. Even your wife hardens toward you when you passionately upbraid her, and bitter reviling breaks down every natural sentiment of affection and respect in the breasts of your children. The simple truth is, that when you are out of patience you are out of reason, and all power is gone. If you would be strong, you must be calm.

Destructive Criticism and The Second Coming of Christ.

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

SECOND LETTER.

Dear Dr. Mains:

I recently read your little book on "Premillennialism." I am not surprised to notice that you are very strongly opposed to the Premillennial teaching on the subject of the second coming of Christ. May I call your attention to the fact that all destructive critics are strongly

anti-Pre-millennialist. Naturally so; the sudden appearing of Christ will entirely upset all of their theories with reference to the origin of the Bible and its place in literature, the person of Christ, the history and destiny of the human race.

Think for instance, what consternation would take place at the University of Chicago, and as for that matter, at all the moonshine distilleries, if Christ should suddenly appear in His glory in the heavens. Do not understand me as classing this great institution of learning with the moonshine distilleries, but it just occurred to me that the moonshiners have no more desire for the glorious appearing of our Lord than the destructive critics have. The truth is, His coming will put both of these classes of people entirely out of business.

It has been interesting to me, Doctor, to think a bit of the effect of the appearing of Christ on different classes of people. There are people in the world strongly premillennial. They believe Christ will return to the world. They believe the testimony by the two heavenly witnesses spoken of in Acts 1: 9, 10, and 11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

These people call this doctrine and promise of the Lord's return, "The blessed hope." They look forward to His coming as the culmination of all good, and to His reign as the bringing in of "The golden age." They are trying to live in harmony with His word. They are seeking to array themselves in the wedding garment of righteousness, to keep the oil of the Holy Spirit in their hearts, the vessels of His grace, and "their lamps trimmed and burning." His appearance would bring to them unutterable joy.

You will agree with me at once that those of you who are so utterly opposed to His appearing, who are explaining away the scriptures that teach His second coming, who are speaking out in such positive and unsparing terms against those who desire and long for His coming, would be filled with confusion if our Lord should appear. Not only so, but you will agree with me that the sinful multitudes would be filled with consternation. Think of the effect of His appearing on the throng at the race course, or at a Sunday baseball game, or the crowded halls of a modern dance, or in the den of iniquity and vice. All the mixed and motley breeds of sinners would be filled with con-

(Continued on page 8.)

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OF ASBURY THEOLOGICAL SEMINARY

"Healing the Hurt Slightly."

Rev. Charles V. Fairbairn.



HE subject matter of this article has been on the writer's heart for some time. He has waited and pondered until he can say with Jeremiah, "I am full of the fury of the Lord; I am weary with holding in."

There is being thrust upon hungry souls a holiness which does not make holy, a sanctification which does not sanctify, an anti-Keswickian preaching which bolsters up Keswickian theory, an eradication which does not eradicate. Nor is such preaching by obscure little men alone; but are not, even some of our big holiness preachers, Bro. Well-known, Bro. Much-in-Demand, Bro. Fill-the-altar and Bro. Heard-only-in-big-Meetings, engaged in this very work?

"They have healed also the hurt of my people slightly saying, Peace, peace, when there is no peace." Terrible words these, for Jeremiah to use; but more terrible than words, the thought, "It is all too true." What a deep seated malady is this inbred sin: how subtle its workings: how paralyzing its effects. Nothing but the cleansing efficacy of the blood of Jesus, applied by the burning Holy Ghost can root it out. Yet this can be accomplished, in this very way. Praise the Lord.

But let us notice. There is not in all scripture, given to the sinner, a single promise of such a work for him. The words for sinners are *confess, repent, believe, be born again*; while the other words *cleanse, sanctify, make perfect, be baptized with the Holy Ghost*, are all spoken or written to those who, like Jesus' disciples, "are not of the world even as," He is "not of the world," and who can "rejoice because" their "names are written in heaven."

According to this then, the first step towards seeking holiness is *Be sure you are justified*. Here is where the difficulty arises. How often do so-called preachers of holiness strike a church where everything is as dead as the Valley of Dry Bones and professors of religion as worldly as the crowd at a Vanity Fair. Now, Jesus says "Ye cannot serve God and Mammon." St. James, inspired by the Holy Spirit says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4). While St. John plainly declares, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15). Yet in spite of these plain words, along comes

Bro. Much-in-Demand, and says, "My friends, you need holiness."

Brother Much-in-Demand, they need holiness alright, but they are not candidates for holiness. To descant against their worldliness might rob you of some of your popularity, but my brother, my brother, you will be spiritually honest when you do so. Remember, God says, "If any man love the world, the love of the Father is not in him." The worldly church member is not a candidate for holiness but a candidate for conviction for sin along these lines. The poor things either have never been saved, or have since grievously backslidden.

Many people seek holiness because they experience a sense of loss; others because they feel somewhat of condemnation. All efforts by such to obtain entire sanctification will be in vain. They need *justification*. The truly justified soul will have no sense of loss but rather a sense of need. He will carry no load of condemnation; his load dropped from his shoulders the night he knelt at Calvary's Cross and received the forgiveness of sins. The truly justified is no worldling. He is "not of the world," even as Jesus is "not of the world." He lost his relish for worldliness the very moment Jesus said "Thy sins which are many are all forgiven thee."

For a worldly person, suffering from a sense of loss and condemnation to try to seek the second blessing is about as sensible an attempt as that suggested by a waitress in the railroad cafe, London, Ont. Said a traveller, "This second cup of coffee is better than the first one." The young lady replied, "Why didn't you drink the second cup first?"

I see the poor, cold, formal worldlings as they listen to Brother Fill-the-altar. How their hearts hunger for a real experience. Under the impression that they need to be sanctified, they rush to the penitent form. They are honest. God helps them. They are urged to get up and "claim it by faith." They do so. But are they sanctified? Very often they are only reclaimed, sometimes saved for the first time. Yet they think the Old Man has gone. They believe he has: while in reality he has only received a hard blow and they can think and think as long as they wish and as hard as they like, they will never "think" the Old Man out.

The result is that sooner or later under the stress of testing, the same old monster awakens, rubs his eyes, yawns, sits up and stretches, and the poor soul wonders "what can have happened? I thought entire sanctification meant eradication,—what can this mean? Has the preacher been deceived or

is he a deceiver? Possibly Keswick ideas are correct! Mayhap, I need a third touch, possibly 'Tongues.' What can be wrong?"

Hold steady, troubled one, don't throw faith overboard. God *can eradicate* that old nature, but Bro. Fill-the-altar failed to tell you, that as a worldling your need was not holiness but repentance. You went to the penitent bench. You lost that sense of condemnation. You regained what you felt you had lost. In short, you were restored: you were converted, saved, justified. Take courage. Get your bearings again and then "Go on unto perfection." The next time you see Bro. Fill-the-altar, tell him, for Jesus' sake to stop healing "the heart of my people slightly saying, Peace, peace, when there is no peace." Considering the fruits of worldliness in Bro. Fill-the-altar's orchard, he may have to take the altar himself.

Rev. W. E. Shepard, in a recent sermon on "The Lost Axehead," comes right to the point, when he says: "Let me tell you something. There are hundreds of people all over the world who have leaked out, lost the witness of the Spirit and they come to the altar to get sanctified.— They are not ready for sanctification. You cannot get impatient, cross, lose your temper, say cutting, biting words, do things that you know to be wrong, leak out in your soul, and think you can get sanctified over that kind of an experience. That is one trouble with the great Holiness Movement over the land. Too many folks have professed holiness on top of a backslidden experience. No backslider can get sanctification any more than any other sinner can get it without first being forgiven. If there is any condemnation on your heart, anything unforgiven, do not try to get sanctified until you have confessed out and been reclaimed."

Brethren of the Holiness forces, as one of you, I appeal to you. Let us as preachers "Ask for the old paths, where is the good way and walk therein." Let us get back to sermons patterned after that one on "The Mount," and we will see seekers hunting up that offended brother; plucking out that right eye which lusts after worldliness; ceasing their laboring to serve God and Mammon, at one and the same time; bringing forth fruits meet for repentance. Then when men build on the rock, they will become candidates for holiness, unto whom we can go with that grand, first, New Testament message on holiness, "Be ye therefore perfect even as your Father which is in heaven is perfect." "Blessed are the pure in heart for they shall see God."

Sermons from Songs.

Nathan H. Bullock.

AM I A SOLDIER OF THE CROSS.



AM I a soldier? If so, when? When furloughs are granted, when the enemy is out of sight, when the war is over, when pensions are given? Am I a soldier. If so, where? In camp and on dress parade? Is that all that it means to be a soldier? If that was all that a soldier in Uncle Sam's army did, how long would he keep his job? Why, bless you, he would be shot as a deserter and get his furlough in the next world before he ever had a chance to get one in this. A soldier that didn't fight wouldn't be a soldier long. Am I fighting? If so, what am I fighting? O, I fought the Germans. I was wounded a couple of times,

I took some prisoners, and I helped to make the world safe for democracy. Isn't that enough to give me a crown in heaven!

But our song asks: "Am I a soldier of the cross? a follower of the Lamb?" And the Bible says that the weapons of our warfare are not carnal; that our fight is the good fight of faith; that we wrestle not against flesh and blood, that we must be strong in the Lord and in the power of His might, (not ours); and that we must have on the helmet of salvation, the breastplate of righteousness, the shield of faith, wield the sword of the Spirit, and be shod with the sandals of peace. What am I fighting? Holiness or sin? God or the devil? God is holy and He commands me to be holy, because He is. Can

I be holy myself and fight holiness? The Bible says that he that committeth sin is of the devil. Can I commit sin and fight sin? Can I belong to the devil and fight for God? Am I a soldier or a slacker, and whose army am I in?

Am I a follower of the Lamb, and shall I fear to own His cause, or blush to speak His name? Have I got such a weak, helpless, unreliable captain that I am afraid to trust myself in His hands? Am I ashamed of Him? Has the devil muzzled my mouth, blinded my eyes, stuffed my ears full of lies, or crippled me so that I am trying to hobble along in the Lord's army on the crutches of doubt, fear, discouragement, compromise, or some other devil-made crutches; or has he scared or

coaxed the spiritual life all out of me till I am dead while having a name to live? If the devil has beaten me as bad as that, what shall I do? surrender to him? Never, till he beats my captain, and my captain is the Almighty, eternal God. And He never did and never will surrender a millionth of an inch to the devil. The Captain of my salvation, (when on earth in bodily form), made the dumb to speak, the deaf to hear, the blind to see, the lame to leap for joy, and raised the dead to life; and He can do all of these things yet, for He is the same yesterday, today and forever.

But isn't there some easy road to heaven? Can't I be carried to the skies on flowery beds of ease? It's all right for that poor miserable, low-down drunkard and harlot to sail through bloody seas. They ought to pay dear for a back seat in heaven, because they have been such awful sinners; but I'm a good, respectable, moral citizen. I never did anything wrong to speak of, I've made a few mistakes. If you'll pardon me for them, Lord, I'll condescend to join the angels in the celestial choir. But the Lord says that when we talk like that we have got things reversed. Jesus said to the woman taken in adultery: "Neither do I condemn thee. Go and sin no more." But the scribes and Pharisees who trusted in themselves that they were righteous and despised others, He called fools, serpents, hypocrites, and a generation of vipers, and He asked them how they expected to escape the damnation of hell.

Must we be carried to the skies on flowery beds of ease, while others fought to win the prize—O there is a prize is there? What is it? Why it's heaven in us for a few years down here and then it's we in heaven up above forever. It's present eternal salvation from all sin. Is that prize worth fighting for? Did it cost anything? It cost the Son of God a life of bitter trial and disappointment, capped with the agony of Gethsemane and the cross of Calvary. It cost the thorn-pierced head, the nail-pierced hands and feet, and the sword-pierced side of our Lord. The sun couldn't look upon that scene, so it hid its face. The ground couldn't keep still, so it began to quake. The righteous dead couldn't rest in peace, so many of them came out of their graves. But the living, with the

exception of the penitent dying thief, knew not how great a prize at what awful cost was being bought that day. Did God think that prize was worth anything?

Are we soldiers of that cross or are we worshipping the gold cross on a watch chain or the cross on our church steeple? Is it worth anything to have our sins forgiven, our hearts cleansed, a conscience void of offence towards God and man, a peace this world can't give or take away; a balm in sorrow, complete, continuous victory over the world, the flesh and the devil: the best society on earth, a rock anchorage in death, and eternal bliss beyond the grave such as no human eye can see, no human ears can hear, no human mind conceive and no human heart contain. Should we not be willing to do anything for God in return for all this?

Are there no foes for us to face, must we not stem the flood? Yes we must, but the Lord says that when the enemy comes in like a flood, His Spirit will raise up a standard against him. God can give us bigger floods than the devil ever dreamed of, and His are floods of blessing. He sent a flood down to Noah so big that he and his family sailed off on an excursion trip over the mountains on top of everything, for one hundred and fifty days while all the world, weather prophets and all who said it wasn't going to rain, were drowned. Some folks like to go on ocean voyages and some like to climb mountains, but Noah went on both at the same time with a free return-trip family ticket. Why bless your soul, when we not only get initiated and inoculated but intoxicated and inundated with God's stream of full salvation, He'll give us spring freshets all times of the year which will make all the devil's floods look like two by four ordinary puddles; and we'll sail on floods of blessing up on the mountain tops so high up that the devil can't get a boat or an airship in sight of us. Glory be to God.

But our text goes on and asks: Is this vile world a friend to grace to help us on to God? Is the devil dead? If he is, he's a pretty lively corpse, or else he's sure got a big family of children carrying on their dad's business. Since I must fight if I would reign, increase my courage, Lord. The devil is a roaring lion, but my God muzzled the mouths

of a whole den full of lions so they never let out a whimper for Daniel, and he could go to sleep in safety with the back of one lion for a footstool and the mane of another one for a pillow. Why could he? Because he believed in his God. Talk about the lion tamers of this world! We've got one that beats them all into invisible fragments. But Satan may send a whole army after us! All right, let them come. He sent a big army with horses and chariots after Elisha and his servant Gehazi, and Gehazi got scared, but after he got spiritual eyesight he saw the mountains full of horses and chariots of fire come down from heaven to deliver them, and the devil's army was put out of commission before they could draw a single sword. Let the devil's armies all come and all the artillery of earth and hell be levelled at us when we are following our God; and one of us shall chase a thousand and two shall put ten thousand to flight.

But somebody says: "I was sick and suffered so much, or my children died, or I lost all my property and everybody got down on me." Well, what about it? All of these calamities happened to Job, but Job was insured in heaven and owned property that the devil couldn't get at. The devil thought he was going to make Job lose his religion by taking his earthly property away from him, but Job loved God more than he did his property. Then the devil caused the death of all of Job's relatives except the ones that deserved to die, but Job loved God more than he did his family. Then the devil covered Job with boils but Job's religion went deeper than the skin, and he kept the victory in his soul in spite of all the devil could do. So the devil got disgusted, threw up his job, as far as Job was concerned, bade him good-bye forever; and then the Lord came around and gave Job twice as much of everything good as he had before the devil ever tackled him. The God of Daniel, Elisha and Job still lives, changes not, has all the power He ever had; and He still leads His armies on to victory.

"We'll bear the toil, endure the pain,
Supported by Thy word,
Till that illustrious day shall come
When all Thine armies shine,
In robes of victory through the skies
The glory shall be Thine."

Travailing for Souls.

Rev A. P. Johnson.

TH Church of God, Awake! Awake! and realize that the hour has come when we must go to our secret closets and there on our knees travail in prayer. The crying need of the age is not new methods and devices of doing things for God, but men and women who will really have soul agony and soul travail in prayer. Soul travail is the remedy when applied to a spiritually dead church would revive and invigorate it with holy zeal. Yea, and if the multitudes of decaying spiritual lives would take time to "pray through" they would be equipped with such power that would make the devil tremble.

We expect God to do great things, but how can He with such poor material? Our prayer life must be revived if we expect God to do great things for His glory through our lives. We must live upon our knees more and talk and do less if real revivals are to come, and sinners be born again. No mother can give birth to her child until she travails; neither can there be spiritual birth destitute of soul travail. "For as soon as Zion travailed, she brought forth her children."

In these sad days when evil of every kind is rampant and souls are going to eternal destruction the Church must go to the upper room, instead of the kitchen, and there wrestle with God in prayer. The reason

there are so few genuine revivals of religion is because the Church is spending more time in the *supper* room than she is in the *upper* room. There is something wrong when Christ's disciples lose their desire to commune with Him. Can it be they have been courting the world? Wrestling with God in prayer will cause the fire to fall from heaven, place deep, pungent, Holy Ghost conviction upon the sinner and crowd the altar with penitents. When the Church lives upon her knees her pews will be filled, men and women will be crying out, "What must I do to be saved?"

A prayerless life is a powerless life, and the same is true of the Church. We are giving the devil many a victory because we are destitute of power. The majority of churches today are not honoring Christ by winning souls for Him, because of powerless lives in the Church. "Will a man rob God?" Yes, we are robbing Him of His glory because we are so satisfied to live a prayerless life, which spells powerless. Too few of Christ's children have a real burden for lost souls and are unable to pray down a real pentecost. Many in our day are successful in going about and working up that which appears to be a revival, but how few are able to pray down a real revival. Let us not be guilty of "putting the cart before the horse."

Dear reader, will you allow God to lay the burden of prayer upon your life and go to your closet alone and pray, and pray, and pray until the answer comes? With many, "praying through" is a lost art. Remember God will answer as soon as we meet the condition and that is to travail. How quickly God answers prayer, "as soon as Zion travails."

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Preaching With Power.

REV. G. W. RIDOUT, D. D., Corresponding Editor



PETER tells us of the early preachers who "preached the gospel with the Holy Ghost sent down from heaven." 1 Pet. 1:12. Herein is stated the secret of effective preaching. Ours is a

Holy Ghost gospel and it cannot be faithfully preached except by the aid and power of the Holy Ghost. "He shall baptize you with the Holy Ghost and with fire," said John the Baptist, and if there is any place on earth where the fire of the Holy Ghost is needed it certainly is in the pulpit.

"Without this sacred fire, this vital chrisem, The sermon may be fine-wrought mechanism, Correct and clear and orthodox and right, But 'tis the clearness of the wintry night, There is no fire to warm the frozen soul, The sun is not in the zenith, but the pole, I am not warmed however well you preach, A touch of fire, is worth a ton of speech."

A visitor in London listened to a great orator. He was speaking to the multitude on liberty. He depicted with sadness the condition of European countries under thrall and bondage to the aristocracies. He painted in glowing colors England and her freedom and liberty. He grew intense and, at certain periods, would repeat the word "England;" then he would stop and looking upward in a supplicating manner, he whispered the word again—"England." He grew so intense that a man in the audience went up to him and begged him to stop, fearing that sudden death would be the consequence of such excitement. Then louder he uttered the word—"England!" He fell back; a noise like the wind among the forest trees swept over the audience but it was not so much a voice as sobs and tears. The people stood entranced. It seemed as if they never would stir. Then the orator leaped up once more and waving his handkerchief shouted—"Liberty forever!" The very roof shook with the shrieks of applause and with the cheers of the multitude.

The wonder is, my brethren of the ministry, that we are so cool when we have such a wonderful theme and such a matchless gospel and such a wonderful Savior to preach! We have as our subjects themes that make the orations of Cicero or Demosthenes pale into insignificance. Not all the great orations of the ages have as their subjects anything to compare with what the gospel offers. We have the issues of eternity, the majesty and greatness and grace of God revealed in Jesus Christ. We have the soul with its priceless values and unspeakable heritage in Christ. We have the great and august Judgment Day, with its white throne and attending saints and angels, its trumpets sounding and stars falling, and worlds aflaming, and the souls of all nations, and kindreds, and tribes, and tongues, standing before the great and awful Judge. We have Christ, the Lamb of God, the spotless Victim dying upon a malefactor's cross for sin; not His own, but for the sins of the whole world; the just dying for the unjust that He might bring us to God. We have a Christ buried, and a Christ risen, a Christ sitting at the right hand of the Father exalted, glorified, and a Christ that is coming back to earth again. Well does the poet depict this Mighty Christ in the words:

"Look ye saints, the sight is glorious,

See the man of sorrows now;

From the fight returns victorious,

Every knee to Him shall bow.

Hark! the bursts of acclamation.

Hark! these loud triumphant chords,

Jesus takes the highest station,

Oh, what joy the sight affords!"

Now what I feel we need is a pulpit on fire

of the Holy Ghost to preach our Wonderful Christ, His matchless gospel and His immense salvation. Oh, men of the pulpit, what are your dissertations on social questions, economic reform, church building, political questions, and intellectual matters compared with the vastness, immensity and grandeur of the gospel theme! It is to be noticed that when the preacher orates on the questions of the day no fire falls. When he discusses poetry and philosophy no fire falls. When he discusses social and economic matters no fire falls. When he entertains the people with clever discourses on current issues no fire falls! No! No! the fire of the Holy Ghost falls only when Jesus and His gospel are preached. Referring again to Peter: "They preached the gospel with the Holy Ghost sent down from heaven."

Sometimes a sermon preached in the power of the Holy Ghost, according to human standards, may be a very poor one, but God uses it to His glory. "Mr. Spurgeon once preached what, in his judgment, was one of his poorest sermons. He stammered and floundered, and when he got through felt that it had been a complete failure. He was greatly humiliated and when he got home he fell on his knees and said, 'Lord God, Thou canst do something with nothing. Bless that poor sermon.' And all through the week he would utter that prayer. He would wake up at night and pray about it. He determined that the next Sunday he would redeem himself by preaching a great sermon. Sure enough, the next Sunday the sermon went off beautifully. At the close the people crowded about him and covered him with praise. Spurgeon went home pleased with himself and that night he slept like a baby. But he said to himself: 'I'll watch the results of those two sermons.' What were they? From the one that seemed a failure he was able to trace forty-one conversions. And from that magnificent sermon he was unable to discover that a single soul was saved. Spurgeon's explanation was that the Spirit of God used the one and did not use the other."

I am thinking just now of some great preaching I have heard. Many years ago I was in London and went to Dr. Parker's "City Temple" Church in the morning. I went to St. Paul's Cathedral in the afternoon when I heard Canon Scott Holland thunder the gospel message to the great audience there gathered. At night I heard Hugh Price Hughes at St. James Hall, Piccadilly. It was a great message delivered with but one object—the salvation of souls; the preacher got his harvest that night. I heard General Booth in Philadelphia. He was the old man, eloquent. Every atom of his being seemed to be thrust into his message. I heard Moody in Providence preach on "God is not mocked: for whatsoever a man soweth that shall he also reap." It was a telling message. I heard Bishop Joyce preach on fire at our Conference in Bridgeton, N. J. I heard J. H. Jowett at Princeton, as he discoursed with telling eloquence on the glories of Christ.

I am not mentioning just here some great preaching I have heard in camp meetings and conventions, but I am thinking of those more famed men of other days. It seemed to me that they all were possessed with a passion for preaching and they preached with convincing and persuasive power. Their words were thunderbolts of truth and gospel.

"Who is likely," says an old writer, "to be moved by hearing a man discuss the most awful realities of eternal truth, such as the danger and the doom of immortal souls, the glories of heaven and the torments of hell, with as much coolness, and with as little emotion as a lecturer on science would exhibit

when dwelling on the facts of natural history?" "How is it," said a minister to an actor, "that your performances which are but pictures of the imaginations, produce so much more effect than our sermons which are realities?" "Because," said the actor, "we represent our fictions as though they were realities, and you preach your realities as though they were fictions."

It is said of Loyola that, when he began to preach, a breathless silence reigned through the church; that as he proceeded there was perceptible pressure towards the pulpit; sighs soon became audible on every side, then these sighs swelled into sobs and sobs into groans. Some fell on the pavements as if lifeless. Once and again an obdurate offender pushed forward, threw himself at the feet of the preacher as he left the pulpit, and with convulsive struggles made a loud confession of his crimes; and men from all classes of society were numbered among the conquests of earnest preaching.

After the great preacher McCheyne, of Dundee, Scotland, died a note was found on his desk from a stranger. It said: "I heard you preach last Sabbath evening and it pleased God to bless that sermon to my soul. It was not so much what you said as the manner of speaking it that struck me. I saw in you a beauty of holiness I never saw before."

The devout Baxter wrote once: "I confess to my shame that I remember no one sin that my conscience doth so much accuse and judge me for, as for doing so little for the salvation of men's souls, and dealing no more earnestly and fervently with them for their conversion. I confess that when I am alone, and think of the case of poor, ignorant, worldly, earthly, unconverted sinners that live not to God nor set their hearts on the life to come, my conscience telleth me that I should go to as many of them as I can, and tell them plainly what will become of them if they do not turn; and beseech them with all the earnestness that I can, to come to Christ and change their course and make no delay. And though I have many excuses, from other business and from disability and want of time, yet none of them all do satisfy my own conscience when I consider what heaven and hell are. My conscience telleth me that I should follow them with all possible earnestness night and day and take no denial till they turn to God."

The man who said this was the godly Baxter whose ministry at Kidderminster was so mighty through God that he won most of the people to Jesus, and when he preached he said: "I preach as if I never should preach again, and as a dying man to dying men."

As preachers of this wonderful gospel, how much we need to lie low at Jesus' feet and tarry frequently for fresh anointings of the Holy Ghost upon our ministry. I have for many years been deeply moved in reading the life of the holy Bramwell, of early Methodism. He was a mighty preacher and soul-winner. I shall close this article with some quotations from his diary and writings, as they suggest the secret of his power as a preacher.

"I am nearer the throne and never was so dependent on Jesus. He is my all!"

"I never had such a constant view of eternity. Three weeks ago I received a deeper baptism than ever I received before. What is so beneficial as a whole night spent in prayer."

"I hope you will unite in praise to God when I tell you that I have received what I call an extraordinary baptism of the Spirit. I am swallowed up in Him."

"O, I want to see much greater things. I

never had more power with God in preaching. Justification is great; to be cleansed is great; but what is justification, or the being cleansed when compared to this being taken into Himself? The world, the noise of self is all gone, and the mind bears the full stamp of God's image. Here you talk and walk and live, doing all in Him and to Him; continual in prayer and turning all into Christ, in every house, in every company;—all things by Him and to Him."

"I never had so clear a view of the torments of the damned. It was shown me most clearly that the terrors of the law of the Lord are not attended to in our preaching as much as is necessary."

The Home-Going of Mr. Charles M. Alexander.

By George T. B. Davis.

The man who set the world to singing the "Glory Song" has himself been called to the Land of Glory. Mr. Charles M. Alexander, who taught multitudes to sing:

"When all my labors and trials are o'er,

And I am safe on that beautiful shore,

Yet just a smile from my Savior I know,

Will through the ages be glory for me,"

has finished his earthly labors, and is now on "that beautiful shore" enjoying the bliss of the Savior's face.

As an organizer and director of chorus choirs, Mr. Alexander was probably unsurpassed in the world's history; but it was his winsome and radiant personality, and his love for souls and for the word of God that made him loved and admired by multitudes the world round. It is not surprising that millions of copies of his hymn-book were sold, and that millions of Testaments were distributed through The Pocket Testament League of which he was the Director and President.

Mr. Alexander's last evangelistic campaign was a Bible Revival movement in Detroit last Spring which stirred that great industrial center so deeply that tens of thousands of the Testaments used by The Pocket Testament League were circulated, and were evident in industrial plants, and banks, and newspaper offices, and street cars throughout the city. Mr. Alexander's last labor in America before sailing for his home in England a few weeks ago, aside from his work on his hymn-books, was to put the finishing touches on a Bible Revival plan of campaign for local churches and communities. He felt that here at last, in answer to the prayers of years, was a plan so simple and so helpful that it could be put into operation by any church or mission or Sunday school anywhere, and be the means of marvellous blessing. The plans have just been published and are arousing widespread interest. They will gladly be sent to anyone addressing The Pocket Testament League, Fifth Floor, 156 Fifth Avenue, New York.

Letters have now been received from Great Britain giving details of the home-going of the gospel song leader. The call was so sudden and unexpected that as one writer says: "For him it was translation." Here are some glimpses of his last days upon earth:

"The tragic suddenness of Mr. Alexander's departure has left us almost speechless in amazed wonderment, trying meanwhile to look through the clouds of our own deep sorrow to the joy which surrounds him. About ten days ago a sudden seizure with severe pains caused some distress and anxiety, although the trouble yielded to prompt treatment, and it seemed that there had been a good recovery, so much so that he stayed in bed more as a precaution and rest in anticipation of his happiness on Tuesday when he acted as 'best man' at the wedding of Mr. J. J. Virgo to a Birmingham lady. Here he was his own genial self, ready, as you know, with all his pleasantries and making folks

happier than they would have been had he been absent.

"The quiet, but beautiful service, took place at noon Tuesday and the attention of some in the church was irresistibly attracted from the central pair to the strange beauty and grace that seemed to surround the figure of the 'best man' as he stood with reverently bowed head by the side of his friend. On returning to his home from the church, Mr. Alexander did not seem especially overtired and after lunch strolled through the garden admiring the roses, and paying a short visit to his special 'den' and workrooms which contain his hymn book library, his collection of photographs, and slides recording his journeyings around the world as an ambassador of Christ. Here, work was in full progress on the compilation of what he said was to be his final hymn book, and he stayed and gave a few directions to his assistants in the work. Then his wife persuaded him to return to the house, which almost for the first time, was emptied of visitors. The afternoon and evening were filled with a radiance which must have streamed through those opening gates of which they were both quite unaware.

"Eliza, their housekeeper, had been in their bedroom at 11:40 P. M., and he was making the greatest fun with her and laughing so heartily. Mrs. Alexander went to sleep and was awakened about one o'clock by him groaning in pain. She arose quickly and rang for Eliza. By the time she got around to his side of the bed, he was gone. For him it was translation. He walked with God and was not, for God took him.

"Mrs. Alexander asked me to meet her sister from Holland, and bring her on to Tennessee. As soon as we arrived she took us into their room and his dear body was lying just as in sleep with his wee Testament in his hand. Now his body rests in a very simple oak coffin, with his name in his own handwriting in brass on the lid. The well loved signature with '2 Timothy 2:15' that is all. The room is just full of exquisite pink roses and our thoughts are of 'the land where the roses never fade.'

"Mrs. Alexander is just wonderful. She does want to glorify Jesus in the midst of her sorrow. So many are praying for her and the shoals of letters that pour in by every mail show such a wonderful wealth of sympathy for her. We who have seen the courage with which Mrs. Alexander has faced crises in her own life, are not so greatly surprised that she has met this new wave of sorrow with open face and unclouded brow and an inspiring fortitude which is an inspiration to all around her.

"In about ten days a Memorial Service will be held. Mrs. Alexander has asked some keen Pocket Testament League friends to do personal work at the funeral, and the Memorial Service is to especially emphasize the truths for which he stood. We are depositing the precious body tomorrow to await the resurrection call in Lodge Hill Cemetery near the resting place of Mrs. Alexander's father and mother."

At the service at the grave, Mrs. Alexander was given the grace to offer a touching prayer of praise and gratitude to God for allowing her the privilege of having "sixteen years of heaven upon the earth" with her beloved husband. The day following the funeral an unofficial memorial service was held in Birmingham when "some three thousand packed the place and hundreds were unable to get in. At the close nearly 200 joined the Pocket Testament League and seventy-six professed to accept the Savior." Word has also been received that through the agency of The Pocket Testament League in the hands of two ardent soul-winners, Messrs. Gow and Last, "conversions have taken place among the drivers of the mourning coaches, the makers of his coffin, the men who dug

and beautified his grave, and who lowered him into it."

Mr. J. Kennedy Maclean, Editor *The Life of Faith* of London, who has been a close friend of Mr. Alexander's for nearly eighteen years, has been commissioned by Mrs. Alexander to write the official biography of her husband. In a four-page article on Mr. Alexander in his paper, Mr. Maclean says: "Of all men whom I have ever known he was the most unselfish, the most zealous and untiring in the service of his Master, the most Christ-like. The glory of the Divine shone from his face in that embracing smile that none could resist; and men seeing it knew that it had its source in love for God and love for man."

The home-going of Mr. Alexander has not hindered, but rather given fresh impetus to the Bible Revival Campaign, which was the passion of his soul during the last years of his earthly career. The best memorial to the late gospel song leader that can be rendered by each one who reads these lines is to help promote a Pocket Testament League Campaign in your own church and community, and to pray for a world-wide Bible Revival.

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Do you want a new book for Christmas, or do you want to send a book as a Christmas present to some friend? We have just issued a new edition of that fine book entitled "Walking With Jesus," which is in every way appropriate as a Christmas gift. It is a very fine book, worth many times the price for which it sells. A man procured a copy of book before starting on a journey and read it on the train. A minister seated behind him glanced at its pages and caught the meaning of a single short paragraph. "What will you take for that book, I must have it," said the minister to the reader. It so happened that a friend had made a present of that particular book to the man who was reading it on the train. Get a copy for yourself and another for a friend. Price, \$1.00 postpaid. Pentecostal Publishing Co.

Notice!

We wish to call attention to the book review on Dr. Straton's late book, "The Menace of Immorality in Church and State," by Rev. Charles C. Harris, pastor of Methodist Episcopal Church, Rising Sun, Md. If you want your eyes opened to the alarming conditions which prevail in some of our church quarters today, get this book and read it. These conditions are but the fore-runners of the great and awful apostasy that is coming upon us. Don't fail to get this book, that you may know the startling conditions about us. Order of Pentecostal Publishing Company. Price, \$1.75.

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.....

Good News From The Evangelistic Harvest Field.

In the East.

It was our privilege to be one of the preachers at the Holiness Convention held at Brooklyn, N. Y., Oct. 14-24. Bro. Ruth and Bishop Pearce, of the Free Methodist Church, were my co-laborers in the gospel. From the first day the Spirit gave fruit. Rev. Geo. Kunz, of Syracuse, represented the National Holiness Association. I know of no truer man in the work than Bro. Kunz. He offers a full salvation from all sin, giving no room for doubts as to the experience as second work subsequent to regeneration. Our hearts were made glad in the Lord during these days of power. Near two hundred were sanctified and several regenerated and reclaimed. We have accepted the call for another year. May God help us to meet in faith.

From the Convention I went to Loraine, N. Y., for a meeting in the M. E. Church. During the eighteen days there were seventy-five or more saved. There had not been a revival in that community in forty years, it having been that long since a "praying band" had held a meeting there resulting in a great revival. In my experience as evangelist, I have not seen so ripe a field. The people would do anything they were asked. I preached the simple gospel and invited them to the altar; whole families would come. One night we had every unsaved person in the house at the altar. To God be all the glory.

T. M. ANDERSON.

Central Bridge, New York.

From October 10 to 29, inclusive, we held revival meetings in the Methodist Episcopal Church, in Central Bridge, N. Y. The Rev. Alvin Young, of North Adams, N. Y., was our colleague, having charge of the service of song, and also doing the solo work. He is a good man in his line, and proved to be a true yokefellow.

The Rev. W. E. Slocum, the pastor of the church, had advertised, extensively, the meeting, and had prepared the way by holding many cottage prayer meetings in different parts of the town. His good wife proved to be a valuable asset to her husband in helping to prepare the way, and threw herself into the work after the meetings began.

We had no public services at the church during the day, but some half dozen cottage prayer meetings were held each morning at the various homes, at ten o'clock. By the record as reported by the different leaders, 733 people attended, 408 prayers were offered, and 200 testimonies were given. Many people who had not been in the habit of offering public prayer took part, and were greatly blessed in their exercise in that means of grace.

Some as good people as we have ever met hold membership with that church, and they all gave us a most attentive and respectful hearing. They expressed, many times, their utter satisfaction with our ministry and work. But they are a very conservative people, and could not be considered a revival church. This may be accounted for, in part at least, by the fact that quite a number of the members had been members of the Reformed Church, and had not been accustomed to the methods of churches that are distinctively on revivalistic lines, though they attended the meetings regularly, and were among the loudest in their praises of the truth preached, despite the fact that we made the preaching as strong as we ever have, along all lines, in distinctively holiness meetings.

Quite a number of people from other towns and from the country districts attended the meetings, among them being quite a few preachers, and all volunteered to say

that they greatly enjoyed the meetings and got much spiritual help from them. At no time in the meeting was there any great break, though deep conviction rested upon the people, and this reached some, it was said, who attended the services only occasionally, and quite a number professed to be pardoned or purified.

The pastor and his people treated us and our singer fine in every way, and were liberal in our support. The one regret we had was that they treated us so much better than they did themselves and our Lord. Our prayer has been that God may graciously pour our His Spirit upon pastor and people, and that a better day may dawn upon them spiritually.

J. L. GLASCOCK.

Report of E. O. Hobbs.

When I made my last report I was engaged in a meeting at Tigert Memorial M. E. C., South, Cairo, Ill. We had a hard-fought battle at this place but some glorious victories. The meeting ran three weeks and resulted in twenty-six professions of conversion, reclamation and sanctification, and some additions to the church. Rev. G. B. Sherman is the pastor. He stands true to the original doctrines of Methodism and is doing a good work. He and his good wife stood by us and prayed for us. There are some excellent people at Cairo and they certainly deserve much credit for the building of their beautiful new brick church. It is a credit to our church and was built at much sacrifice. Nearly all of them are laboring people but they are exceedingly liberal in their support of the gospel. May God bless them.

My last meeting was at Hughes Chapel, M. E. Church, South, near Walton, Ky. Rev. R. M. Criswell is the godly pastor. There are some fine people there but the church has been unspiritual for sometime. We preached the old-time gospel and prayed till God came in convicting, converting, and sanctifying power. There were about thirty professions of either conversion, reclamation, rededication or sanctification. The church was helped, and much good accomplished. Bro. Criswell and his wife are excellent people and are doing the work of God. At the close of the meeting a prayer meeting was established.

I am now at Williamstown, Ky., in the M. E. C., So. This is the third day. The blessing of God is upon us and we are expecting victory. Pray for us. I have some dates I can give pastors desiring a real revival. Address me at 355 South Bayly, Louisville, Ky.

Coast to Coast Convention.

Our first Convention with our Nazarene Coast to Coast campaign, opened in Brooklyn, N. Y., Nov. 9, closing the 14th. This Convention was arranged by the district superintendent and was held in the Utica Ave. Church of the Nazarene, of which Rev. Wm. Howard Hoople is their pastor. This Convention was a kind of a home camp meeting arrangement; fourteen of the pastors from over the district with a good, large delegation attended this Convention. We had some seventy beautifully saved. Had one all-night of prayer. The glory was on the people in such a way that at times it was impossible to preach. I have seldom seen such shouting and weeping and laughing and giving as we saw in this Convention. Some fourteen hundred dollars was raised for all purposes in this great Convention. I have never seen such beautiful fellowship among the saints, in many years. It simply seemed like heaven. We had salvation knee-deep and glory up to our eyebrows.

Bro. Hoople had everything well in hand,

and the good ladies of his church arranged and did the cooking and fed the pastors and delegates with the workers, and they fed them most bountifully. And to hear them sing and shout and testify, and then give and then shout again and go back to a friend and weep over them, bring them to the altar and pray them through.

Our beloved Brother Ruth preached the closing sermon of the Convention. This was one of the most remarkable services I have seen in a long time. Bro. Ruth got on his knees and asked God to give him twenty-five souls in the closing services, and the Lord heard and answered prayer and gave him twenty-seven souls. The service ran till a quarter past eleven. Our Convention closed in power and demonstration of the Spirit. God set His seal on our first Convention. It will be interesting to the readers to know that Rev. John Norberry, of Brooklyn, better known as "Keep on Believing," will join this party in Chicago, Ill., Nov. 23rd. Will the saints pray for us everywhere that God will give us great grace and multiplied hundreds of souls.

REPORTER.

The Boston Convention of the National Flying Squadron.

For the six days, Nov. 9 to 14, the "Flying Squadron" of the National Holiness Association conducted a convention in the First Evangelical Association Church in Cambridge, Mass. Cambridge, a city in itself, is part of greater Boston and this church being right in the heart of Cambridge is an ideal location for such a meeting. The splendid attendance, the generous financial support of the convention, the wide scope of the interest manifested in the services, and the large number of ministers from different denominations; each and all of these facts argue that holiness is not dying out in New England. New England has an average type of holiness people, and to this writer who has visited these parts periodically for several years past, there seems to be an increase in the quality and numbers of the friends of holiness evangelism.

Many workers confess that New England is not the easiest part of North America to gather fruit, and it is hardly to be expected that in a six-day convention a great sweep of revival fervor and fruitage could be realized, yet, to the glory of God, let it be said, that not only did each day of the six see some souls plunge into the Fountain, but the last day of the series was a veritable revival climax. On Sunday night after a message of great power, the long altar of First Church was lined with seekers, and chairs and benches had to be provided for others who came and could find no place at the altar.

While the convention was held in the Evangelical Church, ministers and laymen from many other churches and denominations were constantly in attendance and took part in the meetings. Rev. John Short, pastor of the Nazarene Church in Cambridge, often participated in the services as did many other ministers of his denomination. Rev. and Mrs. John Gould, Rev. Norcross, Evangelist Wm. O. Nease, Rev. Orvil Nease, Rev. Mrs. Stella Crooks and other Nazarene preachers and workers lent their presence and sympathy to the Convention. It was a pleasure to the convention party to see so many of the theological students from Boston School of Theology in the meetings. It will do good to all to know that from Taylor and Asbury especially have come some of the finest students in the School of Theology, and they are keeping the white flag of holiness flying while there. The Evangelical Association ministers from all parts of the New

England Conference attended the meetings. Rev. C. W. Locke and Rev. Thomas Laite, with Rev. Malcolm were the three men who engineered the preparatory arrangements for the convention. Presiding Elder Ostroth, and Rev. David Burns and many others of the Evangelical Association were constant in their support of the meetings.

It was indeed a most genuine pleasure to all the convention to have Mrs. C. J. Fowler spend a day in the meetings. She is well in body and entered into the spirit of the meetings with evident vigor and delight. The members of the party are all well, and with the permanent party complete in number and the manifold blessings of God upon our labors, we all have great reasons to thank God. We are counting on the prayers of all the interested friends of this work that God is so signally owning. BAR-LUKE.

The Great Revival in Mooers, N. Y.

There was a time when the papers of the country were flooded with reports of the great revival in Wales and many hearts were moved to pray, "Oh, that such a revival might come to our country." Well, the day of such revivals is not past, hallelujah! While the revival in Mooers has not as yet reached near the proportions, it is like in quality, and has gone deeper in some respects because being misled by their teachers, they failed to get the Holy Ghost.

In the first meeting 409 knelt at the altar as seekers and 326 prayed through to some definite experience, according to their own testimony.

The first meeting was held in the M. E. Church, it being a union series of services, conducted jointly by the M. E. Church and the W. M. Church, of Mooers. Rev. Will O. Jones was evangelist in charge. From the first meeting, there were no unfruitful altar services, a general average of from fifteen to twenty persons coming as definite seekers each time. This tidal wave swept in all kinds of fishes. There were big fish that had escaped every net for "three score years and ten;" there were wary ones that no tears or prayers or expert fishing could ever reach; there were many in the prime of life, fully fifty young men found blessed victory, and then there were a small multitude of "little fishes" that in the hands of God proved "bait" for big ones.

Of these latter, several were used to do exploits. One splendid lad led both his mother and grandmother to Christ. Another her father and others young companions. But most remarkable of all was the number of sound, clear-headed business men that were genuine "finders" of some grace. Of these, three were leading merchants, two dentists, two mail-carriers, one coal dealer, one dairyman, several farmers, one out-going medical missionary and wife and two merchants from an adjoining town. Two leading stores put out tobacco, another discovered that two of the men refused to pass it out and it will doubtless go soon.

The Presbyterian Church being without a pastor, was not officially in union, but many of the members attended. Their church has not had a revival in many years and was falling off in attendance. Between twenty and twenty-five Presbyterians knelt at the altar and among them were several who pressed forward into sanctification. They are now scouring the country for a "holiness preacher" to take charge of their work. God bless them good and give them heavenly wisdom in their future walk.

The spectacle of so many who had "come over on the Lord's side" was very imposing. Night after night, the platform and Amen corner were solidly filled with new converts and they also sat thickly clear across the length of the altar rail and around every available spot of the floor. The house was often packed to the doors, and on one occa-

sion several were turned away. Tides of holy joy swept the platform and audience. Seasons when the people sang for a half hour were frequent. Day after day the "mountains" and the great, tall trees kept falling, the tide rose higher and higher until, on the closing Sunday, the glory of God so "filled the temple" that they "could not minister" and no sermon was preached in the morning or afternoon, about sixty-five finding God during the day.

Of course, you will ask, "What were the primary causes in this revival? As nearly as we know, I will tell you. Some months before this, a plain, humble man in the M. E. Church seemed to get a "new touch of fire" on his soul and was much more in the spirit than his fellows. His body, however, was very frail, and God took the burden off him and put it upon another humble workman. He would walk up and down and say, "Brethren, we are going to have a revival, we're going to have a revival." He kept getting more and more unctuous and "on fire" and the fire began to spread and many took on new courage and faith. About the same time, a very humble brother in the W. M. Church heard from the Lord that there was going to be a revival in the Presbyterian Church. This man was very conservative, but very true and conscientious, one who would speak carefully and he was very positive in his assurance that God had revealed this to him. How it was to come was entirely hidden but he said the fact was unmistakable. Again, a Presbyterian lady had to go to the hospital. While there, God spoke to her and told her to start an Interdenominational Prayer League among the ladies. She promised to do so but her courage failed. Later she had to go back and God spoke again. This time she obeyed and calling the wives of the M. E. and W. M. churches, she entered into Covenant with them to spend at least an hour each week in prayer together, especially praying for a revival among God's people. The League spread until there are now seven circles of from three to six in each band. These bands were praying especially for our business men, of whom there were such a large number unsaved and most of them getting along in years. And lastly, both churches are among the number that keep up the revival flame all along the years with opportunity for seekers at nearly every service, so that each was in position to take up aggressive work at an instant's notice.

Adding to these primary causes, morning prayer meetings were held in both parsonages, in which those who could "prevail" stayed "until" they prayed through each day, the meeting often lasting two hours. All workers and singers were filled with the Holy Ghost. And last, but by no means least, Bro. Jones was a fearless, fervent, unctuous preacher of "full salvation," a man who "dug deep," "cried aloud and spared not," and showed the people their sins. He was also as effective a personal worker outside, as we have ever seen and his bright, joyous experience lent just the right attraction toward a Spirit-filled life. On the last Friday, the prayer band asked for just what happened on Sunday and had the assurance that their prayer was heard. While a trio were singing, "Welcome, welcome Holy Ghost," the Pentecostal power fell, and thirty-seven came to the altar, while some received a baptism where they sat, and others fearfully convicted, and still others, unable to stand the presence of God, rushed out. It was a scene never to be forgotten by those who witnessed it. One more effective reason why God so visited us was in the fact that we did not "ask amiss" to consume upon ourselves. This was not a canvass for "members;" we did not seek for "accessions," nor in fact; will either church get many. Like the Mooers camp meeting, the benefits are far-reaching but not much affecting the vil-

lage excepting in the matter of the Presbyterian Church. One large company that was reached were Canadians. There will doubtless a new work spring up over there. Bro. Jones comes back there in the spring, D. V. Others were from Perry's Mills and surrounding country. But our cry, was simply, "Souls, or we perish." Enough will be added to us to give great encouragement to push ahead; but they have not been "sought." God Himself is asked to turn their hearts where He would have them go; but we keep our hands "off the Ark." Bless the Lord! We are now following hard after the enemy at Mooers Forks. The revival of eighteen years ago did not stop for two years. We pray this may never stop.

Since writing the foregoing, God has visited us with a most remarkable case of healing. A lady by the name of Mrs. Lillian B. Stevenson, a gospel singer and exhorter of great value to the church, was instantly healed of eye trouble resulting from an unusual state of satanic oppression and depression. For eight months, Mrs. Stevenson has been unable to read her Bible or any literature, to write letters or to attend but few meetings. She had to wear blue glasses in order to keep her eyes open at all. Doctors could find nothing the matter but they ordered rest which completely satisfied Satan. She was healed of severe pain in body some two months ago, but some way the eye trouble did not go, and with it there was terrific mental depression. Bro. Long, of the M. E. Church, prayed through and had the witness of God's willingness to heal her, and while she was presenting herself and undergoing most terrific attacks of Satan, God suddenly gave her the victory and she literally saw the flight of Satan. She will welcome any inquiries relative to her healing. Again we say, to God be all the glory.

EDITH A. STEVENSON.

Andalusia, Alabama.

Just a few lines to the readers of THE PENTECOSTAL HERALD, to let you know that the meeting near Andalusia, Ala., recently held by my daughter, Elizabeth and myself was by far the most successful meeting of our year's work.

It was my happy privilege to be in the homes of several of our kins people who were in attendance and were wonderfully blessed. The Lord seemed to be present in power at every service. Something over forty were received into the church the last night of the meeting.

We are now (Nov. 20) on our way to Carabelle, Fla., where we will be associated with F. H. McCall, of Jasper, Fla. We hope to have good things to report from this engagement. Continue to pray for us.

CHARLIE D. TILLMAN.

J. E. Williams Reports.

Just closed a good meeting at Holton, Ind., M. E. Church. It was not a great meeting from the standpoint of results; but signally owned of the Lord. Some were saved, others sanctified, still more prayed for, some old debts fixed up, and five splendid young ladies dedicated to the Master's work. Some splendid gifts were made to the evangelists and a generous offering. We were cordially invited to return.

The Suttons were singing for me and rendered efficient service. I am now at Ft. Wayne, Ind., in what seems to be a good meeting. Hungry hearts sought and found Him in the first service. Have an open date in February, also camp meeting date in August.

J. E. WILLIAMS.

Have you read that splendid book by Rev. G. W. Ridout, "The Cross and the Flag?" If not, order today from The Pentecostal Publishing Company. Price, \$1.25.

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ATTENTION FOR JAX.

sternation, and no doubt will cry to the mountains and rocks "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." But, Doctor, would not the appearing of our Lord be just as embarrassing to those who have written so positively against His coming, and who ridicule and spurn those who long and look for Him. I have always been afraid to take up the views and prejudices that are held in common by the very worst elements of society.

Some years ago I attended a Convention in the city of Chicago and heard a brother read a post-millennial paper, in which he strongly opposed pre-millennial teaching, and made a number of sarcastic and ridiculous insinuations against those people who believe in the glorious appearing of our Lord. I was asked to respond to his paper, and at once called the attention of the brother who had read the paper to the fact that all of the worst elements of the city of Chicago would endorse with laughter and profanity every expression of ridicule and sarcasm he had used against his pre-millennial brethren. And I said to him, as I say to you, that I dislike to accept theories of doctrine which influence my faith, my life, and my hope, which are in perfect harmony with the beliefs and conduct of the very worst people in the world. Now while I say that all destructive critics are post-millennial, and logically so, I do not say that all post-millennialists are destructive critics, but I must say they are in very bad company.

I have recently been reading several of your books and I do not believe that any preacher who saturates himself with your views and convictions, and drinks at the fountain from which you have gathered your teachings and gotten your illumination can possibly be an evangelistic preacher and winner of souls. And I am quite sure that many avowed skeptics would heartily endorse not a few of your statements. If not, they certainly would appreciate your trend of thought, and hail you as facing in the direction of that far country where men grope about in the gloom of uncertainty and doubt. I have no desire or intention to be offensive, but these are vital questions; the times in which we are living are permeated with skepticism, thousands of people are drifting away from their orthodox moorings,

and it is perfectly proper that we should discuss these subjects with all candor and seriousness. But this letter is becoming lengthy. I will close for the present, and write again next week.

Faithfully,

H. C. MORRISON.

The Methodist League



ANY persons have been asking about the American Methodist League, an organization started several years ago which was neglected because of such pressure of work we hadn't time to give to it. We are going to take up this work again; the word American will be dropped; the organization will be known as The Methodist League. Let it be understood that it is not a church movement. It is not a come-out movement; it not a movement of, or for, disaffected Methodists. It is a movement of faithful and loyal Methodists crying for the restoration of old-time doctrine, experience, and power to the Church. It is a Methodist movement within the Church and for the Church. It is an effort to restore, as far as possible, the fundamental doctrines of original Methodism to their proper place in the Methodism of today. It is a movement protesting against destructive criticism, the new theology, false doctrines that are creeping into pulpits and church schools, and worldliness which is making such marvelous headway in the churches.

This movement will lay special emphasis upon the great Bible doctrine of the fall and sinfulness of the human race, the redemption provided in Christ—repentance, faith, regeneration, remaining sin, entire sanctification, a life of consecration to God, service to mankind, and growth in grace. This movement will seek to foster evangelism, to arouse the revival spirit. It will stand unashamed and unafraid for the Wesleyan interpretation of the doctrine and experience of entire sanctification. It will seek to build up holiness camp meetings, to foster holiness schools, to protect against false teaching, the domination and interference of officials or influential teachers in their faculties, who are not clear in the Wesleyan teaching, in the enjoyment of the experience of entire sanctification, and willing to suffer for the principles involved in the building up of these institutions of learning.

The membership of this organization will be made up of Methodist people who will not hesitate to oppose all of those influences at work to destroy and nullify spiritual life. Its membership will oppose the placing of pool tables, picture shows, theatrical stages and scenery in the house of God. Its members will be made up of Methodists who have no use for tobacco in any of its forms, and no connection whatever, with the weed. They will be supposed to be either in the experience of entire sanctification, or in full faith in the doctrine as taught by the Wesleys, and eagerly seeking for the experience. The officials of this organization must always be tried and true, real soldiers of the cross, men and women who are steadfast in their faith to the original doctrines and experiences of the early Methodists.

This organization will be aggressive; it will undertake to send out throughout the United States a vast amount of books, pamphlets, tracts, and papers, calling the people to repentance and leading them in the way of everlasting life. This movement, in the fear of God and the love of men, will seek to oppose, contend against, and expose all of those wiles of the devil and frauds in the Church which delude, rob, and destroy men's souls.

We have called attention in the opening

paragraph of this article to the fact that The American Methodist League, organized several years ago, was not pressed with vigor because of lack of time; we may add also, that conditions were not fully ripe; conditions are such now as to fully warrant and urge such an organization. The enemies of truth are becoming very bold. Preachers are becoming friendly with the dance; the new theology is making insolent encroachments upon the Church; theological schools are becoming permeated with false teaching. It is high time for men and women who love the truth to stand up and stand together for its defense and promotion. Those who are interested in the work proposed may address The Methodist League, care Pentecostal Publishing Company, Louisville, Ky.

Things We See and Hear

BY MRS. H. C. MORRISON.



O an observant person there are always interesting happenings coming their way. Some preachers may be riding along the road and get enough material to build a number of good sermons. From the birds, trees, and flowers, the animals grazing in the field, the insignificant little ant plying at its daily task, all have valuable lessons for the one who is seeking the best things, and who is living in the realm of possibilities.

LIKE THE MASTER.

We were coming home from church on a Sunday afternoon when we noticed coming down the street a wagon load of merry, laughing children; in their midst, sat a large man in Salvation Army uniform. He had been around to the humble homes of these children and gathered them up, given them a free ride, and was taking them to the service at the Salvation Army Hall. Immediately, I thought, how like the Master—"Going about doing good." This good brother was seeking out the lost sheep and bearing them to the place of worship, where they could be taught the lessons of Jesus and His love. Of course, such work is not heralded in the newspapers, but there is a record that is surely being kept, which shall not lose its reward.

PREACHERS TOO.

One night, coming home from a service, I overtook a man and woman, doubtless man and wife. He was evidently having the floor, for she did not utter a word while within our hearing. Said he, "The preacher is just like all other men. He will have to come under God, just the same as others. There is no difference." Well, he was telling the truth. It seemed he was somewhat peeved over the fact that some people thought preachers were privileged characters. But, it is an awful and serious fact that we are all to be judged by the same standard. The Sermon on the Mount looks each one of us in the face and says, you must obey what I say or you will not enter through the gates of everlasting light. The Ten Commandments were given for all mankind, and if we ever expect to see that home beyond the skies, we shall have to measure our lives by those commandments. We cannot buy exemption from death and the grave, neither can we escape the responsibility of keeping the Ten Commandments and the standard laid down in the Sermon on the Mount. Yes, as the street man expressed it, "Preachers will have to come under God the same as anybody else."

MEN'S BIBLE CLASS PARADE.

It was truly a soul-inspiring sight to see some three thousand men in parade representing the Bible classes of the city of Louisville. This was in order to celebrate the closing of the City-wide Campaign to secure new recruits for the men's Bible classes.

Mounted policemen headed the parade, followed by classes from different churches, with their banners flying to the breezes. As they came into the great Gipsy Smith tabernacle, singing, "Onward Christian Soldiers, Marching as to War," my heart leaped with gratitude to see such a body of men interested in the work of our Lord and Master. One class had 420 men present one Sunday morning. Another had gained 756 percent in membership. A teacher of a Sunday school class had raided a poolroom and took all the boys to Sunday school with him. That is business for the King on a large scale. Well, there is no telling what can be done if we go after them in earnest.

MINISTERS FROM BED OF AFFLICTION.

Just now I think of that woman who had been on a bed of affliction for thirty-five years. Her humble home was built among the briars and weeds, but as the city grew up around it, she found herself in the back yard of a large store, in the same little cottage. She could not get out to minister in person to the unfortunate, but her life had been so exemplary that people had implicit confidence in her. They sent their donations to her that she might dispense them as they were needed. On Thanksgiving Day she sent out two hundred baskets to the poor and needy from the provisions sent to her from friends who could give easier than they could locate the needy. This shows that, no matter what our condition in life may be, there is a way in which we may be a channel of blessing if we are *clean and empty*, ready for the Master's service. Wouldn't you like to be near this dear soul when the Savior gets through decorating her in the land of sure rewards!

Question Bureau.

BY JOHN PAUL.

When a child is born into the world, is there sin in its heart?

The doctrine of original sin is established by four proofs: (1) The universality of sin. All the people of every nation, with scarcely an individual exception, go into sin as naturally as they go into ordinary activities of life. This could not be, if there were not something wrong with their nature at the outset. (2) It was necessary that the death of Christ should include in its benefits a redemptive provision for every human being. Heb. 2:9; 1 John 2:2. This is bound to include infants. (3) The universality of the need of the new birth. John 3:3. We are assured by this and kindred scriptures that there is no exception to the rule that men must be born again. If they were born holy a new birth would be unnecessary. The necessity for the new birth implies the necessity for justification, sought and obtained by faith. Rom. 5:1. Justification means not only pardon, which would be a minor item in the conversion of a small child, but it means divine approval. This has to be sought by every child of man when he arrives at the age of discretion, and when it is sought and obtained he automatically comes into peace with God and experiences the new birth, or regeneration. (4) The doctrine of original sin is the only explanation for a certain class of scripture references, such as Eph. 2:3, and certain expressions in the Epistle to the Romans, which refer to the universal demerit of man. When we are told that all have sinned and come short of the glory of God, we may be able to find modifying passages to interpret this without having to accept the old Calvinistic doctrine that infants are born guilty; but while we hold that they are born innocent, the very least meaning we can get out of these passages is that they are born depraved, or defective in their moral nature.

OUR LARGER VISION.

Ordinary pocket change will not build a great college, to further the dominion of Jesus Christ among the nations, to send forth armies of mighty men and women, in the strength and glory of polished youth, to answer the challenge of mammon and mobs and disease and stem the rising tides of vice. It takes ten to fifteen million dollars to build a battleship. You pay that out of your taxes, because "the majority" feel that battleships should be built. Asbury College is worth more than several battleships to the progress of our nation and the ultimate peace of the world but as fewer people can see this point, those who see it will naturally be called upon for a larger sacrifice to make Asbury College possible. The mistake is that servants of God who should have thought in terms of hundreds have thought in terms of dollars, and those who should have thought in thousands or tens of thousands have spoken of hundreds. While the children of this world, wiser in their generation than the children of light, have invested liberally in their institutions, a school that proposes to match them at every turn, and put Christ first, has often blushed with embarrassment because of its need. We believe that a larger vision meets the eye of those who have loved and believed in Asbury College.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

Was Solomon born black?

It is scarcely necessary to say no to your question. The question probably arose from Songs of Solomon 1:5, where the bride, who is typical of the Church, exclaims, "I am black, but comely." The original expression seems to convey the idea of sunburnt; not an original tan, but an acquired tan, through exposure. The thought we get out of it is that the true bride of Christ is more concerned to take care of her duty than her complexion; and, if hard work should spoil her complexion, it does not thereby efface her beauty. She is sunburnt but beautiful.

I heard a holiness preacher say that when one was wholly sanctified he did not possess perfect patience, but that this virtue must be cultivated.

Patience or impatience is not a quantity of something stored away in one's nature; it is the attitude we assume toward experiences which arise in our every day life. If one has a sanctified heart he is naturally in a better position to relate himself patiently to everything that comes his way. When he does this, letting patience have its perfect work, his character becomes more symmetrical, and his heart more complacent. To use the Apostle's expression, "perfect and entire, wanting nothing." Even a holy man may fail to follow this high injunction; but if he does fail he will not be "wanting nothing." There will be a strange unrest in his soul, and a lack of balance in the general effect of his life. The more intelligent element of seekers will not be wanting an experience like his, and he will have to rely more on his arguments than his influence to induce people to hunger and thirst after the fullness of the blessing. Some people seem to keep their experience without letting patience have its perfect work but I have not been able to see how they do it.

Referring to inquiry on Church luncheons and outings for young people, under the auspices of the pastor.

This has been overdone so much by churches that have no spiritual emphasis that spiritual people are afraid of this kind of emphasis upon the social life in connection with the Church of Christ. It would be easy to carry this to an extreme and forget the spiritual note in the best of churches, but we should remember that there is a happy middle ground. We want a salvation which is not lacking in sunshine and fellowship. An ascetic holiness, which is severe in its attitude on all these questions, will fail to reach the average young people. Our Lord showed a decided fellowship for affairs of a very human character. He attended a feast on the Sabbath day in a man's home, and took a

sympathetic interest in the embarrassment which arose over a shortage in the supply of refreshments at a wedding. His point of contact and fullness of fellowship with the people in general was quite notable, and it made them eager to wait upon His ministry and find out the secret of His unselfishness, and His love.

A Spiritual Warfare

Rev. A. J. Smith.



THE Bible speaks of war as a figure of earthly experience, or the Christian life. The sinner is a slave; he is in the clutches of the devil, and unless he is delivered by our great captain Jesus, he will die in that state and be forever lost. We sing, "Am I a soldier of the cross, a follower of the Lamb." We ought to think more of the actual conflict. We may have visible enemies to contend with, but Jesus said, "Fear not them which kill the body." And the Apostle Paul writes to the Ephesians in the sixth chapter, "For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We have invisible enemies; spiritual antagonistic forces are our worst enemies. Carnal or fleshly weapons are of no value in the conflict against these evil forces. We dare not trust the arm of flesh. We must have spiritual ammunition. There must be mighty wrestling with God in prayer. There must be a living faith in God, and a dependence upon the power of the Holy Ghost.

A soldier on the battlefield was shot at; he threw away his gun and ran to his captain and said, "Captain, somebody shot at me." The captain answered, "That's what you are here for. You are here to be shot at by the enemy." How many Christians in the spiritual warfare, when they are shot at by the enemy, throw away their weapons and surrender. They cast away their confidence, give up prayer, lose faith, get discouraged and say "what is the use? If that is the way they are going to talk about me, about my singing, praying, or preaching, I'll quit." My brother and sister, if you and I are going to take the way of the cross, we will have to bear it. We will have to be willing to be shot at by the sneering world, and the formal and apostatized Christians.

I have heard preachers say, "I do not preach the doctrine of entire sanctification because it brings on opposition." Poor man! One cannot even preach the Bible standard of regeneration, and not encounter opposition. The devil will fight us every step of the way. The man who preaches and has no opposition has thrown away his weapon. The truth has always had opposition and always will. The stronger the truth, the greater the opposition. The harder the battle the greater the victory. To let the enemy have some territory is not victory. If one State in the Union, at the close of the Civil War, had remained unconquered, and rebelled against the Union, we could not have proclaimed victory. The Holy Ghost wants the right of way in our lives. He wants to rule supreme in our hearts. As long as we refuse to let Him have all the keys to our heart, we cannot talk of victory. Many things are, and have been, substituted for the deeper Christian experience; but why cater to substitutes which cannot satisfy, when we can have the genuine experience—the baptism with fire and the Holy Ghost. Why eat barley bread when we can have the "finest of the wheat." It will mean an awful spiritual conflict in order to obtain this experience, for it means a complete consecration, but the victory is glorious.

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RELIGION—WILL IT WORK? Walter Dibrell.

"What kind of Christians do the people of that land make?" This is a question that every missionary is asked repeatedly, and, answering for Cuba, I reply that they make excellent Christians. Here is an experience of one of our members.

Brother M. was converted and was living an exemplary life. In one of his sermons, Brother Smith made the statement that a man could not live right with God without being right with his fellow-man. At the close of the service Brother M. asked more about that statement. Brother Smith, noticing a very peculiar look on the man's face, an expression of deep worry and earnestness, explained at length the meaning and importance of this matter in the plan of salvation. For about two weeks after this night Brother M. hardly ate or slept. His family and close friends thought he had lost his mind. Things went from bad to worse, until it was thought the man would die. Finally Brother M. won his fight. Before his conversion, by some arrangement with a clerk, he defrauded a friend out of a large part of each month's grocery bill. Two things were in Brother M.'s way. This theft had gone on for a long time and in such a way that he did not know how much he owed the merchant and, next, he found it hard to confess this wrong to an old friend, he had too much manhood to send an anonymous letter, enclosing an approximate amount of his theft. During the fight a thousand terrible thoughts came to his mind. What would his family say? What would his friends think? What would everybody who heard think? Previously, they had respected him—but what about now?

In spite of all this Brother M. went to the man and told him of the theft, offered to pay whatever amount the merchant asked, and added that after this theft he knew the merchant would never trust him again. The merchant was surprised at the confession. Such honesty is seldom seen in Cuba, outside of our Protestant churches. Though the merchant was not a Christian, he took Brother M. by the hand, told him that he owed

nothing, and as for trusting him, he had more confidence in him than any other man in the city.
Pinar del Rio, Cuba.

GOD'S ARITHMETIC. Subtraction.

Put off blasphemy, malice, wrath,
Bad words, and do not lie;
Swear not at all, count all but loss
For Christ; yourself deny.
Forsake the world and love it not,
Lay every weight aside,
And your besetting sin. Know naught
But Jesus crucified.

Addition.

Take up your cross, put on the Lord,
With humbleness of mind -
And mercy, virtue, charity
Longsuffering. Be kind.
Salvation's helmet, Spirit's sword,
And all God's armor wear;
Add knowledge, temperance, godliness

To faith. Be much in prayer.
Division.

You cannot serve two masters or
With unbelievers pair.
Go into all the world and preach
Each others burdens bear.
The strong should help the weak. No man
To self can live or die.
Let your light shine so bright that men

Your God will glorify.

Multiplication.

How many times shall we forgive?
Till seventy times seven,
God multiplies till we can't hold
When all our tithes are given.
Who all forsakes for God down here
Receives a hundredfold,
And nothing human can conceive
What heaven will unfold.

Fractions and Decimals.

God hasn't any. He wants all,
The heart and mind and soul,
Eyes, ears and tongue and feet and hands.
Christ died to save the whole.
Our every thought and word and deed.
Our talents, time and store,
Creator, Savior, Father, Friend
Take all forevermore.

Man starts with much and ends up small,

All this world has won't take us far:
But God can start with none at all
And bring to nothing things that are.

God's fool confounds earth's wisest mind;

We get the more, the more we give:
The more we lose, the more we find;
The more we die, the more we live.
Nathan H. Bullock.

Mrs. J. D. McIntosh desires to ascertain the whereabouts of her son, Charley T. Keirse, from whom she has not heard for sometime. Anyone knowing his present address please to communicate with the above at Braggadocio, Mo.

Rev. B. T. Flanery has just closed a meeting in the Nazarene Church, Decatur, Ill., in which there were 159 at the altar for pardon or purity. Twenty-six members were taken into the church the last night.

Evangelist O. J. Garrett recently closed a meeting at Draxel, Mo., in which 52 were saved or sanctified. A Nazarene Church of thirty members was organized. They bought a church building and called a pastor, have a midweek prayer meeting and Sunday school.

19 21

ANNOUNCEMENT

19 21

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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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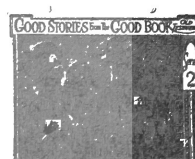
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—Dayton Herald.

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL

HEAVEN'S INTEREST IN EARTH.

Date: For December 19, 1920.

Subject: Jesus feeds the multitudes.

Lesson: Matt. 14.

Golden Text: "They need not depart; give ye them to eat." Matt. 14: 16.

We are approaching the close of our Lord's Galilean ministry. At the climax of the great revival in that province, the news comes to Jesus that Satan has done his worst in the province of Judea by cutting off the head of John the Baptist. Just then under the great nerve strain our Lord retired to a wilderness region near the sea of Galilee to rest, but the people watched him and went around the coast on foot until he had a great audience in the wilderness, and they pressed upon him to hear his words and receive his healing touch.

The Kindness of God.

A part of the work of Jesus in the world was to show us the Father. Man had always had very poor facilities for knowing God. Nature contained no analogies which were sufficient to give a true idea of God to the mind of man. The elaborate symbols and types of ancient worship were employed as vehicles to bring God's thoughts into man's mind, but all these came short, and left man under the necessity of inventing many abstractions when he tried to think of God. But Jesus Christ was God manifest in the flesh. All His miracles were of such a character as to introduce us to the holiness and wisdom and sympathy of the heavenly Father. It was not designed that He should heal all the sick people in the

province, or that He should feed all the hungry people, or that He should raise the dead son of every widow; these things were not done because of the importance of abridging a small amount of the world's suffering; they were done to introduce us to the love, and thoughtfulness, and kindness of God. He no more forgets the sufferer who fails to get immediate relief than does He forget those to whom an early answer comes. A delayed answer in the time of physical need or temporal suffering or sorrow is no sign that God has forgotten. We have proof in this lesson, and in many other illustrations of His divine character, that God takes thought of us, and if we should have to go through our suffering and need for a time that seems unduly long to us, we may be sure that there will be a recompense in the sweet by and by; that He who knows the falling of the sparrow will some day expound the mystery of our delayed blessing.

God's Multiplication Table.

The five loaves and two fishes were the property of some private individuals, and it could have remained their property and been consumed by them, lawfully. So, in a way, we have a right to do what we will with our own. If we decide to administer our talent and our possessions direct, without taking them by way of the altar of consecration, we may administer them wisely and generously, but they will not go as far; and in failing to bring blessing to the multitudes who are due to be blessed by them, they will fail to be worth as much to us.

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Our Christmas Thought.

The above lesson comes in line with the series that have been studied this quarter, but the committee has recommended a Christmas lesson for this Sabbath, if preferred, and has suggested that the above lesson may be deferred until the next Sabbath and used instead of the review.

Date: Christmas lesson for Dec. 19, 1920.

Subject: The Birth of Jesus.

Lesson: Luke 2:8-20.

Golden Text: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Luke 2:11.

The night our Lord was born in the city of Bethlehem was undoubtedly the most wonderful night in the history of the world. It was no ordinary thing that this choir of angels should be commissioned to sing their anthems over the hills of Judea, for this is evidence of heaven's recognition of the far-reaching greatness of the event. And the vision of angels which these shepherds saw was not like some vague experiences which superstitious people have when their imaginations run riot and shape the clouds or the boughs of the trees into angelic form. One angel came first and made definite announcement of where they should find the Lord and how He should be identified. Then, when the announcement was completed, a choir appeared consisting of a multitude of the heavenly host, singing a song which indicated not merely a blessing for the Jews, whose Messiah had come, but the song anticipated universal interest and the coming of this world should be His, and His peace should change swords into plowshares, and fill the hearts of men with gladness.

NOTICE!

If "A Reader," who asked prayer for a lady afflicted with dropsy, will send me the address of the lady I will send her a remedy which, if there is no other disease, will effect a cure. I have tried it on a number of cases and have never seen it fail. It is a remedy which the Lord has planted in the earth to relieve suffering humanity. Address Rev. G. W. Pangburn, Ashbyburg, Ky.

P. S.—I know Bro. Pangburn personally, and he is to be relied upon as to any testimony he gives.

Mrs. H. C. M.

ANNOUNCEMENTS!

Rev. R. L. Selle, D.D., is in a meeting with Rev. T. F. Swanson, Ford, Kan., and requests prayer that God may give them an old-fashioned outpouring of the Holy Spirit.

Rev. H. J. Ranton, of Boone, Ia., has been preaching the gospel for years with definite results, feels called to the evangelistic field, and is willing to hold meetings in neglected places where there are no churches.

Rev. H. H. McAfee has been appointed conference evangelist for the coming year and is ready to assist those who may desire his services. He may be addressed Ft. Myers, Fla., his permanent address until April 1.

Rev. A. B. Peterson, whose present address is 5332 Malcolm St., West Philadelphia, Pa., has some open

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dates in February which he could give anyone needing his assistance in revival work. At present he is with the M. E. Church, Oxford, Pa., in a meeting.

THANKS.

Please tender our sincere thanks to our many friends of The Herald family for their response to our recent request for copies of the September 1st issue, containing obituary of the late William A. Vise. Cordially,
W. L. Selby.

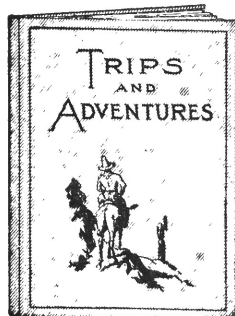
LIKES "IN THE CITADEL—ON THE THRONE."

I have just read that splendid book, "In The Citadel—On the Throne," by my friend and neighbor, Rev. J. B. McBride, of Pasadena, Cal. It is written in the author's own lovely style, who has the gift of putting his personality in his writing. In this book are found many of Bro. McBride's best sermons. I trust it may have a large sale. May be had of The Pentecostal Publishing Company. Price, \$1.50.
Bud Robinson.

In answering advertisements mention your paper. It commends you.

Gift Books for Children

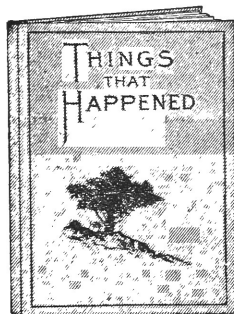
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A collection of interesting and beneficial stories. The narratives contained in this book are all founded on fact. Each story contains a moral or spiritual lesson and has been carefully criticised before being chosen for this volume. This book is intended both to entertain the reader and to turn his thoughts toward spiritual things.

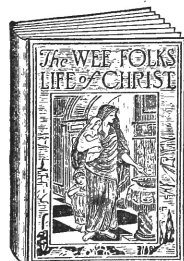
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The Wee Folks' Life of Christ.—This is a beautiful little volume for the children, containing 24 full-page colored illustrations; it is attractively bound, stiff board backs, with a colored cover design, printed in large type and simple language, containing 92 pages. Size $5\frac{1}{2} \times 4\frac{1}{4}$. Price 50c.

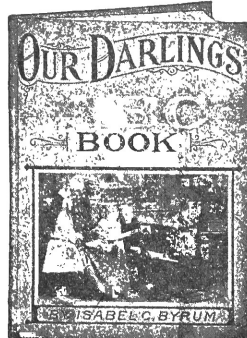
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This is beyond all odds one of the finest books for children from any house. It has choice selections from such writers as Spurgeon, "Gilderoy," Culpepper and others of the best thinkers. It contains prose and poetry, moral, spiritual, temperance, intellectual and humorous essays and articles.

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Our Darlings' A B C Book

By Isabel C. Byrum



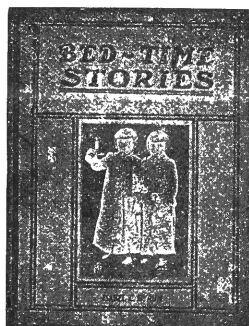
When the child begins to learn the alphabet, he begins to read, even though to a limited degree. At this period he should be taught to read things that will create within his mind a desire to know more of God and His dealings with people.

Our Darlings' A B C Book contains the letters of the alphabet printed in red type two inches high. Accompanying each character is an appropriate verse, an illustration, and a story, each illustrating an incident from the life of some Bible character.

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The Pilot's Voice

By Isabel C. Byrum



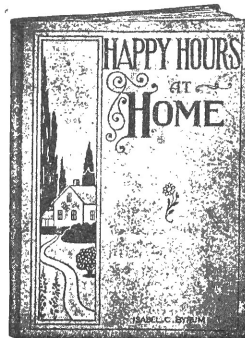
This highly interesting story of a wayward boy is written in a manner that holds the apt interest of all who read it. Boys who have wandered into sin will, by reading this book, see their way back to the path of right-living.

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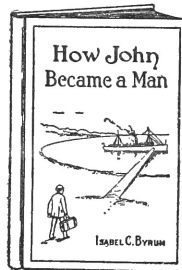


A book of fifteen chapters. The lessons taught in this book make for the building of a strong character. The Christian is regarded as a knight, and evil influences and tendencies are considered as giants whom the knight must fight and overcome. The book describes his conflicts with these giants. The young people thus receive instruction in Christian living and are entertained at the same time.

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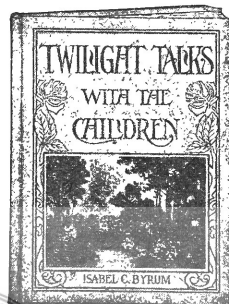


Some boys are blessed with many opportunities for education and have everything their hearts desire. Not so with John, the hero of this captivating story. John had to make his own "chances," if he had any. This he did and after a struggle which lasted many years, the orphan succeeded in "becoming a man," as he had longed to do. An incentive to other boys to go ahead and fight against odds, with a determination to conquer.

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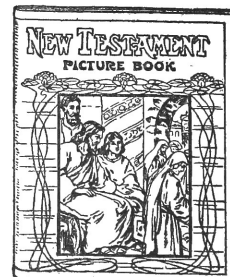


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OUR BOYS AND GIRLS

Dear Aunt Bettie: Many thanks to you and all the little cousins and big cousins who have sent in books for the "India Library." I believe God is going to make these books a double blessing. First, a blessing to those who have given, and second, a blessing to those who read. Over in India good reading is scarce, and we don't have good papers coming in once a week as you have The Pentecostal Herald and other good papers. So pray that these good books may be used wonderfully. Since some of you not only sent in books but money liberally to buy what was needed in the book line, I have wondered if some of you, or others who have not had a part in the book blessing, would not like to have a part in preaching the gospel through a "Magic Lantern." This is one of the best ways I know of to get the truth impressed on the hearts of the people. Often after giving a Magic Lantern on the life of Christ I have had people come and say, "We can never forget this," and others would say, "We did not know that your God had done so much for us." Most of the people have such childlike minds you can reach their heart through their eyes better than through their brain. If you cousins would like to own a Lantern and preach often to those darkened minds I will promise to keep your Lantern busy for you. Pray over it, and if you decide to become a preacher to these people through a Lantern you may send any amount you wish to invest in this to Rev. J. M. Pike, Way of Faith office, Columbia, S. C.

Yours in His glad service,
Lizzie Leonard,
Allegheny Springs, Va.

Dear Aunt Bettie: I have written to The Herald twice before. I saw Mr. W. I. Powell's letter and suppose everyone else who read it did. In my last letter I told someone I had their birthday, Dec. 3. I was reading a small time ago and saw Bessie Wilson's letter asking who had Dec. 3 for their birthday, and I know a boy who has the same day. I belong to the Methodist Church at Hapeville. I go every Sunday unless I am sick or go visiting. I have a pin with a golden crown resting against a red cross with gold around the edge of it. It has M. E. South, S. S. on it. I got it for going one year without missing unless I was sick or visiting. If I was visiting and didn't go to Sunday school there it wouldn't count. I went the second year and got a gold wreath with second year on it. The first Sunday in December I will get a little bar if I don't miss. Georgia had better wake up. I hope Mr. W. B. is in the garden eating figs or on the porch talking business.

Lovingly, Andrew Campbell.

Dear Aunt Bettie: How are you and the cousins these days? I am well. I was thirteen years old Oct. 7, 1920. I am in the seventh grade at school. There are fifteen pupils in our school, three in my grade. Our schoolhouse has been standing fifty years or so. Not very far from our schoolhouse is an old log house where people used to live years ago. I like to go to school. English is my favorite study. What are you cousins going to be when you grow up? I think I will be a school teacher. I have one brother living and one brother dead. My papa and mama are also dead. I go to Sunday school and am in the first year intermediate class. We have our pastor another year. This makes his third year. His name is Rev. E. M. Smith. Oh yes, if I have a twin please write to me, or a near twin. By a twin I mean one who has my birthday and age.

Florence Kenzler.

Dear Aunt Bettie: Will you let a little Maryland girl join your happy band? I go to Sunday school every Sunday. I go to the M. E. Church.

My father takes The Herald and I enjoy reading the Boys and Girls' Page. This is my first letter to The Herald. I am ten years of age. I have dark brown eyes and light hair. I am 4 and one-half feet high. I want to surprise my mother.

Lula B. Twigg.

Dear Aunt Bettie: I am a little girl of light complexion, sandy hair and blue eyes. My mother and father are Christians. I enjoy reading the Girls and Boys' Page. I go to Sunday school every Sunday at the Methodist Church. We have a Sunday school class named "Willing Workers' Class." Mrs. Starnes is the Sunday school teacher. I am in the higher fifth grade. I have a good teacher, Miss Mary G. Tyson.

Ella Mae Helms.

Dear Aunt Bettie: I enjoy reading The Herald very much. I am in the 4th grade at school. I have brown eyes and weigh about 74 pounds. I am nine years old. Who has my birthday, May 18? If any of the cousins want to write to me my address is Mace Springs, Va. I hope to see this in print.

Georgia Neal.

Dear Aunt Bettie: Will you let a Virginia girl join your band of boys and girls? I have fair complexion, blue eyes, and am 4 feet, 8 inches tall; weigh 77 pounds. How many like to go to school? I am in the 7th grade at school. Who can guess my age, between ten and fifteen? Who has my birthday, June 16? Edna Lee Clarahan, I guess your age twelve. My address is Mace Springs, Va. Any of the cousins want to write me.

Venus Neal.

Dear Aunt Bettie: Will you let a little Tennessee boy join your happy band of cousins? Ruth Kunkel, there are 66 books in the Old and New Testaments. Who has my birthday, Oct. 18? I am in the 6th grade and am ten years of age. Well, as my letter is getting long I will close.

Ernest Gambell.

Dear Aunt Bettie: Will you let a little boy seven years of age join your happy band? Have any of the cousins my birthday, April 2? I live on the farm and like farm life fine. I go to school and am in the third grade. Well, as my letter is getting long will close hoping to see my letter in print.

Estle Gambell.

Dear Aunt Bettie: How are you and the cousins? I am coming to meet your happy band. I am in the 5th grade at school. My age is nine. This is my first letter to The Herald. I will close for fear of Mr. W. B. God bless Aunt Bettie and the cousins.

Doster Vincent.

Dear Aunt Bettie: I thought I would write a few lines to The Herald. Will be 17 Dec. 6, 1920. I am 5 feet, 4 inches tall. I have brown curly hair and brown eyes, and weigh 110 pounds. I am saved and sanctified and doing all I can for my Master. I certainly do enjoy reading the Boys and Girls' Page of The Herald. It is very interesting to know so many have started out for Christ who gave His life as a ransom for many. We have Sunday school and services Sunday night. We have young people's meeting on Tuesday night, and cottage prayer meeting on Thursday, which is very interesting. I am very careful not to chum or keep any company with any unsaved person. I will advise any young person who has started out for Christ not to keep company with an unsaved person. "Be ye not unequally yoked together with unbelievers, for what fellowship hath light with darkness?" I belong to the Nazarene Church of Benton, Ill. Our pastor is Mrs. Grace Morris Edwards. She certainly takes lots of interest in young folks trying her

best to get them saved. I feel God has called me to preach His full gospel. Has anyone my age? My address is Benton, Ill.

Lennie Latham.

Dear Aunt Bettie: I guess you all have forgotten me by this time. I did live in Tennessee but now in Arkansas. How many of the cousins are Christians? My papa is the pastor of the Methodist Church. Why don't more of the Arkansas girls and boys write? Hazel Boone, I guess your age to be ten. I hope Mr. W. B. is out when this arrives.

Gertrude Bichey.

Dear Aunt Bettie: I am a little girl between nine and twelve years old. Who ever can guess my age? I have light complexion and dark brown hair. I am 54 inches high, weight 60 pounds. I am in the 4th grade. I live on the farm and like it fine. I have one dog, two kittens and one sister. I live in the little town of Tuckerman, Ark. Love to all.

Hazel Banatt.

Dear Aunt Bettie: Will you let a little Minnesota boy join your happy band? My mama gets The Herald and she reads the Boys and Girls' Page to me and I enjoy listening to the cousins' letters. I go to school and am in the third grade. My teacher's name is Alma Anderson. I will leave my age for the cousins to guess. It is between seven and ten years. My birthday is Oct. 1. I have one sister and one brother, and I have one brother in heaven. I am going to live for Jesus so I can meet Him some day.

Alwood Mawer.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band? I am ten years old. Who has my birthday, Feb. 2? I read all the letters in Boys and Girls' Page and like them fine. My father is a farmer but we live in town to go to school. I am in the 4th grade. My sister Ella Mae Jones wrote a letter to The Herald and seeing it in print I will try to do as well. With love.

Beatrice Ellen Jones.

Dear Aunt Bettie: This is my second letter to The Herald and I will try to make it more interesting. Estherwood is just a small town but has a nice school. My teacher's name is Miss Blanche Wilder. She is very nice and we all like her. Cousins, isn't it funny my best friend is a Catholic, but you know as long as it does not come to religion they are all right. Her name is Ony Koblem. I see Mary Jones writing to The Herald and I wonder sometimes if we are not related. I must get my lessons and I don't want Mr. W. B. to catch Aunt Bettie reading this and claim it. With love.

Ella Mae Jones.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy band? My age is between six and ten. If any of the cousins guess my age I will send them my picture. I have light hair, brown eyes, and dark complexion. If any of the cousins would like to write to me my address is Annie V. Gilland.

Dear Aunt Bettie: Here comes your same helpless friend again. I thank you very much for printing my other letter. This leaves me just able to sit up in my wheel chair. I am greatly afflicted and have it pretty hard in this world, but by the help of the Lord I try to bear my troubles and afflictions the best I can, hoping and praying that when it is the Lord's will to call me from this world I will be prepared to meet my blessed Lord. Dear cousins, I want you all to pray for me that I may hold out faithful to the end, and bear my afflictions with patience. My mother is just able to be up so she can walk around in the house a little and wait on me. She is very old and feeble, but by the help of the Lord she does the best she can. I am thankful that my mother is spared with me to comfort me in my afflictions. I do not know what would become of me if it was not for my dear mother. Mr. and Mrs. Edwin Cool and daughter, Spencer, Wis. sent me \$8.00 and we wish to thank those who have been kind enough to

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Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will set you \$90.00 to \$300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than \$10.00 for supplies. Mary Elizabeth started her candy kitchen with \$5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Innes, 325 Morewood Building, Pittsburgh, Pa.

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help us in our needs. I am sure the Lord will bless everyone of you cousins who will be kind enough to help me and my aged mother. May the Lord bless Aunt Bettie and cousins. My address is Wampee, S. C., Rt. 1, Box 25.

J. A. Mills.

Dear Aunt Bettie: I have read some of the letters in The Herald and I wish I could see a letter of mine on the Boys and Girls' Page. I go to Sunday school and church. My Sunday school teacher's name is Mrs. Franklin, and I like her ever so much. I am eleven years old and in the 6th grade. I have light hair, fair complexion and blue eyes. I love pets very much. I have an old mother cat and she has four little kittens. I would love to get a letter from one of the cousins. I hope to see my letter in print some day. If I don't I will try again. Your loving friend,

Helen Sharon.

Dear Aunt Bettie: My father has taken The Herald for several years and I enjoy reading it. The Herald says "Boys and Girls' Page" but I think it is a girls' page, for I have not seen a boy's letter for sometime. I would like to hear from some boys. We are missionaries and have been to the West Indies and South America twice. I like to go to camp meetings, and think it great. My sisters got sanctified Sunday night and I got blessed. I love to go to school and haven't missed a day. I have three sisters and none of them have missed a day. I am between eight and twelve years and in the sixth grade. We have a baby brother thirteen months old. If I see this in print I'll write next time about our pets.

Paul Wood Fink.

Dear Aunt Bettie: This is my first letter to The Herald. I am twelve years old and am in the eighth grade. Mabel O. Salzman, my sister goes to the same school you do. We had camp meeting here a few weeks ago. I prayed for my Sunday school class that they would be saved and the Lord answered my prayer and everyone got saved except three, but I believe that the Lord is going to save them too. Well, I guess I will close for this time.

Marvel Redetzke.

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I Buy the voice answered in
again from heaven, What God had
cleansed, that call not thou cov
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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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Testaments.

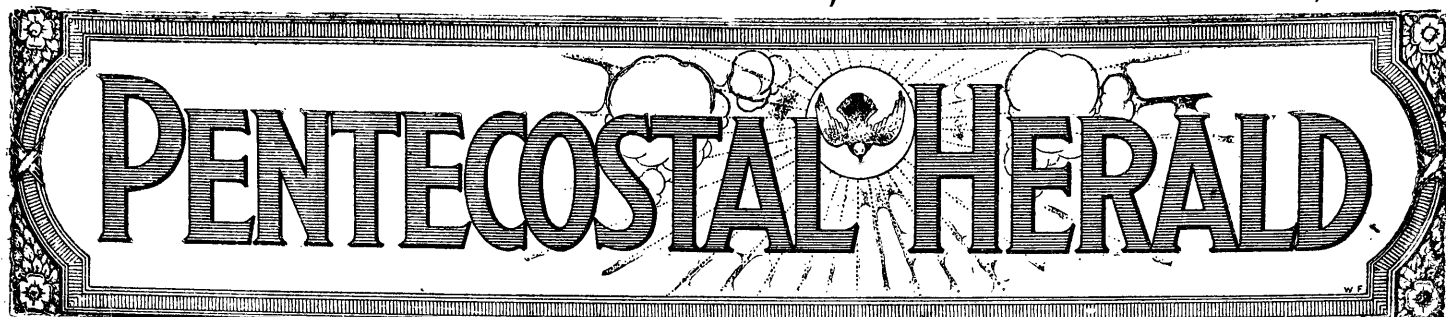
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Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor.

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"HIS MERCY ENDURETH FOREVER."

BY THE EDITOR.

SATAN is a great deceiver. In the first place he assures the sinner that there is no danger; in the next place, he insists with the same sinner that there is no hope. In both instances his statements are false. There is the greatest possible danger in committing sin, and there is hope for the sinner.

We are led to these reflections by the fact that people frequently write us who are in a state of despair; who believe they have committed unpardonable sin; who are in deep gloom and grief over their spiritual state. We believe that in almost every instance such persons are deluded by the devil. We have known so many instances of persons who live for months, and sometimes years, in despair, walking in darkness, who have come out into the glorious light of salvation. Their doubts have all been dispersed, their faith is victorious, and they are radiant with joy.

We believe in many instances these fears arise because of physical conditions which affect the nerves and produce a gloomy state of mind, and that such persons need a careful examination by an expert physician. Melancholia is often produced by physical diseases, and while it is all right for such persons to pray they ought to have careful medical attention. Sometimes an impinged nerve greatly affects the mind and produces gloominess of spirit and many a poor soul is suffering great mental agony that could be relieved by a good doctor.

John Bunyan's spiritual troubles were not produced by physical conditions, but deep conviction seized upon his soul, and he wallowed in agony in the slough of despond. Many persons have great heaviness of heart and distress of mind because of their sins; looking at the wickedness of their own lives and the unclean state of their hearts instead of to their Lord, they fall into despair, conclude they have crossed the dead-line, that for them there is no hope, and in this miserable state they spend years of agony and sometimes die in despair. This is sad, indeed, and ought not to be. Those sinful Israelites who were bitten by the fiery serpents were not healed by looking at the serpents, or the ugly wound made by them, but by looking to the brazen serpent lifted up upon the pole. Persons beset with gloomy thoughts, sad forebodings and despair, because of their sins, should look away from their sins and themselves to Jesus. It is all very well for a sinner to take an honest look at himself and his sins. This done, he should look to the Lord Jesus and trust in Him.

If these lines should fall under the eyes of some troubled soul—someone on the verge of despair—we urge such an one to cease contemplating themselves, looking back over their past sins and misdeeds, and lift up their eyes to the crucified Savior. We have had to deal with souls who would insist on doubting God's mercy and berating themselves for their wickedness and holding on to their doubts. Finally, when they had been induced to turn utterly away from the past and themselves and look to the Lord, they have found pardon and peace. We grieve with, and for, anyone walking the gloomy, rugged path of despair. To such, we would say, God's mercies endure forever. It is His glory to forgive sins. He so loved a lost world that He gave His only begotten Son to die for its redemption. The Lord Jesus is able to save to the uttermost. He has positively promised that whosoever cometh unto Him He will in no wise cast him out. Any sad, burdened soul look to Jesus, look to Him now, look to Him just as you are, just where you are, and find redemption. Do not argue against yourself, but surrender yourself into the hands of the great Physician and trust in Him who died for you.

Destructive Criticism and The Second Coming of Christ.

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

THIRD LETTER.

Dear Dr. Mains:

IT is my purpose to discuss at some length in these letters your book, which recently appeared on Pre-millennialism. I wish to call attention to the first paragraph in your foreword. It reads as follows: "The literature of the apostolic age vividly reflects a general expectation of Christ's early return to the world. History proved an effectual extinguisher of this hope. The passing of several generations of Christians without the physical reappearance of Christ seemed invincibly to attest that this conviction was clearly a misconception—a mistranslation of Christ's own teaching and purposes concerning His second advent."

It is interesting to notice your opening statement that the literature of the Apostolic age vividly reflects the general expectation of Christ's early return to the world. Upon what was this expectation based? Undoubtedly upon the teaching of our Lord Jesus and His apostles. History does not prove that the teaching of Christ and His

apostles were false. It does prove that those Christians who were expecting His immediate return were mistaken with reference to dates, and you should remember that Christ and the apostles anticipating the possibility of this mistake were careful to warn those whom they taught that no man knew the day nor hour. His coming was taught as a positive fact. The time of His coming was a hidden secret. You and those writers in harmony with your views admit much when you agree that early Christians expected Christ's second coming.

The fact that our Lord has not appeared does not at all destroy the Bible teaching on the subject. It only reminds us that our Master carefully guarded this point as did the apostles with reference to the time of our Lord's appearing. It was the wisdom of God to reveal to the people this great and blessed truth, but to shut up in secret the reference to the Hebrew Church. Prophet after prophet saw the coming of Christ, when He was to appear at first in the world. The promise was made to the Hebrew people; the devout Jews through the centuries looked long and prayed for the coming of the Messiah. No doubt they were ridiculed and mocked by unbelievers, who in all probability said to them that history proved the promises of their prophet's false, and that they looked in vain for their Messiah, and that the fact that He had not been born was positive proof that their prophets were uninspired, and that their hopes were in vain. However, whatever the destructive critics of that age may have believed, however they may have written, whatever ridicule they may have thrown at the believing Jews, by and by the star led the wise men, and the shepherds on the Judean hills heard the angels shout, and went and worshipped the Babe in Bethlehem. Long ago Micah had written of Bethlehem, "Though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me who is to be ruler in Israel."

Centuries passed away. To the unbelievers it no doubt looks stupid and foolish that the people should wait and watch and pray, and remind their God of His promise, and hope on, but finally their waiting was rewarded. God kept His word. The promise of the prophets was fulfilled. The unbelievers were disappointed. The Messiah was born. This promise of the coming Messiah was one of the most powerful links that bound the Hebrew people together, and bound them to God. Whatever their calamities, defeats, captivity, yet they remembered that "Shiloh would come." They turned

(Continued on page 8.)



The Other Side of Our Religion.



Rev. Richard W. Lewis.

PART II.

AS before stated, the preacher must in some way be supported. God Himself says, "The laborer is worthy of his hire," and "Thou shalt not muzzle the ox that treadeth out the corn." But God has not outlined any plan for taking an offering in the evangelist's behalf. So it has come about that men have fallen upon a variety of plans which are in use today. One places a dishpan on a table in front of the pulpit and asks the congregation to fill it! Many city and town congregations insist upon using envelopes. Others persist in a "still-hunt" method, going from one to another with a beggar's plea. Still another plan is to take the offering in the church, making it a part of the worship, and asking for specific sums, larger or smaller, owing to the ability and willingness of the worshippers.

If the first plan is accompanied with suitable instructions, and the people are made intelligent as to the need, it is a better plan than some others. The envelope system works well in a large, well trained, liberal congregation. Otherwise it is a fine cloak for close-fisted, stingy self to hide its miserable meanness in! The third plan is the limit of lameness in taking an offering for any religious purpose. First, because poor collectors are often sent out. Second, because good collectors are often sent to the wrong persons. Third, because there is no time for, and often no ability to give, information as to the case. Fourth, the person approached is frequently too busy to hear even the most expert collector, and usually plunges the hand into the pocket and pulls out a dollar or so, owing to the mood he is in at the time. ~~or so, owing to the mood he is in at the time.~~ Fifth, it seldom gets results commensurate with the needs. This last plan is by no means ideal. To not a few it is offensive. Those who oppose it do so from one of two attitudes of mind. First, because it seems to advertise one's contribution, permitting the left hand to know what the right hand does. Second, because it allows the public to know how little some who are amply able to contribute liberally do pay for the support of the meeting. Such people are quite willing to screen themselves at the expense of others whom they force to suffer.

There are three points that should always be accomplished in an offering for God's work, as follows: 1. The glorifying of God; 2. The gratifying of the contributors; 3. The satisfying of the laborer.

1. THE GLORIFYING OF GOD.

If we examine the last named method of raising money in the light of these three points, we shall find that taking an offering publicly in the house of God, as a part of the service of God, allows prayer over it, and renders it a part of the worship. Indeed, it seems to be God's own plan, or at least the nearest thing to it, for His word says, "Bring an offering and come into his court." "That there be no gathering when I come."

This plan permits the pastor, or someone chosen, to make a clear statement of the need, including such facts as these: 1. Evangelistic service is strenuous, being much more severe than pastoral work, hence it has been said that the average service of an evangelist is seven years! 2. It is an expensive service, not only in railroad travel, but many incidental bills coming up all the time—extra laundry, telephone and telegraph messages, etc., etc., making an aggregate cost of from \$5.00 to \$10.00 per meeting, if the evangelist is a wide-awake, up-to-date work-

er. 3. Many breaks in engagements, leaving the evangelist idle for ten days or two weeks, since few communities can accept him on the spur of the moment. And when the evangelist stops his income stops, while the pastor's salary goes on the time he is conducting a meeting, and what he receives is just that much in addition to his salary. 4. Then akin to this is the cancellation of engagements at the last moment, giving the evangelist an unwelcome rest, and reducing his usefulness and his income. 5. Long jumps from one meeting to another, often 500 to 1,000 miles, costing much in time, nerves and money. 6. Usually the money paid an evangelist is his only means of sustenance, for few of them are "well fixed," and still fewer are able to run any other business along with the strenuous service of evangelism. 7. The truly sanctified evangelist is not a place hunter, hence takes any work offered him, whether the field be a city or a back-woods country charge hardly able to meet his expenses. But if he goes to help out the struggling pastor of a small congregation unable to pay much for his services, the stronger churches must pay more to help him do so. The Bible says, "The strong should bear the infirmities of the weak."

Who can doubt that a frank, manly, straightforward, unapologized-for presentation of such easily apparent reasons for a liberal offering, made publicly after special prayer for God's blessing upon the offering, will result in the people paying their money prayerfully, liberally, and gladly, thus glorifying God, gratifying the contributors, and satisfying the laborer.

2. AS TO GRATIFYING THE CONTRIBUTORS.

When a man pays out his money after deliberate consideration of ~~the matter~~ ^{the need} presented to him, he is not going to suffer from an unpleasant after-math. There is left no "bad taste in the mouth." It is whimsical, capricious, impulsive "giving" that does harm, and causes a man to censure himself. In all of God's work there ought to be light, and to shed light on an offering helps to make it a delight. Many collectors are apt to present false motives and offer unworthy incentives, such as, "The neighboring town did so and so." Or "We must uphold the reputation of our town." These arguments should never be indulged, whether in private or public offerings, if the offering is intended to honor and please God, as well as gratify the contributors.

3. SATISFYING THE LABORER.

In the matter of satisfying the laborer, since God says "Do all things decently and in order," it would certainly seem that God's man should have some plan for securing his support well formulated and ready to offer the community where he is to teach the word and do all he can to get God's people in line with God's plans. He usually has a method by which he conducts a revival, then why not have a prayed-over plan whereby he would prefer that his support should be raised? That he has no choice, and takes no concern as to the plan for financing the meeting may mean that he is as lacking in judgment as if he should preach fine, stirring sermons and close the meeting without "calling mourners." He calls mourners with the express purpose of winning souls to His Lord and Master. But does not this Master state in His own word that one is to provide for His household, and may not that provision depend upon the laborer having a well-defined plan for taking the offerings?

It would be quite interesting if all the evangelists who read this would write down their painful, embarrassing, and wholly un-

satisfactory experiences with butchered offerings. Does God take pleasure in a botch? Does God enjoy a mess? Is God honored or pleased over an unfair deal? Is it in the Providence of God when two or three well-meaning, but inexperienced, and perhaps unspiritual, lasses are sent around to smile at stingy skin-flints in the hope of conjuring a few coins out of them—men of the world, perhaps—when the people of God are amply able to pay for a revival, and should be happy to do so? Is it in the Providence of God when some hap-hazard plan of securing an offering brings in a mere pittance for the support of a man wholly dependent upon his preaching for the sustenance of a big and growing family, and the education of his children? Is it God's plan to use some method for financing a meeting whereby niggardly members of a congregation may screen themselves in their stinginess and encourage them in their conscienceless cheating of the Lord, thus handicapping His servant in service to which he is divinely commissioned? To ask such questions is to answer them. We all know full well that it is rather Satan who takes delight in all selfish schemes for raising the Lord's money, and whether advocated by the evangelist or the people. By no means are the evangelists free from charges of mercenariness and commercialism, be it admitted to their shame. No man has any right to preach a-right and live a-wry. The preacher must take his own medicine. His methods should be open and over board, and such as God can and will endorse.

But it does seem when God's servant, a laborer among His people, is willing to work without any stipulation as to his compensation, that Christian people would be willing to at least allow him to have some voice as to the method whereby a free-will offering is to be taken. If he is, and his plan is used, he assumes all responsibility for any ensuing failure; while the congregation must saddle upon themselves the entire responsibility for failure when they employ a plan without consulting a laborer whom they hire. And the congregation must bear well in mind that they are not dealing with a man alone, but with the man's Master. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." (James 5:4). So, this may be a far more serious matter than the average Christian has hitherto considered it. Just because God does not call us to immediate account, is no reason that we shall not in due time be duly reckoned with.

When all the reasons for not taking a public offering are boiled down, the result is spelled, s-e-l-f-i-s-h-n-e-s-s. Even the modest man, who dislikes to have his name called out for \$5.00, or \$10.00 or \$25.00 is unwilling to unselfishly suffer a little embarrassment and discomfort for the sake of emulation and stimulation of others to the end that God's servant may have his due hire.

Were all contributors tithers, or at least consecrated contributors, they would need no stimulation. To all such persons any offering is an opportunity to honor God with their substance, and to pay a part of God's money held in trust out for some worthy cause, is a real, down-right pleasure! But very few are tithers. Very few have consecrated their finances. Therefore the offerings for any religious purpose should be educational, stimulative, and devotional. No one can dare gainsay this assertion. It is too evident to even need further argument.

The Holy Spirit in Christian Life and Work.

Evangelist H. E. Copeland.

No. I.

IN response to many requests from people, who have been in the day services during evangelistic meetings, and have found their way into the deeper reaches of spiritual life, we have consented to give in a series of articles the heart of our teaching, in abbreviated form, on the Spirit-filled life. We hope to avoid the sermon style, but look for greatest possible clearness. It is our prayer that our readers may approach these chapters meditatively and prayerfully.

The earliest recorded teaching of our Lord concerning the Gift of the Holy Spirit, is found in Luke 11th chapter. In the 13th verse, He says, "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Here, as Dr. S. A. Keene well said, is the Magna Charta of all the rights of the believer respecting the Holy Spirit, as provided in the Atonement of Christ. No matter what may be the need, the hunger, the thirst, of your soul, its remedy is proffered in this scripture. Do you cry out for a clean heart? Is it more love that you seek? Is power to overcome in time of temptations, or power for service, liberty in prayer, and testimony what you desire? You will receive *all* when you receive the Holy Spirit. For as all the apples you receive from the tree are borne by the tree, so also all the gifts, graces, fruits, or blessings, of the Spirit are contained in Himself, and when the believer receives Him, he receives all His benefits.

Yes, it is true that every child of God has the Spirit, "for if any man have not the Spirit of Christ, he is none of His." Not every child of God, however, has the Spirit in His fullness. Someone has said that Egypt always has the Nile, but does not always have the Nile full. It is the Nile full, and overflowing, that brings wealth to Egypt. It is the believer filled to overflowing with the Holy Spirit that becomes a storm center of revivals in a community, and that enjoys complete inward, as well as outward, victory in the Christian life.

I think we should remark, just here, that the Holy Spirit is not simply an influence, not merely the power of God at work in the world, not a smoke in the rafters, as the pagan would say, not a *thing*, not an "it." The Holy Spirit is a *Divine Person*, the Third Person of the godhead—the Holy Trinity. When Jesus was speaking to the disciples in the closing days of His earthly ministry, concerning the Holy Spirit, He said, "I will send him unto you," "When he is come . . . he shall abide with you forever, . . . he shall guide you . . . he shall bring all things to you remembrance, whatsoever I have said unto you . . . he is with you, and shall be in you." It always grieves me when I hear people speaking of the Holy Spirit, using the neuter pronoun, "it." The Holy Scriptures always speak of the Holy Spirit as a person, and when a pronoun is used, the masculine is the form, it is always "He," or "Him."

There is a scope and a limitation to this promise that we do well to note. Notice first, its scope. We have here an allusion to the family relation, a father providing food, clothing, shelter, and every attention, to his child, simply because the child is his. And if an earthly father do these things on the plane of natural affection, how much more will your heavenly Father give the Holy Spirit to them that ask Him? The promise is to every believer that will ask. Now its limitation is that the promise is only to the believer that does ask. "Ask and ye shall re-

ceive." "Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended . . . upon him." Many instances could be given from the word of God where the Holy Spirit descended in answer to prayer. "And as they prayed the place where they were assembled was shaken, and they were *all* filled with the Holy Spirit. . . ."

There is a vast difference between having the Holy Spirit with us, witnessing to our pardon, our acceptance with God, and in being filled with the Holy Spirit. It matters much to the believer whether he have the Holy Spirit as an occasional visitor, or whether he have Him as an abiding guest, filling the temple to overflowing. To let Him come in His fullness, is to have one's own Christian experience, graces, joys, virtues, life, brought out in a new, greatly enlarged, and wonderfully enriched edition.

If the Christian life were a thing of rituals, ceremonies, parades, pageants, performances, etc., we would not need any Holy Spirit. All of this can be performed without the Holy Spirit's special aid. But the Christian life is a thing of virtues, graces, experiences, relationships with men, and with God. "Be ye holy," "Be ye kind, be ye gentle . . . be patient . . . Love your enemies . . . do good to them that despitefully use you. . . . pray for them that persecute you. . . . do good to all men . . . abstain from all appearance of evil. . . . Pray without ceasing . . . in everything give thanks," etc. No one can be and do what is enjoined by the word of God unless filled with the Holy Spirit.

At the moment of conversion the believer is frequently so overwhelmed with the love of God that they feel no unkindness toward anyone. They freely forgive their enemies. But not infrequently there soon slips into the heart unkindness of feeling toward someone, unforgiveness of spirit, bitterness, uncharitableness, envy, jealousies, strife, inordinate affection, and many other hurtful alloys that bedim the brightness, and damp the fervor of love, as well as mar its beauty and wreck its purity. Then, too, many times the believer finds that, though his love was warm and glowing yesterday, it is damped, and even cold today. Love fluctuates, is not always the same. Because of these things the poet cried out, "Give me a love that is pure, and warm, and changeless, a living fire." God demands from us a love that is pure, and warm, and changeless, a living fire. And when the Holy Spirit comes to abide in His glorious fullness in the believer's heart, He imparts a love that is pure, and warm, and changeless, a living fire. The heart expands with love, it glows with love, it becomes a perfect conflagration of love, it is on fire with love. We love not only God with all the heart, but we love everything that God loves, everybody that God loves, and in the way that God loves, and thank God, in the measure of our own nature, in the degree that God loves. "God so loved the world that he gave his only begotten Son. . . . Soul saving becomes a passion when filled with the Holy Spirit. Brainard said, 'I care not where I go, what I do, what I suffer, so that I may win souls to Christ; when I sleep I dream of them, when I wake they are first in my thoughts.'" Paul said, "The love of Christ constraineth me." Reader, it is your privilege, yea more, it is your birthright, to be filled with the Spirit.

Have you read that splendid book by Rev. G. W. Ridout, "The Cross and the Flag?" If not, order today from The Pentecostal Publishing Company. Price, \$1.25.

Launching Out Into the Deep

Rev. O. L. Markman.

SOME of the apostles, at least, were experienced fishermen. Yet they toiled all night upon the Sea of Galilee and took nothing. They were just in the act of washing their nets, ready to give up in despair, as the Master appeared upon the scene. After preaching a sermon to the assembled multitude He turned to the discouraged disciples, and said: "Launch out into the deep, and let down your nets for a draught." They took new courage, and upon His word, let down the net, and immediately they inclosed such a multitude of fishes that their nets began to break. It was so great a draught that both of the little boats were well-nigh overloaded. The result was amazing.

We are called to be fishers of men. This old world with its teeming millions is the sea. The gospel of Christ is the net. The Master has entrusted unto His followers the great work of fishing men and women out of this troubled sea, rescuing them from sin and bringing them to a life of trust and peace and holiness. What a task has been committed to our hands! Yet, notwithstanding the great success of the Church at large, we must acknowledge that much of the soul-saving effort of our day is like that fishing expedition on Galilee—it brings no draught of fishes.

The principal reason for this failure is the absence of the Master. Jesus forewarned us along this line when He said: "Without me ye can do nothing." We must be thoroughly organized; our preaching may be eloquent, and our singing magnificent, but if we are without the conscious presence of Christ all our planning and all our efforts will come to naught. Hence, let us be sure that we have Christ with us, and then act in constant obedience to His biddings. When He directs in the letting down of the net, there must be an enclosure of souls for the kingdom.

Then, again, the inference is that they failed because they remained too near the shore in the shallow water. And this accounts for much of the failure in gospel fishery. There are so many who are satisfied with a shallow religious experience and leave the "boundless and fathomless flood" of God's grace unexplored. The Apostle Paul prayed that the Ephesian brethren "might be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God." (Eph. 3:18, 19). He desired that they should "launch out into the deep." But before we can launch out we must unfasten the shore lines. This is why some people never get into the deeper experiences of the Christian life. We need to pray as did a good old brother who cried, "Oh, good Lord, tie us loose, tie us loose!" We need to be cut loose from everything that could hinder us in the service of God.

This is what took place in the upper room at Jerusalem when the little praying band launched out upon "the promise of the Father," and out into the depths of divine grace. And when they let down the gospel net in the sea of the assembled multitude, thousands were inclosed and brought into the kingdom of God's dear Son; and from that day to this, wherever God's people have let

(Continued on page 7.)

Interchurch-Theater---Course of Study.

REV. G. W. RIDOUT, D. D., Corresponding Editor.

THE INTERCHURCH.



NE of the most daring movements, audacious, domineering, expansive and expensive ever launched in America was the Interchurch. It promised great things. It ended in one of the most disastrous failures in church history. Its size and magnitude were staggering and it required a mint of money to finance it. It collapsed carrying down in the wreckage millions of good church money, and none suffered more than the Methodists because they were so carried away with their Centenary success as evidently made them ready to endorse any program that came along that there was money in. Whilst the Presbyterians and Baptists repudiated it in their spring assemblies the General Conference upon the strong recommendation of Bishop Nicholson endorsed it.

The M. E. Board of Missions endorsed notes and gave the Interchurch credit to the tune of nearly a million and a half, and sustains a cash loss of \$1,050,000. According to *Zion's Herald* it is said, "There is some prospect that this money may be returned later to the treasury of the Board, but the hope is small." The Women's Foreign Missionary Society endorsed it and signed up to the tune of some \$50,000 which they will have to pay.

Despite all these facts we note that Bishop Nicholson has been engaged with others in trying to raise the Interchurch corpse and hopes to get it on its feet again. Apropos of this effort at resuscitation of the white elephant, the *Presbyterian*, which is very frank and emphatic in all that it says, refers to the reorganization plan under the head, "Interchurch Brazenness," and quotes its contemporary as saying:

"We are not able to discover the authorities for this report, but if it is true, then the presumption it exhibits is amazing. After this enterprise has sunk \$8,000,000 without giving any returns for it, after it has been openly and emphatically repudiated by the Church, for it to say that it is solvent indicates that its morality is hopeless, its intelligence departed, or English has lost the power of expression. If it be an actual fact that this organization has become solvent and has \$1,000,000 to the good, then the Presbyterian Church should be released from paying the \$1,000,000 under which it is now chafing. This wildcat finance, this mania for management, should be avoided like a case of Asiatic cholera."

The thing that is worrying the denominations is that they have to pay up their notes and pledges to the Interchurch or be sued.

Zion's Herald, in its November 17th issue says: "It is reported that the remaining notes representing the indebtedness of the Interchurch must be met and paid in full in December or the banks holding these notes will handle the situation as they would in the case of any bankrupt concern." (The Methodists have paid \$1,050,000).

The *Watchman-Examiner* (Baptist) believes that "the payment of the underwritings by some of the denominations will work great hardship," and explains:

"In a word, the burden of the debt of the Interchurch Movement has now been transferred to the denominational organizations and it is resting with crushing weight upon some of them. This money is hard to pay because it is something like paying for a dead horse which was not worth much even when it was alive.

"We feel that we are in a position to speak for the Baptists, and we unhesitatingly declare that paying this money is the bitterest pill the Baptist denomination has ever had to swallow. Our advice to the officials of our

own denomination and to the officials of all of the rest of the denominations is to do the disagreeable thing at once and be done with it.

"We hope that these conferences will soon be held, for otherwise somebody will want to organize a new interdenominational agency for conserving the results of the Interchurch Movement. We have enough such agencies already. Perhaps we could spare a few that we already have without much loss."

We believe the man mostly responsible for leading the Methodists into this hole was Mr. Earl S. Taylor, who, himself, has broken down under the strain and has been given a year's furlough by the Board of Foreign Missions. Mr. Taylor led the Church into the big Columbus Centenary show for which there was no justification whatsoever, because it was held after the Centenary Drive went over the top and the money wanted was pledged. This Columbus show, according to *Zion's Herald*, has made a net loss to the Methodist Church of \$367,276 "on which there will be practically no return."

The Centenary was supposed to celebrate the one hundred years of Methodist Missions. Some devout Methodist leaders desired to celebrate it religiously, but Mr. Taylor thought something else and in consequence the Columbus celebration was put on which has done more to advance theatricals and movies in the Methodist churches than anything that has ever happened in the Methodist Church. Talking with one of our Bishops on this subject he was free to admit that some of our leaders were wrecking our Methodism and if things went on as they were going we would soon have no Methodism left.

THEATRES AND OTHER EVILS.

The theatre is becoming so terribly demoralizing that some of its own friends are crying out in alarm and some dramatic critics are saying some plain and pungent things. One of those writers in *Colliers* recently showed up the "rough-neck" character of the theater as follows:

"Unless there comes a turn for the better, drama of the current season will be nothing more than one of those queer suspended plants which live in the air and on it. Not so much as a shovelful of earth has been put into the whole crop of new plays. Playwrights ought to learn, playwrights must learn, that the most dramatic thing in the world may be a conversation carried on without screams or shouts by two unarmed persons sitting in rocking-chairs. One of them might even be reading as commonplace a document as a meat bill. In running through the list of plays now in New York the following rough classification of themes may be made: Spiritualism, one; Wall Street speculation, two; arson, one; bombs, one; mortgages, two; mistresses, one; girl disguised as a boy, one; female Cinderella, one; male Cinderella, one; young man in the wrong bedroom, two; young man in a ladies' Turkish bath, one; chorus girls, one; Irish life as imagined by the English, one; murder by revolver, two; murder by knife thrust, one; murder by revolver and knives, one; divorce and other marital problems, four."

Not long since we were at the Sunday dinner table of a hostel when a conversation started as to what the Church ought to do to attract the young people and become more popular to the community. The parties to the discussion was a divorced woman with powdered face and attire so scant that when she went on the street she was the object of pity and sarcasm, as she tried to walk with a skirt just barely below the knee and almost as tight as a strait jacket. Next was a young man who had been in the war and who had so far forgotten the teaching of his preacher

father that he danced into Sunday morning at a block carnival. Next was a young lady school teacher, also of scanty attire, very worldly and withal scornful concerning things religious. These three all decided that pool-tables should be placed in the churches for the young men, dances for the young people, movies and other amusements for the folks so as to render the Church attractive, etc., etc. At length they put the question up to us as to what we thought. We instantly replied that it all depended as to what we thought was the legitimate function of the Church. The school-house is to advance education, the court-house for purposes of justice, the bank for finances, the hospital for healing, the business of the church is to advance religion, not frivolity.

I went away from that table stirred in my soul, and what stirred me most was that around that table was a sample of the class of people in all our churches who are always agitating turning the Church from a house of prayer to a play-house and an entertainment center. Now is it not a fact that the people in our Methodist churches that want the dance brought in, the movies, pool-tables, billiards and other diversions of the devil are the short-skirt, mosquito-net waist, painted and powdered butterflies of the silly and giddy world; they are men and young fellows who smoke and suck cigarettes, and who are better acquainted with the latest thing at the movies and the scores of the last ball game and the newest thing in dancing than they are with the teachings of their church or their Bible.

Who is it that is dominating our amusement and recreation program today? Is it the praying people—the folks who are at the prayer meetings, the class meetings and the revival, and who are found faithfully standing by the preached gospel and the means of grace? Certainly not!

This whole craze for amusement that is spreading over our Methodism has been hatched in hell and our "intellectuals," so-called, and "social workers" are consenting to be willing instruments for the spread of this propaganda of the pit. Pity indeed, it is that so many of our preachers are hoodwinked into this diabolical business, and instead of the churches being places of prayer and salvation they become places of play and ungodly diversions where things happen that make devils laugh and angels weep.

The *Presbyterian*, a paper that holds steadily for the old paths, said: "The Church is not bound to provide amusement for her young people. The Bible sanctions no such theory. The apostles had no time for such business. The Church of Jesus Christ was organized for holy, spiritual and saving purposes. It is a school, and not a play ground. It is a workshop, not a pleasure resort. It is the birthplace of souls, not the sporting ground of adolescence. There is an urgent need in many quarters for a return to this spiritual conception. The young ought to be educated to the idea that the soul is of the first importance, and that all else must be subordinate to its conversion and sanctification."

THE COURSE OF STUDY AGAIN.

Despite the fact that the General Conference at Des Moines last May resolved to clean up the course of study and end the ruinous career of the course which for four years has been a disgrace to our Methodism with its Pelagianism, Unitarianism, Universalism and its German theology generally, it is positively amazing to behold the course set forth in all its fulness in the new Discipline just recently issued by the Methodist Book Concern.

Professor Rail has been heard to say that

at General Conference they did not get all they wanted but things were not so bad as they seem. He no doubt has won his point in keeping the old course in the Discipline till at such time the new course can be gotten together which, if he and the commission so work it, can be kept up in the air for the next two years. The present dodge is to send the new books to all the Bishops in foreign lands as well as at home, and secure their endorsement. This will consume endless time whilst at the same time the young preachers will be imbibing both in Seminaries and Conference the New Theology poison.

How does it come to pass, may I ask, that for the first time in the history of the Church the new Discipline comes out with the old course of study (rejected by act of the General Conference) and not with the new course as has been done in all previous time?

Among the Board of Bishops are there not some Bishops who could have been authorized by the Board to proceed with the getting out of the course of study without having to await the sending of the books all around the world and get the approval or otherwise of the men scattered to the ends of the earth? Suppose they disagree? Suppose Bishop Warne in India, Bishop Johnson in Africa, Bishop Fisher in Bombay, Bishop Bickly in Singapore take from three to six months to review the course and then they disagree? The thing might go on *ad infinitum* and all the while Prof Rall will be making good his boast that *things are not as bad as they seem*. It will take almost up to next General Conference to get things straightened out and then our higher critics might put up a trick on the Church that might put us, we do not know where.

A protest from conferences should go out

on this matter. It will be a good thing in the spring conferences for some men of backbone and courage and daring to move that all books in the present course of study inconsistent with Methodist standards shall be omitted from the old course of study, and that standard Methodist books be substituted therefor.

There never was a situation quite like this in Methodism. Every other General Conference had the new course of study inserted in the new Discipline. This year this is not done but in the interests of the New Theology the most poisonous, damaging and destructive course of study ever perpetrated on a longsuffering Church and ministry goes on indefinitely making semi-skeptics and half believers of our young preachers who yield themselves to the pernicious teachings of many of the books contained in the course.



Dr. Wimberly's Tour of Evangelism.

BY REV. C. F. WIMBERLY, D.D.



IT was a hot Sunday evening, the conference room was crowded. "Where are the preachers stationed?" Everyone was tense and anxious; but for once in the long stretch of years we felt no nervous exhaustion, "Transferred." It was an old word at an annual conference, but brand new to this scribe. When the benediction was pronounced, we felt as one dangling in the air; more than two months of waiting, but no rest; the calls poured in from that good day, so that had I been able to multiply myself many times I could not have served all. This has been a most strenuous interim. Since Sept. 29, we have preached twice every day, and three times on each Sunday, except days and nights spent on the train.

WARSAW, KENTUCKY.

From Russellville we went at once to assist Rev. P. J. Ross, at Warsaw, Ky., a pretty little city, nestled among the hills in one of the graceful curves of the majestic Ohio, about half way between Louisville and Cincinnati. It was a most delightful two weeks. The people seemed to enjoy the truth; many were blessed and some added to the church. In all our experience working with preachers, we never associated with a truer and more consecrated man than Bro. Ross. Bro. Prather and I were entertained at the parsonage, and it could not have been better, if we had been a bishop. Bro. and Sister Ross have a fine family of children, and all of them are pushing to the front, getting diplomas from the best institutions of Kentucky. We say, all honor to such a family; herein is to be found the true aristocracy—thoroughbreds, the only kind worthy of mention.

RINGGOLD, LOUISIANA.

Then a thousand mile jump to the pine woods of Louisiana, assisting Rev. A. L. Harper. In this meeting there were many and new experiences. First of all, we found a whole parish burdened with the same name as the one we have been forced to carry—Wimberly. Furthermore, we were entertained royally in the good home of Mr. Hugh Wimberly, a prosperous merchant of the place. His wife was a saint in whom there was no guile—a real Martha in her ministry of kindness. We greatly enjoyed every moment of the two weeks. Those dear people know how to open heart and home, with genuine welcome. Brother Harper is a successful young preacher, and has the true evangelistic spirit, and we predict for him a life of great usefulness. The meeting was crowned with success; the Lord gave unction and power to His word, resulting in Bible repentance and regeneration to many souls. That state has the greatest cotton crop in

its history, estimated to be 11,000,000 bales; yet she faces the most acute financial crisis since the war, because of the slump in the cotton market. Oh, but the boundless possibilities of that country. We believe the state is not producing more than about one-third of what it might, if developed along scientific lines. Soil and climate are conducive for an almost continuous crop. We shall never forget the good people of the little city of Ringgold.

PRETTY PRAIRIE, KANSAS.

Next was a jump of over seven hundred miles to the boundless prairies of the Sunflower State. Enroute, we spent a very pleasant afternoon with Dr. Geo. S. Sexton, pastor of First Church, Shreveport, La. He has a great church, filled with big men, and items to their record is the building of a \$40,000 parsonage for their pastor. A large plot of ground has been secured near the church, and in a short time they expect to build a great community house, where every social, educational, physical and industrial advantage will be offered young men and women under the supervision of the church. A great scheme, and Dr. George will put it over.

Pretty Prairie is about 250 miles west of Kansas City. The place is rightly named; though only a village of about 1,000 population, it has all the modern conveniences of a city. Kansas people are great folk; far as the eye can see, are fine farms, punctuated always with windmills and silos. Rev. E. M. Fly is the pastor—an old Asbury boy—and his talented young wife is a daughter of Prof. Maxey, of Wilmore, Ky.

The meeting grew in power from the first service; no less than forty were saved, and nearly that number joined the church. Bro. Fly has a strong grip on his people, and in the near future they expect to build a church commensurate with their needs. We were entertained in the home of Brother and Sister Demoret. Mrs. Demoret is known to be one of the most capable bankers in the state. She practically manages about seven banks. In 1872, her mother, Mrs. Collingwood—a widow with nine children, settled on that wild prairie, and hers was the last house this side of Texas. They all huddled in the little shanty amid blizzards. They passed through drouths and grasshoppers, but today, the family owns about sixty thousand acres of Kansas land, all in fine farms. We purpose to write more extensively about this remarkable family later.

DIX, ILLINOIS.

Here we spent one week. It was our boyhood home; one mile from the little village, my parents are sleeping, with two or three

generations of relatives. Often the large congregation had but few who were not relatives: uncles, aunts, cousins, second and third cousins, etc., etc. There were chums of long ago—back in the days when we were just "fellers." We were royally cared for in the home of Mr. Fred Hawkins, a cousin, and one of the most enterprising and successful young business men in all that country. It was a real revival—old-time conviction and salvation. Many were saved and added to the church.

AUDUBON, HENDERSON, KENTUCKY.

There is much, much we want to write about this church and meeting, its pastor and people. However, it has been many years since we were permitted to work with one of this sort; we are sure there is not a ~~meeting~~ ^{meeting} in Kentucky. They are laboring people, but they know God. The altar was crowded nightly. Talk about crowds! No place, we venture, within the bounds of our Methodism, that needs an adequate church worse than Audubon. The Sunday School crowds every inch of space. If our church authorities are wise, and want to put some money in brick and mortar where it will count, they can make a worthwhile investment in this field. If our conference board, parent board—with Centenary funds available—would put about \$15,000 here, in five years, a membership of 1,000 could be mobilized.

One hundred and twenty or more have been saved, and many of them added to the church, some joining other churches. Bro. Gregory is giving this interesting field intensive cultivation. He is well equipped to do this work; besides having spent seven years in India as a missionary, he is fully adjusted to our plans and programs. We close here in a blaze of glory, then hie to the Sunny South, in response to a wire announcing our appointment at Charleston, S. C.

M. F. Ham and W. J. Ramsay closed their year's work Nov. 1st at Springfield, Tenn., and are now taking a much needed rest at their home, Anchorage, Ky. Their 1920 meetings have been characterized by deep conviction of sin and the number of mature men converted. In one meeting more than two hundred men over fifty years of age were converted. At some places churches have doubled their membership as the result of their meetings.

Rev. John B. Culpepper has recently held a meeting in Palmetto, Fla., in which 137 joined the Methodist and Baptist churches. This shows that our good brother is still abounding in the work of the Lord.

Good News From The Evangelistic Harvest Field.

"Ebenezer."

We have just passed the fifth milestone of The Brooklyn Interdenominational Holiness Association. For two years we have had a prayer league scattered through thirty of these United States, Panama and Canada, who have daily read the Love Chapter, and daily prayed that the Holy Spirit, Himself, might preside over and control the 1920 Brooklyn Convention, and that He should find us "of one accord in one place."

The meeting began at high tide, with the Lord's Supper at 2:30 P. M., Friday, Oct. 15. The spirit of all who attended was wondrously tender and sweet. God was manifestly in our midst. Verily, it pays to wait upon Him. A strong factor in our Assembly this year was the perfect accord and sympathy of Bro. Westerdall, pastor of the Convention Church. Both he and his dear wife, his kindly board, and splendid, generous people were in every sense of the word in genuine harmony with us, and many of their members came into the blessing while we were within their gates. To God be all the glory!

Owing to our great disappointment in not being able to have Bro. Morrison with us for the first time since our inauguration, and to the fact that an engaged evangelist was unable to come at the eleventh hour, our President proposed that we ask the National Association to put in workers this year. The Tuesday afternoon interdenominational holiness meeting, under whose auspices these conventions have always been held, voted to act upon Captain Randall's suggestion, which was surely of the Lord, confirming the Captain's statement, "We all be brethren, and will work together," for if God ever put it, it was this one.

Just here we desire to thank Bro. Huff publicly (as we have already done personally) for his part in our convention. On account of previous important engagements, our invitation only reaching him six weeks before the convention, Bro. Huff was unable to be with us himself, and sent in his stead, Bro. Kunz, secretary of the National, who has not only stood by all our conventions, but is also a member of our "Prayer and Love Chapter League," to which he has added helpers in England and Scotland; he has also advertised our work in summer camps, thus bringing to us new friends from a distance. Other "helpers together" have been "The-Great-While-Before-Day-Band," and "The Three-in-Twenty-Four Prayer and Tithe League," both interdenominational, and both organized by our Bro. Hodge. We were also delighted to receive a card from Keokuk, Iowa, saying "The Harvest Field Circle" had noted our convention and would be fasting and praying for us. We thank God for bringing us to their notice, and they are now forever on the hearts of the Tuesday folk. Other daily "Love Chapter" folk are the leaders of the Indian Spring camp, Bro. and Sister George Mathews, on whose camp this past summer the Tuesday meeting prayed a Pentecostal shower should come. Sisters Eloise McDonald and Brantley Johnson have also been loyal daily helpers, and now like Brother Jabez, we are praying for an "enlargement of our coasts" in prayer band.

To our Promoters list were added many new names, among them were Bro. and Sister John Taylor, who were with us for the first time, as were Sister Applegate, of Indianapolis, and Sister Cooper, of Fair Haven, Mass. Sister Beezeley was also added.

The evangelists were Bishop Pearce, of the Free Methodist Church, Bro. Ruth, of the

Nazarene, Bro. Anderson, M. E., of Wilmore, Ky. We do thank God for sending His men in the "fulness of the blessing." The convention was presided over by Bro. Kunz and our local president, Captain Randall, but controlled by the Holy Spirit, as we had prayed. Our own Bro. Hoople led the singing, and made one in an excellent male quartet. The organ and piano were presided over by Sister Norberry and daughter Ruth. Bro. Hoople and Bro. John Norberry frequently insisted in musical duet that, "If you really have the blessing you will shine." The Utica Avenue Band were on hand as usual, and added much to the music. The out-of-door meetings, in charge of Bro. Hodge, were fine, and Bro. Cavanaugh held good crowds at noon-time on street corners. As we say in the mountains of "the old Kentucky Home" he is the "preachinist man we ever did see," and believe me, no greater compliment can be paid. The weather all through convention was grand, in answer to prayer, for we prayed for everything, from sugar for their tea, to "honey from the rock" for the evangelists.

We did not count the seekers, but were told there were about two hundred and fifty at the altar for pardon, purity and reclamation; we can also affirm that the sheep "went in and out and found pasture." From Ontario County came an M. E. preacher, wife and two children, also ten members of his flock; many of them sought the altar for their individual needs, and the preacher "rejoiced with joy unspeakable and full of glory," told us that next year, D. V., he would bring along thirty of his people. Think of that! From the same town came a Baptist deacon, Bro. Burchard, with a sky-blue coat, but sure that God had something more for him, and as Bro. Ruth says, "He came-a-purpose" to get it. Needless to say he soon "crossed Jordan," nor did he linger long around the landing, but started at once for the "Delectable Mountains." By the time the convention was over he was so laden with the "grapes of Eshcol" and other fruit of the land, that when he reached Manchester with the glory on his face and the fire in his heart, we were not surprised to hear that his well-saved wife, who was wonderfully healed of the Lord, said she would not be satisfied until she gets "what Melvin has." This is the town where one little woman, our own precious Sister Magee, has watched, prayed and waited for five long years, with the overflowing blessing always in her own soul, and always determined that as far as her own life was concerned, her Master should "see the travail of His soul and be satisfied," proving as an eye witness hath declared of her, "One shall chase a thousand;" not only Manchester, but Spencer, Ont., has testified to us of the influence of this one life, and "the returns" are not all in yet; we are expecting to hear any day that Sister Burchard has "made the crossing" and is "to the Highlands bound." A New England Nazarene holiness preacher who has been in all our conventions writes that the refreshing to her own soul is beyond words, and says "There have been results of the convention, even here; for when I told of God's wonderful demonstration of power in Brooklyn, Ethel's heart cried out and I was able to help her back to God." She also tells about calling upon some blessedly saved people of another denomination and says, "As I told them how marvelously God had answered prayer for the convention, and how souls were blessedly saved and sanctified, the dear Sister cried and said, 'Surely, God sent you. He knew there were hungry hearts here tonight. I want the experience you tell about.'"

Sister was with them until eleven o'clock in prayer. In her first Sunday service she was led to refer again to what her eyes had seen in Brooklyn, using Heb. 12:25. She soon saw a stranger's face light up and then he asked for prayers. This man was looking for the crossing, and our Sister Henderson was able to help him, and found he was a deacon in one of the prominent M. E. Churches in her city. Beloved, are you not glad that you prayed?

The 1921 convention, D. V., is arranged to commence November 4th. Since ours, another convention has been held in Brother Hoople's Church, Utica Ave. Nazarene, under the auspices of Bro. Ruth's "coast-to-coast" party. Between these two conventions Bro. Ruth held a two weeks' campaign in the Newark Salvation Army corps. This is the corps to which our beloved Colonel Brengle belongs; he is one of the promoters of the Interdenominational Association, and brought us a blessed sermon one day in the last convention; the fact is, the Brooklyn folk are in sweet communion with the Salvation Army. Bro. Ruth's Salvation Army night brought a large delegation to Utica Avenue from the No. 2 Corps, Newark, N. J. The Tuesday meeting is held in one of the beautiful Salvation Army halls. Bro. and Sister Kenneth Wells brought the messages in song, and they were real messages, as real as the preaching; they were under such a blessed anointing themselves they were able to keep an overflowing blessing upon the people.

How we wish that everyone in the whole wide world could hear our Brother Buddie tell his hospital experience. Like Bro. Paul, who, when stoned and left for dead was "caught up into the third heaven," so was our Brother carried by the angels to the "City Four-Square." He told us of the beauty of the angelic host, and said when he saw the "blood-washed," their beauty far transcended that of the angels. He told us of the grandeur of the heavenly music, and of the glorious song of "The Redeemed." But when he told of us Jesus coming and talking with him, there settled around Brother Buddie such a halo of glory, such a splendor of effulgence from the divine presence seemed to scintillate about him, our heart almost cried out, "We are on holy ground as never before." The glorious radiance encircling him was not of earth and seemed to tell our own soul that Buddie was thinking like Paul, "of unspeakable words which it is not lawful for man to utter." Those who heard him will never doubt that there are "streets of gold, and Jasper walls and foundations garnished with precious stones"—Buddie saw them! and "a sea of glass, and a river of life, and angels and a blood-washed throng." Buddie saw them! And a risen Lord! Buddie saw Him! and Jesus sent our brother back to talk to us of "The Marriage Supper of The Lamb," and "the white robe" we shall need "without spot or wrinkle or any such thing"—"Heaven is a place as much as Brooklyn is a place," Buddie said so, and he should know, for he has been there! and he says, "it is not a long journey."

As we talked with him from day to day, there settled down in our own soul a sweet, solemn conviction that Brother Buddie had, like as not, heard "the angel reapers" talking over that journey they will soon make to this old earth, to first arouse "the dead in Christ," and then with them catch up "the living blood-washed" from every kindred, tribe and nation, "to meet Him in the air" and that the sounding of "The Seventh Trumpet" is not so very far off, after all!

SISTER C. H. COOKE.

National Convention in Providence, R. I.

The National Association has never before labored in the city of Providence, R. I. The door for this gracious meeting that we are now reporting was opened by a Baptist layman, Mr. Leon Robinson, the son of Mr. C. H. Robinson, both of whom are affectionately known to the holiness people of New England for their true Christian character and generous support of holiness work. Brother Robinson arranged for the use of the Church of Emmanuel and in that widely known church the six days of services were spent.

The work of holiness in Providence has had history that is both good and bad. Both happy and sad. Bitterness and separations have wrought havoc with the influence of the name holiness to such an extent that to the human eye there was little prospect of any large work being done for the truth of scriptural holiness in this capital city of Rhode Island. Indeed, the convention party came here with serious misgivings. It is then a real delight to report that this was one of the best conventions the National has ever conducted. There is no record of a National convention ever receiving such generous financial support as here. But, while money matters are important they are of vastly less importance than the preaching of the truth and the winning of souls; and so it is an added delight to be able to report the fact that the convention was not lacking in fruitage. While the people seemed shy of the altar during the early part of the meeting, they lost that shyness and many of the altar scenes were scenes of awful and yet glorious power. No one who was there will ever forget the Saturday night closing hour. After a most searching sermon by Rev. Gouthey the altar was not only well filled with seekers, but in different parts of the church one could see people ~~begging forgiveness of each other~~ and altar services were all over the building. The high tide was reached in the closing service when forty persons were seeking at the altar and perhaps all became happy finders. It cannot be but that this work of the National has made a large contribution towards the solving of the local problem of the holiness folk.

The Church of Emmanuel is now connected with the Christian Missionary Alliance and Rev. C. E. Perry is pastor. Brother Perry most loyally supported the meetings. The two Nazarene churches with their pastors united with the convention and indeed the Wesleyan Nazarene Church lifted their revival services, and Rev. G. G. Edwards, the pastor with the evangelist Rev. I. D. Archibald, gave all their time to the convention. Methodist, Evangelical, Baptist, Congregational and other ministers were in attendance.

With the opportunity that the Boston and Providence meetings have given this scribe to observe the holiness work in New England I am glad to say that there are signs of a better day for holiness in these parts. This writer has visited New England periodically for some years past and rejoices to see a decided improvement in the poise and relationships of the work and workers. If the holiness people will endeavor to be wise and humble and loving they can yet do a great work in this section of the Atlantic Coast.

Again we thank God for His blessings on the "Flying Squadron" and urge all who read these lines to continue to pray for this tour.

BAR-LUKE.

Revival at Sac-qui-Porle, Minn.

A good revival has been held at this place in the Union Church. Rev. C. C. Merritt Cox, of Jamestown, N. D., was the evangelist. For three weeks Bro. Cox went after sin in all its forms and did not spare. Some got mad, but others got glad after making trips to the

altar and praying through. There were a number of real good cases of conversion and sanctification and we believe this revival meeting will count big for eternity because those who got the Holy Ghost fire will see that it spreads in the community.

One Thursday night the Lord put it upon some of the saints to stay, and pray through for the meeting, and when God sees that His people mean business and "will not be denied," something happens. After calling upon God for about an hour a special burden came upon us for two young ladies who had been to meeting a few times and also had been there that night, but had gone home about an hour and a half earlier. While we prayed the Spirit was working on the hearts of these two school teachers, in their home, and while Bro. Cox was prevailing with God to send them back to church that night, one of them got so sick of sin that she came running back to church and was gloriously saved at 1 o'clock. The other one was saved a few days later. A holiness prayer band was established and meets every Tuesday night.

A. G. DAHL.

Kansas and Elsewhere.

Whereas I receive help from the reports of the other evangelists I make bold to offer a report of my labors for the past few months.

At the beginning of the year I felt it my imperative duty, owing to declining health, to take a complete rest from active responsibility and so gave up one of the most delightful pastorates any man ever had, that of the M. E. Church at Sebring, Fla., and for four months and a half I lived apart from "the maddening crowds' ignoble strife" and rested twenty-four hours a day on the old Alabama Brasher farm. In March, for eight days, I broke into this rest and held a meeting at the John H. Snead Seminary, Boaz, Ala., under Dr. Wm. Fiefler's presidency, and Rev. W. A. Murnhree's pastorate, and about eighty souls prayed through to our ~~reasoned~~ ~~methodist~~ victory. It was delightful beyond measure.

My next campaign was with Rev. S. E. Bushendorf at Harvey, Iowa. We worried the devil for two weeks and won a few souls and only wished we might stay longer until we had by the power of the Holy Spirit won a widespread victory. But we moved on to Bowden, Ga., to help Geo. W. Elliot, of the M. E. Church. The real representative Georgians cannot be beaten on this terrestrial ball for genuine old-fashioned cordial hospitality. I know this. We had eight or ten seekers for sanctification who claimed possession and about three reclamations in ten days.

Thence to Miller, Nebr., with the People's Mission, Rev. E. Himmelright, pastor. A denomination that little believes in heartfelt religion and the personality of the Holy Spirit had the community pretty well under control and results were rather small, visibly. The only proposition they would respond to was this one, "Everybody here that will not, under any circumstances, stand up on any proposition, keep your seat." This one would work. The mission folks though are true blue. We have promised them to come back next year for a longer siege.

We jumped back to a former pastorate near Wadley, Ala., with my old chum Thos. M. Holcombe, pastor, eight days at Almond Church. Sixteen souls professed definite blessing. How we did enjoy the fellowship of the Kirks, Clardys, Stewarts, McGills, Hodges, Carlyles, Stones and too many others to mention. Shifted our battle line to Malone for seven days. Eight souls found victory at the altar. The Thompsons, Moncuses and a host of others made us welcome to their hearts and homes.

Next to McHenry, Miss., where we labored two years ago and were rejoiced to meet again the Walkers, Leggetts, Ramseys, Sau-

ciers and others of the finest folk the Lord ever made. We had larger visible results than the camp has known for a number of years and the work took on some new life. Charles R. Rowe, now of University Park, Ia., was with me. Rowe is a blessed young man of God, sings in the Spirit, is modest, clean, gracious, steady, a coming man of large usefulness.

Union Hill M. E. Church, Birmingham, Ala., with C. E. Stone as pastor, was our next scene of conflict. Thirty-five or forty souls found God, the church was greatly blessed and I believe much permanent good was done.

I have just closed a meeting with my old friend and classmate, Rev. Everett Freeman, at Leon, Kan., where in spite of considerable inclement weather and bad roads more than a score of young people sought and professed peace with God. I wish I might call the names of a multitude who have shown us great kindness and who are the Lord's elect, but I suppose the whole PENTECOSTAL HERALD for one issue could not contain them. I have preached 196 times, with 207 professions and I yearn with unspeakable desire for a more fruitful ministry and a closer walk with Jesus. Doxologies to God, and benedictions upon all.

PAUL BRASHER.

A Book Worth While.

In making your selection of Christmas gifts, do not forget that wonderful book of Rev. G. W. Ridout, "The Cross and the Flag." It will make an excellent gift for soldier boys, but any member of the family may read it with thrilling interest and profit. Order today, as the longer you wait the more congested will be the mails. Price, \$1.25, postpaid. Pentecostal Publishing Co.

Likes In The Citadel—On the Throne.

I like your book. Its plain, simple presentation of the truth concerning holiness ~~will have certainly helped me had I had it~~ when I was seeking sanctification some thirty-six years ago. May God add His blessing to its truths. Order Pentecostal Publishing Co. Price, \$1.50.

L. L. PICKETT.

LAUNCHING OUT INTO THE DEEP.

(Continued from page 3)

down the net at the word of the Master their efforts have been blessed to the salvation of precious souls. Our success is always commensurate to our faith and advancement in divine life.

Again, there is safety in launching out into the deep. When tempests rage and the waves rise mountain high there is no place so safe for a ship as the high seas. When a storm bursts upon a vessel, the captain shouts to the pilot, "Steer for the open main!" The rocks and bars of the coast are to be dreaded and avoided. While the vessels along the shore are being crushed upon the rocks by the tempest, those out upon the great deep triumphantly surmount each angry billow. A young man was talking to a pilot of a large steamer. "How long," he asked, "have you been pilot upon these waters?" The old man replied, "Twenty-five years, and I came up and down many times before I was pilot." "Then," said the young man, "I should think you must know every rock and sandbar in the river." The old man smiled at the youth's simplicity, and replied, "Oh no, I don't; but I know where the deep water is."

The farther we get away from that which is sinful, and the farther we get out into the depths of God's grace, the greater is our safety in the Christian life.

"Oh, let us launch out on this ocean so broad, Where the depths of salvation o'erflow;

Oh, let us be lost in the mercy of God, Till the depth of His fulness we know."

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(Continued from page 1.)

their faces toward Jerusalem, waited, expected, held themselves together, and held on to the divine promise.

In like manner when God set up the Christian Church, He gave her the promise of a coming King, of the glorious revelation of Jesus Christ, of His reign of peace and rulership of righteousness, and through the conflicts of the centuries the faithful have been comforted their hearts with the thought that by and by the Lord will appear, wickedness will be overthrown, Satan bound, and that righteousness will prevail. This "blessed hope" has been anchorage and strength and song in the hearts of the faithful. The fact that our Lord has not appeared, the fact that some souls have been mistaken with reference to dates, the fact that many of the saints of the early Church were mistaken with reference to the time of the coming of our Lord, is not sound argument against His teachings and the apostolic writing on the subject. He taught that He would come, and we believe with St. Peter that "the Lord is not slack concerning His promises, as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all men should come to repentance."

Have you not noticed in Peter's Second Epistle, third chapter, writing on this very subject, he says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." Peter anticipated the very objection that you and others are raising, the illogical and false position that the fact that the Lord has not appeared proves that the scriptures with reference to His coming are not trustworthy, and that the faith of the early Church was without a sure foundation.

No, my dear Doctor, your premises are wrong, your conclusions are false; the scriptures no where fix dates. The inspired writers are careful to notify us that we must not fix dates. Peter reminded us that one day with the Lord is as a thousand years, and a thousand years is as one day. The Apostle Paul gives careful caution on the same subject. The Lord Jesus in a number of instances, in speaking on this subject,

RALLYING TO METHODIST STANDARDS.

Our plan is to send THE PENTECOSTAL HERALD as a Christmas gift for three months to ten thousand Methodist preachers, beginning January 1st. What we desire is a great spiritual awakening, the restoration of the true Methodist spirit, a grand rally around the Bible doctrines which brought the Methodist Church into existence. The people are responding to this call. One woman sends money sufficient to send THE HERALD to all the preachers of her conference for three months. Two brethren have sent in \$50.00 each. This means THE HERALD to four hundred preachers for the months specified. One brother contributes \$250 to this good cause. That means THE HERALD to one thousand preachers for three months. Smaller amounts have been coming in. The time is short, the cause is great, the call is urgent. It is one thing to complain of conditions; it is another thing to seek to remedy them. If the Methodist preachers of this nation will rally around the old Methodist standards we can strike sin such a staggering blow that it will not be able to recover until a great revival has swept the land, prohibition is made safe, the spirit of unbelief and worldliness is checked for a quarter of a century. Let us have your contribution at once. Send to Rev. H. C. Morrison, care Pentecostal Publishing Company, Louisville, Ky.

guarded us at this point, but cautioned us to be always ready.

This letter is becoming lengthy. I will close and write again next week.

Faithfully,

H. C. MORRISON.

A Word of Warning

WE desire to call the attention of our readers to the fact that there has been organized some large moving picture companies proposing to build up corporations of some millions of dollars to make movies especially for the Church, and Methodist preachers and laymen are being solicited to buy stock in these companies. We do not believe the Church of God ought to be used for the moving picture business; that is not saying that there might not be some pictures showing conditions in heathen countries that would not be instructive and useful in awakening the Church to a realization of her duty to the heathen world. But we are absolutely opposed to making a moving picture hall out of the house of God, or to substitute the evening sermon with a picture show. The minister of God ought to have a message for the people, and a soul on fire to deliver it, and ought not to let anything take the time and place for the delivery of that message.

The people who make up the moving picture companies have neither brain nor heart, intelligence nor grace, to interpret the Holy Scriptures. Some of the so-called religious movies are disgusting farces, so far as any real interpretation of gospel truth is concerned. If it is proposed to take spiritual people out of the churches and build them into movie troops; such people living together and traveling about the country will backslide and become immoral. The history of the movie troops is anything but clean. Most all of the prominent movie people get divorces, get mixed up in scandal and in life and example can contribute nothing to the moral uplift of the country.

We want to warn the people, first, against making merchandise of the gospel, by putting their money into the enterprises which propose to turn the Sunday evening service into a show for the people and a financial advantage for themselves, by investing their money in these stock companies. Suppose that a large number of our ministers and lay people buy stock in the movie companies and begin to realize large dividends, and di-

vide fat profits off of their Sunday evening shows in the house of God. Think how eager such people would become to rally the crowds to the church and how, as all shows do, they would appeal to the depraved tastes of the people by putting on sensational and tainted pictures, and the matter would be sure to drift downward instead of upward. We beg the devout Christians who read this paper to keep free from these enterprises. These movie-companies are not being fostered and built up by Spirit-filled men who carry a burden for lost souls, and are seeking to win the lost. They will not result in bringing Methodism back to the great saving truths of the Bible, and to that holiness without which no man shall see the Lord.

Moreover, there is a possibility of great financial loss in making investment in these church movies. There is the probability of a great revival of religion in this country and if God should pour out His Spirit in Pentecostal power upon our preachers and people, the Church movies would go into bankruptcy, or would have to employ a worldly gang of sinners to put on the sensational and degrading shows that can be used in the regular moving picture halls.

Did you read Dr. Ridout's article in THE HERALD of December 1, in which he tells of the marvelous meeting at Hancock Street Church in Philadelphia, and the Holiness Convention in Columbia Avenue M. E. Church? If revivals of this character should spread throughout Methodism the church movies will go to the dump heap. The church movie business cannot stand the fiery baptism of the Holy Ghost. Methodism is going to have to give up the Holy Spirit or the moving picture; the two will not mix. "The gospel is the power of God unto salvation," and the substitution of movies, entertainment, and amusement in the place of the gospel, grieves the Holy Ghost, grieves the souls of God's devout people, diverts the mind from that conviction, prayer, faith, hungering and thirsting after righteousness which is so necessary to the growth and development of spiritual life. I have never yet met with an enthusiastic movie Methodist who knew anything of the fulness of the Spirit, of the holy travail of prayer for the salvation of souls.

Another thing, that we feel we must mention here, although with some hesitation. There is a large body of Methodist people in this nation, north and south, who do not intend to submit to moving picture leadership. We believe that the enthusiasts of moving pictures are friendly to the higher critics, the new theology, to the false teachings creeping into our schools and manifesting itself throughout the land. These false teachers prepare the way by the deadening influence of their message, for the moving pictures and various entertainments which are crowding into the Church. The entertainments that are being given in the Church and grieving the Holy Ghost out of the Church, prepare the way for all manner of worldliness, unbelief and worldliness prepares the way for anarchy, riot, seduction, divorce, bloodshed, human butchery, war, pandemonium and eternal hell.

It were sinful cowardice to remain quiet in such times of crises and danger, and there are hosts of Methodists on this continent who will not submit to a leadership, high or low, ecclesiastical or financial, that gives itself over to these moving picture enterprises. We intend to make unrelenting war against this whole godless business. There is absolutely no need to bow down to a leadership that will degrade the Church, destroy its sacredness and spiritual power in the world.

Thoughtful people in Methodism, north and south, are becoming careful how they invest their money. When they are called upon to build churches they ask themselves if it is to become a moving picture show, a place for theatricals; if it is going to be

dominated by ecclesiastics having no fixed, resolute faith in the cardinal doctrines of the Bible, and laymen who have invested their money in movie corporations who expect to fatten their greedy pockets off the degradation of the house of God, and the destruction of human souls.

We are glad to say that there is an awakening throughout the land. Thousands of our preachers are crying out to God for spiritual power. They are longing for that anointing from on high that will make them mighty preachers of the gospel, winners of souls, and able to build the Church up in righteousness and true holiness. There is great spiritual hunger among multitudes of Methodist people, everywhere, and who knows but God is going to favor us with an outpouring of the Holy Spirit? If we divorce ourselves from the world, if the Church will consecrate herself to her Lord, if we will wrestle, Jacob-like, great power will come down from heaven, the Church will enter upon a new era of spiritual life, and the movies, the theatricals, and the leg-showing pageants, will be driven back to the theaters which represent the immorality and wickedness of the earth, entertain, feed and fatten lost and lustful souls on their way to outer darkness, and the Church of God will arise in her might to evangelize the world.

But suppose the worst comes to the worst; suppose the Church drifts farther and farther into worldliness; suppose the moving pictures triumph and those preachers and members investing their money in movie stocks make merchandise of the gospel and sell it at large percent, and fill their greedy pockets by betraying their Lord and destroying the souls of their fellow-beings; let's see to it that God has a people who cannot be drawn by the deceitfulness of sin into these enterprises. There will be missions and chapels and halls where the Lord's people can gather to worship and praise His name.

If the consecrated souls who read these words desire to become members of The American Methodist League, to unite their prayers and efforts to stay the tides of unbelief and worldliness, let them send their names to H. C. Morrison, Louisville, Ky. We have a list of hundreds of names who are uniting themselves to stand up and stand together for the preservation of the sacredness of the Church, the truths of the Bible, and the winning of souls. Later on The American Methodist League will have a chain of conventions and speak with holy courage in the name of God to the enemy within the gates.

The Tennessee Conference.

It was my great pleasure to accept an invitation of the members of the Tennessee Conference to preach for them during their recent session which was held in Shelbyville, Tenn. Bishop Atkins presided over the body and the business was dispatched with precision and in the spirit of beautiful brotherly love and hearty co-operation. We could hardly see how the business session of any body of ministers could run more smoothly.

It was my privilege during the five days to preach some ten times. I spoke each afternoon at 3 o'clock to congregations which packed the large auditorium of the Methodist Church, many standing. I preached two mornings at 8 o'clock, and was surprised to find the large church filled to its capacity at that early hour.

The brethren of the Tennessee Conference are a strong body of preachers, many of them men of marked ability, and one could not hope to find a more brotherly body of preachers. They gave me the most kindly welcome and generous hearing. The Lord blessed us graciously, the Holy Spirit was manifestly present in our services, and we were led to believe that there were hopeful indications of a gracious revival. The past conference year has seen growth and progress in the Ten-

A PLACE TO PREPARE.

Children have a world in which they train for a larger and more real world. They merge from this smaller world in what is known as their high school period, and pass next into the school of higher learning, which is their second world. It is more real and more stubborn. The best place to pass through this second stage of human apprenticeship is a first class college, impregnated with a salvation atmosphere. This is a world within itself, furnished with all the exercises for relating and addressing us to the third great stage of our existence, life itself. But the largest arena of life is not the final. It is only an enlargement of the game of taking care of yourself and your clan, whether that clan be a few kinsfolk, a nation, or the whole of humanity. This life is a nursery, from which we are to be transplanted into the larger glories of heaven, the fourth and final stage, if we are fit.

Here is the thought: Nothing should be spared in the endowment and equipment of the college, which marks the most critical stage of our children's existence. It is the second of three worlds through which they pass before they go hence to the final world, and is passed at an age in which destiny is usually fixed. A campaign is now on to equip Asbury College to equal any other institution in its higher training—and it is a world in which the full gospel of Christ has right of way.

JOHN PAUL, Vice Pres.

nessee Conference along many lines, and there is a strong spirit of devotion, faith, and aggressiveness among the brethren.

I am under special obligation to the Baptist pastor in whose church I preached at 11 o'clock Sunday morning, and also to the pastor of the Christian Church in whose church I preached Sunday afternoon and evening. These brethren manifested a beautiful spirit of Christian fellowship.

I had held a meeting in the Methodist Church at Shelbyville nineteen years ago and many souls were blessed at that time, a number entered into the experience of perfect love and have been growing in grace, and gave me a hearty welcome; some have died in triumph. The brethren were so kind, the people of the community so eager for the gospel, and the Lord Jesus so gracious that our souls were lifted up and we were girded afresh to battle for the salvation of souls. I had a number of calls for revival meetings none of which I could accept because of engagements reaching many months ahead. I trust the friendships created there will be renewed in heaven.

Good News to our Subscribers.

A few weeks ago we sent out notification to our subscribers that we would be compelled to increase the price of THE HERALD to \$2.00 for the coming year, on account of the high price of paper. We are glad to say that there is a very hopeful indication that there will be a decrease in the price of paper soon.

For the next few issues we shall have to use a cheaper grade of paper, and then hope very much to get back to a better quality at a more reasonable price than we have been paying. There has not been one word of complaint from the loyal HERALD family on account of the \$2.00 proposition, and quite a number of our subscribers have renewed at the \$2.00 price. We will credit them on our books for sixteen months, so that they will get the paper at the old price, of \$1.50 per year.

We are very grateful indeed there is a downward tendency in the price of print paper.

Faithfully yours,

H. C. MORRISON.

Emigration.

It is to be hoped that the present Congress will do something quickly and radical to check emigration into this country. People are pouring into this nation from various European countries by hundreds of thousands. It is not only unwise, but extremely dangerous to permit this flood of foreigners to flow in upon us. Shops and factories are

closing down and we are entering upon a period that will test the wisdom and resources of our land to give employment and to keep peace among the people; and it is certainly unwise to permit hundreds of thousands of strangers to land on our shores to wander about in idleness and to become the ready listeners to agitators and radicals who would delight to see mob violence, bloodshed, and the breaking up of our republican institutions. Congress ought immediately to act, and their action should be of such character as to close the gates against the floods that may come here to rob our present population of bread, or to suffer for bread themselves.

The Work in Pittsburgh.

JOHN PAUL.

It was my privilege recently to conduct a Holiness Convention in the Christian Alliance Tabernacle of the East End, Pittsburgh, Pa. The meeting was under the auspices of the Pittsburgh Holiness Union, and my going was by request of the President of the National Association and the President of the local Association.

Our convention lasted ten days, which was longer than the usual coast to coast conventions; but we needed even more time than this, as was evidenced in the fact that our services were more victorious in results, clear up to the last Sunday night, at which we had a good altar service with a clear note of victory.

Our date, the best possible, for this fall, did not fit in very well. A great meeting was in progress on the North Side, under Christian Alliance auspices, conducted by the Bothworth Brothers. In this meeting a number of miraculous healings were reported, and we have reason to believe some were genuine. Then Dr. Shaw was conducting a Bible Conference in the Mission of which he has become pastor. It was our privilege to have a visit from all these leaders during our Convention, besides many other pastors and evangelists. Bro. Connelly, pastor of the Tabernacle where the convention was held, belongs to this interdenominational Union and was a useful worker in the convention. The President of the convention, Mr. H. V. Jamison, who is a layman, is one of the most dependable leaders of the interdenominational work in Pittsburgh. He has associated with him a number of other preachers and laymen, who come in from an area of about twenty miles around, who are the salt of the earth. I fear that the theory of "every man to his own bush" has somewhat weakened the interdenominational holiness movement in Pittsburgh, although it is quite clearly a necessary work. All the denominational work, when taken together, leaves yet untouched a certain class of work which must be done in a city like Pittsburgh.

We did not have the wealth of leaders that we usually have for the preaching services in these conventions. It fell to my lot to do all the preaching, including three sermons in the three all-day meetings. On the two Sabbaths of the convention the morning hours were construed as belonging to the tabernacle congregation, but I filled the pulpit at both of those hours, by request of the pastor, and we had very gracious hours in which there were a number of requests for prayer. The leadership in song was under the director of Rev. H. E. Crowder of Asbury College, who was not only very efficient in his direction of congregational singing and in his solos, but also a helpful worker in prayer and about the altar. Miss Evans, of Pittsburg, had charge of the piano, with which she is unusually efficient. She also assisted in the special singing and was a very faithful worker.

We are trusting that the small work which is now on foot in Pittsburgh, and which has a good reputation, will be wisely directed until it grows into a mighty holiness movement in that very ripe field.

EXTRACTS FROM LETTERS
FROM THE PEOPLE.

H. S. Kingsbury: "That was a great article, 'More Blessed to Give than to Receive' in The Herald of Nov. 17. I am sort of an extremist crank on that truth, so come on and let us help the Lord to raise up a people who will give as the Lord hath prospered them, and not be afraid of dying on the poor farm."

Mrs. Doshia Hundley: "I certainly appreciate Dr. Morrison's stand against sin. I praise God for full and free salvation. O, Christians, let us keep on fire for God and not let down in our prayers. God says, 'Come out from among them and be ye separate.' I ask an interest in all of your prayers."

Mrs. W. R. Brittain: "I want to thank the ladies who send me The Herald. We had a good meeting in the Methodist Church at Pleasant Hill, La. I have found many interesting things to read in The Herald."

B. F. McGraw: "I was raised a Catholic and was taught that all we had to do was to confess to the priest and he would take our sins away. A few holiness people prayed for me and we had a good time and I felt the power of God. Through the kindness of Bro. Brandenburg I get The Herald."

Rachel White: "I have received The Herald and thank the one who sent my name for it. I feel called to the Lord's work. He has dealt with me in a marvelous way."

Mrs. H. P. French: "I am glad to be one of The Herald family. Its messages are a great help to me. I am trying to live a true Christian and need the prayers of all The Herald readers. I have a Christian home and we have a family altar."

John R. Church: "I want to express my appreciation of The Herald. I think it is the greatest religious paper I have ever seen. I receive a spiritual blessing every time I read it."

A. G. Barber: "I am a reader of The Herald, love it dearly and would not do without it. Twenty years ago Jesus lifted the burden of sin from my heart, and three months later sanctified me."

Kendrick Parks: "Let us urge the preachers to preach more on faith. The losing of one's life is simply the giving of everything to others. Let us believe and claim and preach every promise, nothing doubting. 'This is the victory that overcometh the world, even our faith.'"

Mrs. J. S. Hancock: "'Stand up, stand up for Jesus, Ye soldiers of the cross.' This old song keeps ringing in my soul. It is certainly a time for us as followers of Jesus to stand up for that which denies all godliness and worldly lusts, and follow Jesus in the narrow way that leadeth unto life."

W. C. Carter: "A copy of The Herald is coming to me through the kindness of my son, and I am much pleased with its gospel utterances and un-

compromising stand against the ungodliness of this age. I am an old man but have never seen unbelief and apostasy so rife."

Mrs. Annie S. Deremus: "I am writing to tell you what a comfort the good things of The Herald are to me. I only wish it came every day. I am unable to go to church and but for those good papers and my Bible I would be very lonely."

Mrs. Roberts Bruce: "I came into the experience of sanctification a year ago and am going through with Jesus. Please to remember me in prayer."

Mrs. Ella H. Williams: "I am praying as best I can for all lost souls. God is merciful, but He will not keep His anger forever. It breaks my heart to see so much wickedness. I want to be a soul winner for Jesus."

Harry G. Grouse: "I was saved in a meeting conducted by Billy Sunday in Detroit, in 1916, and sanctified in a cottage prayer meeting in the same city, 1919. I gave up my work in Detroit as tool-maker and preached three weeks which resulted in 37 conversions and two sanctifications. God opened the door of the M. E. Church, Orangeville, Pa., and 85 were definite seekers of salvation. I have also held a meeting in the St. James Reformed Church resulting in 83 seekers. I ask prayer of The Herald readers."

Carl Darbo: "Jesus pardoned my sins twenty years ago, when I had just come out of the hospital where I fought death for several weeks. I was down and out, when on a stormy night in November, hungry, cold, lonely, and homesick, God led my steps into a little mission where I first caught sight of Jesus. In 1917 I went to a camp meeting with a hungry soul for the cleansing of inbred sin, and the same Jesus who spoke peace to my soul purified my heart, and I have the witness that the blood cleanses from all sin. Praise to His Name forever!"

Grady Hamby: "I want to thank God for The Herald. It is like a new preacher each week. I am saved and sanctified. Please pray that I may be faithful to the end."

Mrs. C. E. Kittenger: "Last night during an electric storm the lightning struck an electric light pole in front of our house and ran along the meter in our home, but God answered prayer and let no harm come to us. Pray that we may be sincere Christians."

H. E. Garrett: "At fourteen I was converted and lived a Christian life for about two years, but drifted back into sin, but in 1919, Jesus came into my heart and peace filled my soul. I was afflicted, but I went to the Lord for healing and today I am sound in body as well as soul."

Mrs. Oma Napps: "I have always tried to live for God, looking unto Jesus the author and finisher of our faith. I find Him always ready to help when we put our trust in Him. I praise the Lord for healing my body, after it was decided that I would have to be operated upon. He is the same today and forever."

1921 ANNOUNCEMENT 1921

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 theme is the commanding feature of the beautiful cover design in colors. In the first view of the beautiful 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 head, 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.

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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

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—New York Tribune.
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SUNDAY SCHOOL LESSON.

BY JOHN PAUL

Date: For December 26, 1920.
Subject: Review; The Kingdom of Heaven on Earth.

Selection for Reading: Isa. 25:1 to 8.

Golden Text: "And he that sitteth on the throne said: behold, I make all things new." Rev. 21:5.

During the past quarter we have been learning from the Master Himself the higher laws, which belong to the kingdom of heaven. We have been receiving from them analogies and illustrations intended to bring to us a better understanding of the meaning of the kingdom of heaven.

What Is The Kingdom?

To understand this kingdom is no child's task. The thoughts of God are above our thoughts, and the analogies of earth are sometimes weak and insufficient when employed to bring to our minds a concept of the things which pertain to heaven. The Master recognized this, when He employed such a variety of means to bring this thought fully into the minds of His disciples. And He did not cease to enlarge upon His instruction at this point until the very last. Just before His ascension we find Him "speaking of the things pertaining to the kingdom of God," Acts 1:3; and in the first eight verses of that chapter we find that a persistent misunderstanding is in the minds of His disciples, though they have spent time under His instruction all during His earthly ministry. We fear even yet the meaning of the kingdom is entirely misunderstood by many true worshippers of God who will nevertheless be citizens of the Kingdom, and that it is imperfectly comprehended by all of us.

The Kingdom Is Coming.

But the kingdom is coming. So we sing, and so we are taught by the Master to pray. It is already in the heart of them who are born of God. It is already a fact among the angels and the redeemed of heaven; and when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ it will be a fact here.

Spread The Good News.

The gospel of the kingdom, the good news which assures us that the kingdom is coming, and which helps to hasten it, must be preached among all nations. We are not taught exactly the extent in which it will influence all nations; we are not taught in exact terms how much the Church of Christ in the great program and commission he has given her, will be able to accomplish in the direction of bringing in the kingdom; but we are taught that the climax of the great

enterprise, and the final stroke upon the man of sin whose camps are now being surrounded by the armies of Zion, will fall at the coming of the Lord. For, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

EVANGELISTIC NOTES.

Carl Tucker: "Our last meeting was held in a Methodist Church in the coal mining regions of Pennsylvania, Rev. W. E. Fleming, pastor. This was our first time to meet this man, but found him to be a man of God. He stood right by us from start to finish, led the singing, and helped to pray things to pass. We were entertained at his home, and well taken care of in every way. The Lord was faithful to honor His own word; about forty were saved or sanctified. We closed with twenty-three at the altar the last day."

C. G. Curry: "I have just closed a revival meeting in the Methodist Episcopal Church at Clinton, Kansas. In all it was a very good meeting; splendid order, and the attention was all that could be desired. The attendance increased to the last. There was some definite work done, and the church in a general way was much encouraged. This church was left without a pastor on account of the great scarcity of preachers. The class called us saying they wanted to have a revival of old-time salvation. I never saw a more hungry lot of people. They will stand by the gospel of full salvation and the preaching of all the Bible. May God bless them and send them some good man for a pastor. I am now in Sabetha, Kan., holding meeting for the United Brethren. Pray for us."

Bona Fleming: "I have closed two meetings since last reporting. The first with Bro. Wells, at Hammond, Ind., in the Nazarene Church. Bro. Wells is a blessed young man and God is blessing him. We enjoyed being with him and his people. We had a real good meeting. Many seekers were at the altar. The church and pastor stood by the truth in every way. From Hammond I went to San Antonio, Texas, with Bro. Clyde Green, pastor of the Nazarene Church. The meeting started with thirteen seekers at the altar the first night and closed with sixty at the altar the last night. The District Assembly Convened with the church the last week with Dr. Goodwin presiding over same. Dr. Goodwin preached us a wonderful sermon the last Sunday morning. People wept and shouted aloud. We enjoyed preaching at this Assembly, and working with the pastor, who is a live wire. We are now on our way to Cambridge, Md."

Fern C. Wheeler: "The Michigan State Holiness Association, at its

camp at Eaton Rapids, Mich., decided to send out a trio of young women in the evangelistic field to help spread the truth of holiness through the State. The trio, composed of Misses Fenstermacher and Kline of Marcellus, Michigan, singers, with the writer as the third party, have been in the field since October 1, and wish to report that God is blessing and owning His truth. The battle is not an easy one. Our faith has been challenged by a small-pox epidemic, indifference, and various other devices of Satan, including quite prolonged sickness on the part of the singers, but God has been faithful to hearts who have been willing to walk in the light, giving to some pardon, to some purity, and to some a call into the blessed service of the Master. Just now we are laboring with a little band of open-hearted people who are walking in the light as God gives it and entering into the full joy of the sanctifying grace of God. We covet earnestly the prayers of all the friends, especially those who, at Eaton Rapids, have made this extension work possible."

Rev. F. W. Cox: "We close at Richmond, Ind., tomorrow. God has been with us, sinners have been converted, and believers sanctified. We had one healing service; fifty came for healing and the power of the Lord was present to heal. The church has been much quickened, audiences have been good. One Russellite preacher came to the altar. He wept, prayed, and agonized for God to save him. Victory came, and the few following days we could see by the shine on his face that he had found the Lord. May God keep him and now sanctify him and burn all the Russell error out of him for Jesus' sake."

Mrs. Lelia O. Stratton: "I am now in a most gracious revival at Malleliu Seminary near Dothan, Ala. I held a meeting here last January in which the Lord of the harvest granted a rich seed-sowing and reaping. My last meeting, Oct. 22-Nov. 7, was with Dr. C. J. Hammitt, Lynn Haven, Fla. In all these years of co-working with the Master, never have I had greater joy in His service than during those days at Lynn Haven. I shall be most happy to be a co-worker with pastors, or to hold meetings where there is no pastor, during the months of January, February and March here in the southland or other where. Home address, Lebanon, Tenn."

Sam the Methodist: "We are at Findlay, Ohio, in revival meeting with Brother W. H. McLaughlin. The Lord is giving us souls for our labor. Good seed had been sown by Dr. Morrison who preached here in this church a few weeks ago during the annual conference of the Evangelical Association, and beside all that, Bro. McLaughlin is a man of God who stands by the truth and preaches the word of God. First thing he told us when we got here, that we can preach anything that is in the Bible; first night of revival we had to turn people away. We are looking for a great time. Our God can do mighty things. All our time is taken in revivals and three-day holiness conventions till Feb. 15, 1921. Home address, Eldorado, Ill."

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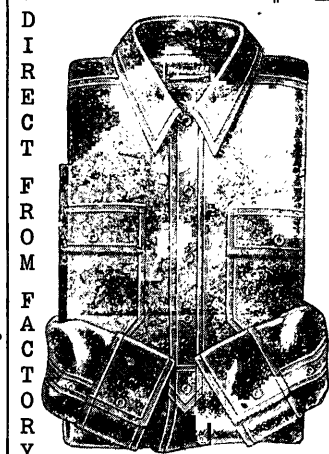
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So be ready lest He come at night, at morning, or at noon,
If all your sins are blood-washed, then your heart will be in tune
To meet our Savior King.

Chorus.

Glory, glory! He is coming,
Hallelujah! He is coming—
Glory, glory! He is coming—
Our Lord is coming soon.

He is coming in His power, all His saints to glorify,
He is coming to reward those who His name do not deny,
He is coming, hallelujah, coming soon to satisfy

His blood-bought, waiting Bride.
He will soon sound forth the trumpet, calling us with Him to meet,
We need not fear to see Him, or to face the judgment seat,

Our "names are written on His hands", and pierced are His feet
Our coming Priest and King.

So let us, while He tarries, work for Him from sun to sun,
Winning souls from snares of Satan, ere the sands of life are run,
O, may we hear Him say to us, "My child, thou hast well done,"
When Jesus comes to reign.

We are watching, we are longing for our blessed Lord's return,
And while we ponder on His word, our hearts within us burn

To tell the old, old story, here, that others, too, may yearn,
To know our Savior—King.

CARDS APPRECIATED.

The following is a letter from Bro. and Sister E. R. Munroe, Honam, Canton, China. It shows how much cards are appreciated by the mission people. This is a letter of thanks written to Sister Stokes, who sent cards to them. Perhaps there are others who have cards they can put to good service in this way, so pass the letter on. Send direct to Bro. Munroe. Mrs. H. C. M.

Dear Sister Stokes:—

Your package of cards were received and we thank you so much and are inclosing receipt. We certainly appreciate the help of the homeland saints and we know in the great harvest home, the tears of the sower and songs of the reaper will mingle together, in a glad hallelujah shout as the redeemed saints of every race and color marching in to the Marriage Supper of the Lamb. We are glad for the privilege of being ambassadors for Christ in a foreign land. A brother missionary in Central China gave a Testament to an official. He read it and soon came to a Sunday service and remained half a day. The missionary inquired if he had read the New Testament, and he said, "Please ask me the contents and I will give you sufficient answer." He then told the story of the Christ. Last summer he visited the missionaries again and told them he had been very ill, had prayed and the Lord had answered and healed him. He is a very highly educated man, has studied in Japan

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five years, and holds a responsible position. We thank God for such men who turn to Him. He is now telling men everywhere to worship the true God. China needs your prayers; as a country she seems to stand at the parting of the ways, and we pray that her multitudes shall decide for God. Pray for us and the work here. Our God is able and we are trusting Him to help us. Yours in Him,
Brother and Sister Munroe.

Rev. S. R. Forbes: "I thank God for the staff of writers we have for The Herald, and especially for Dr. Morrison, our great leader. I was licensed to preach about 28 years ago. I want to thank God for Dr. Mingle-dorff's article on 'How God Handles Infidelity,' and Rev. Arthur Ingley for his masterpiece on 'Prayerful Christians,' also, Mrs. McCarver's fine article on, 'More Blessed to Give than to Receive.' Pray for me that my joy may be full."

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OUR BOYS AND GIRLS

Dear Aunt Bettie: Please excuse me for not writing before. I have been going to school and studying hard. Miss Jonnie McNeil is my teacher. I am in the fifth grade. With love to Aunt Bettie and cousins.
Milam Anna Peele.

Dear Aunt Bettie: Will you let a little Kentucky school girl join your circle? I hope these few lines will find you and the cousins fine. I go to school every day. I have one brother and one sister. My sister is taking second year high school. My father died when I was eight months old. My seat mate is Ella Armstrong. She is a nice girl; we are both in the seventh grade. I have brown hair, brown eyes, and light complexion. I am between thirteen and seventeen. Listen, was that Mr. W. B.? Aunt, please tell him someone is calling him at the back door. Thank you! How many of you cousins are going to school? I go about a mile to school. My teacher's name is Miss Vada Roberts. I like her fine. I will run out this way and maybe W. B. will not see me. Gustave Kash.

Dear Aunt Bettie: Please move over and give room for one more. I am a little Kentucky girl. This is my second letter to The Herald. I sure do enjoy reading the Girls and Boys' Page. I have brown hair, blue eyes and fair complexion. My age is between twelve and fifteen. The one who guesses it I will send a card. Am at school and like my teacher fine. Would like to correspond with any of the cousins. My address is Salt Lick, Ky., Star Route. I hope Mr. W. B. will be out for his afternoon walk when this arrives.
Bertha McKinney.

Dear Aunt Bettie: Will you admit a little Kentucky girl into your happy circle? A friend sends us The Pentecostal Herald and we enjoy it so much, but especially do I like the Boys and Girls' Page. The cousins write such interesting letters. Beulah Bassett, I would enjoy corresponding with you. W. I. Powell, there is no better teacher than the Holy Ghost, is there? It is indeed sweet to know that Christ will take care of us if we will only believe in Him, and surely we can do that. Who has my birthday, May 25th? Aunt Bettie, I wish you and all the cousins could visit me. My! wouldn't we have fine times walking through the woods and along old Plum Creek. Our farm is called "Hillcrest" because of its many lovely hills. I think farm life lovely. Our crops did fine this year. Would any of you like to know how I look? I weigh about 60 pounds, have yellow, curly hair, blue eyes and fair complexion (when not sunburnt). For pets, I have two dogs, four cats, and five or six chickens. I have read over a hundred books. My favorite author is Eleanor H. Porter. Evelyn Lydia Haugland, I am sorry for you in losing your dear mother but God will take care of you and soon He will take you home to heaven. I would love to correspond with you if you wish. My address is Fisherville, Ky.
Beatrice Foudray.

Dear Aunt Bettie: This is my first letter to The Herald. As another one of my playmates is writing I will write too. Aunt Bettie, my playmates are Mona Fain, Flossie Hager, and Estellas Fain. My playmates take The Herald. I enjoy reading the Boys

and Girls' Page. I have light hair, light complexion and brown eyes. I have five sisters and two brothers. I go to the Chrisman Mill school. My teacher's name is Miss Lucile Cassidy. My father's name is W. M. Scott. My mother's name is Daisy Scott. I live down at Camp Nelson, Ky. I sit with Nellie Lowry. I am in the fifth grade.
Maddie King.

Dear Aunt Bettie: This is my first letter to The Herald. My playmate takes The Herald. I enjoy reading the Boys and Girls' Page. Has anyone my age, eleven years old? I go to school every day and am in the fourth grade. My teacher's name is Miss Lucile Cassidy. She is a good teacher. I go to Sunday school every Sunday. I have fair complexion, blue eyes, and my hair is light yellow. I have a pony and a sheep. I have one sister.
Mona Fain.

Dear Aunt Bettie: I haven't written a letter to the Children's Page for so long I thought I would write just a small letter. How are you and all the cousins? How many will be glad when Christmas comes? I will. I want a kodak for Christmas. I don't go to school. I stay at home and take care of my mother and baby sister and little brother. My mother has been sick for over a year. I certainly like to read the letters from the rest of the boys and girls. We moved to Wilmore this summer and only lived there a few months. We met lots of good preachers there. We were there when the Bible Conference was going on. We only stayed or lived there about four months. Old Dr. Godbey came to our house several times. I am fifteen years old, five and a half feet tall, weigh 122 pounds, dark complexion and dark hair. I would like to hear from some of the cousins. My address is Hinton, Ky.
Ona B. McKinney.

Dear Aunt Bettie: Make room for me again. It was last year I think when I wrote before. I am in the 8th grade. My teacher's name is Miss Gertrude Puckett. I take The Herald and enjoy the Girls and Boys' Page. Why don't some more of you Oklahoma boys and girls write? I have two brothers and one sister. I go to church when I can. My chums are Linnie Frisby and Nellie Matkins. Who has my birthday, December 22? I would love to see all of you cousins and Mr. and Mrs. Morrison. My address is Lorena, Okla.
Celia Belle Nickeson.

Dear Aunt Bettie: My father has taken The Herald for the first time in about six years. I sure enjoy reading the boys and girls' letters. It is a great help to me when I read about other girls and boys who are living Christian lives. It makes me pray more that I may be more in His service every day I live. Boys and girls, don't get discouraged, but pray more that we may be better girls and boys in the days to come than we have in the past, willing to do anything God wants us to do. I suppose you are all enjoying happy school days. I started to school this year but have come home. I studied the 9th grade. I live on a farm about six miles from town. I sure enjoy farm life. The Baptist Church is a mile and a half from home, and the Methodist Church is in sight of home. I enjoy going to church. Our pastor this year was Bro. Ezell. My father is a Methodist Protestant preacher. I would enjoy going to Sunday school with you girls. We haven't any Sunday school or prayer meeting in our church; sure wish we did, for I like to go. Vela, you wrote an interesting letter; also Mr. W. I. Powell. I am 17 years old, have fair complexion, blue eyes, and light hair, weigh 158 pounds.
Lizzie Lewis.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? This is my second letter but I didn't see my first in print. I am a Christian and belong to the Baptist Church. My aunt sends me The Herald and I do enjoy reading the Boys and Girls' Page. I go to school at a little place called Taylor Field. I am in the 8th grade. My birthday is Jan. 10. Who has it? Mae Newton, I guess your age to be 17. Am I right? I hope Mr. W. B. will be asleep when this arrives.
Katye Lee Patton.

Dear Aunt Bettie: As I have not been around in a long time I thought I would call again. I am going to school every day. I have not missed but one month this year. Who is looking for Santa? I am seven years old. Who has my birthday, June 11? Say, Aunt Bettie, what would you do if you lived away back where there was neither Sunday school or church? I guess you would leave that place, wouldn't you? Holland Nelson.

Dear Aunt Bettie: This is my fourth letter to The Herald. How many of the cousins like to go to school? I am nine years old and am in the fifth grade. I go to school every day. My teacher's name is Miss Vera Duncan. She is a real sweet girl. I would like for Ruby Sparks to write me a letter, for she has my name. F. A. Shepard, I guess you to be a girl. We had some pieces at our school and mine was, "Is Jesus First?" I have been reading a piece that Brother Morrison wrote. It was just fine. Auntie, please write to us more. May Johnson, who is your desk mate? Mine is Ernestine Moore.
Ruby Dew.

Dear Aunt Bettie: Here I come again after a long time? I am in the 7th grade. I was fourteen years old Nov. 16. I have dark hair, gray eyes and dark complexion. I was sanctified July, 1920, at Claymour camp meeting. We sure had a fine meeting. Revs. Dodson and Dees were the preachers and Brother Marshall led the singing. Mary Jewell Hamilton, you like to have had my birthday. Goodness! Mr. W. B. has woke up. I will have to run. My address is Lewisburg, Ky.
Frances Kathleen Dew.

Dear Aunt Bettie: Will you let an Arkansas girl join your happy band? I live in a little town named Wild Cherry. We have prayer meeting every Thursday night, and sometimes singing Saturday night, and League Sunday night. Our pastor's name is Rev. J. W. Duvall. He is a fine minister and everybody likes him. He is so cheerful. How many cousins like music? I have an organ and am the organist of the M. E. Church. How many cousins have kodaks? I have one Premo Film Pack. I sure do have fun when my friends come. Well, to the one that guesses my age, I will send a nice little kodak picture. I am between 13 and 17. I am in the 7th grade. Cousins, write to me.
Alice Carrico.

Dear Aunt Bettie: This is my first letter to The Herald. My aunt takes it and sends it to mother. I sure enjoy reading the Boys and Girls' Page. I have light complexion, dark hair, brown eyes; I have two brothers and two sisters, and one in heaven. I weigh about 85 pounds. My age is 12 years. I hope to see this in print.
Lola M. Bowden.

Dear Aunt Bettie: Can you make room for a Nebraska girl? This is my first letter to The Herald. My mother takes it and I sure enjoy reading the boys and girls' letters. I have black hair, brown eyes and light complexion. Someone can guess my age. It is between 10 and 13. We live on a farm. I have eight brothers and seven sisters. Well, Aunt Bettie, my sister Nina wants to write. Love to Aunt Bettie and cousins. If anyone guesses my age, please send me your address and I will write. My address is Nenzel, Neb.
Hulda Louise Reeves.

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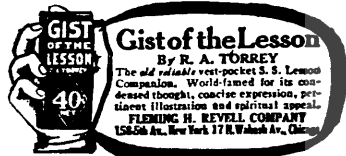
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Dear Aunt Bettie: I am a little girl from West Virginia so open the door and let me in. I hope Mr. W. B. will be asleep when this arrives. Come on, West Virginia, don't let the other states get ahead of us. I go to school every day and am in the 7th grade. My age is between 11 and 14. If any of the cousins can guess it I will write to them. We live on a farm. I sure do like the farm. I haven't read The Herald many times as my sister has just began her subscription, but at first I was interested in the Boys and Girls' Page. I go to Sunday school every Sunday. My S. S. teacher's name is Mrs. Minnie Beckelheimer. If any of the cousins want to write to me my address is Dempsey, W. Va. Vida Settle.

Dear Aunt Bettie: May I come in for a chat with you all? My brother sends us The Herald and I enjoy your Corner, but have never written before. I live on a farm and enjoy country life. How many cousins like the country better than the city? I am not attending school now as we haven't any teacher. I am in the 8th grade. You can guess my age, between 13 and 17. Mary A. Leggett, I enjoyed your letter. Guess I'd better tell you how I look. I have brown hair, brown eyes, fair complexion, weight about 115 pounds. I go to Sunday school every Sunday and prayer meeting or preaching on Sunday night at the U. B. Church. We have a new preacher. He will preach Sunday. We are close to the church. Who can guess my middle name? It consists of four letters.
Rosa A. Greenlee.

Dear Aunt Bettie: Will you admit another Kentucky girl to your happy Circle? My uncle takes The Herald and I enjoy reading the Boys and Girls' Page. I have brown hair, black eyes and fair complexion. I live on the farm and enjoy farm life. I go to school about one mile from home and am in the 5th grade. My age is between 10 and 14. Who has my birthday, May 28? I guess I had better go before Mr. W. B. comes along. If anyone wants to correspond with me my address is Hidalgo, Ky.
Della Dishman.

Dear Aunt Bettie: I will write you a few lines to let you print in the paper so other boys and girls may read them. I am a little girl 11 years old and I am in the 5th grade at school. We live one and a half miles from our school. There are sixteen children in our family; eight boys and eight girls. I have light hair and blue eyes. I have two sisters and one brother married. Well, I must close for this time so there will be room on the paper for other letters. If anybody wants to write to me I will be glad to hear from them, and I will send them a picture of me. My address is Nenzel, Neb., Box 62, care G. B. Reeves.
Nina Reeves.



EVANGELISTS' SLATES

G. W. RIDOUT'S SLATE.
Clarksville, Mich., Dec. 8-22.

R. E. COLEMAN'S SLATE.
Open date, Dec. 4-23.
Strong City, Kan., Jan. 2-16.
Baltimore, Ohio, Jan. 23-Feb. 6.
Permanent address, 512 W. Southern Ave., Latonia, Ky.

CARL TUCKER'S SLATE.
Martindale, Ind., Dec. 1-22.
Bilott, 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.

F. J. MILLS.
Eagle, Mich., Jan. 1-16.
Home address, 728 Washtenaw, Lansing, Mich.

GEO. BENNARD'S SLATE.
Howard, S. D., Nov. 28-Dec. 19.
Chicago, Ill., Dec. 23-Jan. 5.

F. W. COX SLATE.
Stockton, Ill., Dec. 30-Jan. 16.

SLATE OF F. F. FREESE.
Fresno, Ohio, Dec. 13-23.
Homer, Ohio, Dec. 31-Jan. 23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent Address, Upland, Ind.

SLATE OF FRANK AND MARIE WATKIN.
Bethesda, Ohio, Jan. 2-23.
Williamsport, Pa., Feb. 27-Mar. 7.
Permanent Address, Bethesda, Ohio.

FRED DEWEED'S SLATE.
Hammond, Minn., Dec. 5-19.
Wilkesburg, Pa., (Convention) Dec. 31-Jan. 2.
McKeesport, Pa., Jan. 3-16.
Home address, Fairmount, Ind.

BLANCHE ALLBRIGHT'S SLATE.
Xenia, Ill., Dec. 15-30.

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

M. E. BAKER'S SLATE.
Putnamville, Ind., Dec. 20-Jan. 2.
Home address, 1716 Hall Place, Indianapolis, Ind.

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

W. D. FAIES' SLATE.
Marion, Ky., Dec. 16-Jan. 1.

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.
Minneapolis, Minn., Jan. 2-23.
Humboldt, Ia., Jan. 30-Feb. 20.
Leroy, Ia., Feb. 21-27.
Home address, 739 Twentieth St., Des Moines, Iowa.

GUY WILSON'S SLATE.
Whitefield, N. H., First M. E. Church, Dec. 7-22.
Carbondale, Pa., First M. E. Church, Jan. 2-23.

E. G. CONNER'S SLATE.
Exeter, Neb., Dec. 6-26.

W. A. ASHLEY'S SLATE.
Wilkesburg, Pa., Union Gospel Church, Jan. 28-Feb. 27.
Home address, Easton, Md.

REV. J. E. HEWSON'S SLATE.
Indianapolis, Ind., Dec. 24-29.
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.

SLATE OF JACK LINN AND WIFE.
Home address, Oregon, Wis.

W. W. McCORD'S SLATE.
Open date, Dec. 6-20.
Salem City, Ga., Dec. 21-31.

SLATE OF C. A. STRAIT AND WIFE.
Mt. Pleasant, Mich., Dec. 6-26. 717 E. Broadway
Permanent Address, 928 S. Union St., Traverse City, Mich.

BLANCHE SHEPARD'S SLATE.
Gaines, Mich., Dec. 22-Jan. 1.
New Lathrop, Mich., Jan. 2-23.
Jackson, Mich., Jan. 30-Feb. 25.

HARLAN T. DAVIS' SLATE.
Open date, Jan. 23-Feb. 17.
Home address, Wilmore, Ky.

REV. T. J. NIXON'S SLATE.
Ransom, Kan., with Rev. Morton Miller, Jan. 8-Feb. 1.

REV. C. A. DOUGHERTY'S SLATE.
Soclatville, O., Dec. 5-26.
Amaud, Ohio, Jan. 30-Feb. 20.
Permanent address, 1810 Young St., Cincinnati, Ohio.

JARRETTE AND DELL AYCOCK'S SLATE.

Kearney, Neb., Jan. 19-Feb. 6.

Allamore, Neb., Feb. 9-27.

J. B. McBRIDE'S SLATE.
Pasadena, Cal., (at home) Dec. 10-26.
Louisville, Ky., (Nazarene Church) Dec. 20-Jan. 12.
Home address, 1584 N. Lake Ave., Pasadena, Cal.

J. L. GLASCOCK'S SLATE.
Melba, Idaho, Dec. 20-31.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

SLATE OF O. H. CALLIS—B. G. GREENFELL.
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.
Wurtemburg, Pa., Jan. 16-31.

SLATE OF H. W. GALLOWAY AND WIFE.
Bartley, Neb., Dec. 5-23.
Enders, Neb., Jan. 2-16.
Home address, Elizabethtown, Ky.

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

C. J. GARRETT'S SLATE.
Ryers, Kan., Nov. 22-Dec. 21.
Paoil, Kan., Dec. 22-Jan. 1.

SLATE OF KENDALL AND PARKER.
Moran, Kansas, Dec. 3-31.

W. R. GILLEY'S SLATE.
Marion, Mich., Dec. 12-Jan. 2.
Home address, 531 N. Butler St., Lansing, Mich.

L. E. WIBEL'S SLATE.
Ridgeville, Ind., Dec. 5th, indefinitely.
Home address, 317 S. Bennett St., Bluffton, Ind.

NAZARENE HOME CAMP MEETING PARTY.
C. W. Ruth, Bud Robinson, John Norberry, Indianapolis, Ind., Dec. 21-26, 1883 Nowland Ave.

SLATE OF C. C. DAVIS.
Epworth, Ill., Dec. 5-20.
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.
Nellie, Ohio, Dec. 16-Jan. 2.
Home address, Findlay, Ohio.

PAUL BRASHER'S SLATE.
Bethel M. E. Church, Wichita, Kan., February 1.
Zion M. E. Church, Wichita, Kan., Jan. 9-31.

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.
Home address, 1754 Washington Blvd., Chicago, Ill.

REQUESTS FOR PRAYER.

C. M. Haught requests pray for his wife, who has leakage of the heart. Also, that he may receive the experience of entire sanctification.

A father asks that we pray for his son that he may be healed in soul and body. Also, for his sons-in-law, that they may be saved.

George E. Scott, who fell and was badly injured, asks that we pray for his recovery.

Mrs. E. P., desires prayer that she may be satisfied, spiritually. She has a desire to be useful, but is not sure that she is saved.

Mrs. B. C. Sawyer says: "Please pray that I may be healed of a nervous condition, and that I may be spared to raise my little one."

A widowed mother asks The Herald readers to pray for her son who is addicted to the habit of cigarettes.

A. S. Trabue has nervous trouble and wishes to be remembered in prayer that he may be healed of his affliction. Also requests prayer for his wife.

Prayer is requested for a meeting at Stillwell, Ind., which is now in progress, that the power of the Lord may be manifested in saving power. Please do not neglect this request, for it is urgent.

Mrs. A. S. Higgins wishes prayer that she may be healed of stomach trouble.

A reader desires prayer that she may be healed and sanctified.

A mother requests prayer for her five children that they may be restored to God. Also for herself and husband that they may be drawn closer to the Lord.

Mrs. A. M. Phillips wishes prayer that she may be filled with the Holy Ghost.

Mrs. Nannie Huston asks that we pray for her health to be restored.

Mrs. K. V. McKenzie: "I have not been able to read for six months, and have just had an operation. Pray do more for the Lord than ever before."

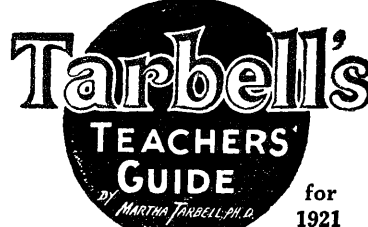
A sister desires your earnest prayers that God might heal her of diseased nerves and brain.

EXTRACTS FROM LETTERS.

A. L. Meredith: "I like the articles in The Herald on 'Shall the Methodists Surrender,' but do not like the fact that it is necessary to be written. I believe, however, that many Canaanites are come into the sanctuary, and that it may be said of Methodism as of the Samaritans, 'They feared God and worshipped idols.' I fear many modern Methodist Nehemiahs have put Sanballat and Tobiah on the building committee. What percent of our Church membership really know the witness of the Spirit, to say nothing of the baptism with fire? Many of our Sunday school teachers know nothing of God experimentally and how can they teach their students? You are right in saying that, no matter how close to God the child may be reared there is still needed in his life a work of grace. Who is laying it to heart concerning the needs of the Church herself? The unpentecostal tendency of the Church is always away from the spiritual, and most folk in the Church know about as much about the Holy Ghost as they do about Robert Guiscard.

John E. Tate: "Several years ago I joined the church and tried to live a Christian, but failed in a good many ways. I always had faith that I would overcome my weakness and at the tent meeting last August I was convicted for the baptism with the Holy Ghost, but did not receive it there. In my room on August 29 I died out to sin and worldliness and received the blessing. I have been praising God for this and many experiences which He has given me since that time. Pray for me that I may always abound in the work of the Lord."

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The first annual meeting of the International Women Preachers' Association was held Nov. 4, 5, in Chicago, Ill. The object of the Association is to develop acquaintance and fellowship among women preachers, to secure Ecclesiastical rights for women and to encourage young women to take up the work of the ministry. The Association was organized in St. Louis, Mo., one year ago. Already fifteen denominations are represented in its membership. At the annual meeting the following officers were re-elected: President, Miss Madeline Southard, Winfield, Kan.; Vice President-at-large, Rev. Etta Sadler Shaw, 1706 Division Ave., So., Grand Rapids, Mich.; Recording Secretary, Miss Lida Herrick, University Place, Neb.; Treasurer, Mrs. Ella L. Kroft, 312 N. California St., Indianapolis, Ind.; Auditor, Rev. Mary H. Sibbitt, 1545 S. Waco Ave., Wichita, Kan. Prayer is requested for the work.

Etta Sadler Shaw.

A YOUNG MAN'S TESTIMONY.

I thank you for the books which you sent to me. I have been spending sometime at night reading "The Perils of a Young Man," as I am a young man, and find the book true according to the life I have lived for the last three years. I wish every young man in the world could have this book in his home and could understand the meaning and live up to it. I wish there was a similar book for young girls which is as true as "The Perils of a Young Man." I have compared this book to the life I am now trying to live, and the Bible, and find it a great help. I thank you again.

James Suggs.

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9 But the voice answered me
again from heaven, What God hath
cleansed, that can't not thou com-
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THE GREATEST EVENT IN HISTORY.

BY THE EDITOR.



HE greatest event in all history to date, was the coming of the Son of God into the world in the form of a babe at Bethlehem. It was not by accident that our Lord Jesus was born in a stable; it was of divine appointment. He came to lift up a fallen race, and it was meet that He should begin at the lowest level of society.

His coming in such lowly places makes all places sacred and forms a link of kindness between the dumb brutes, into whose home wise men and shepherds went to find our blessed infant Lord, and all mankind whose hearts are tenderer and more compassionate toward all living things because of their love for Christ. At this Christmas time let us forgive all enemies, intensify our love for our friends, mellow our hearts toward the dumb creatures about us, and be swallowed up in the great love of God who gave His Son for our redemption.

Let us make much of Christmas; not forgetting for a moment that we celebrate the giving of the unspeakable Gift. Let us sing and shout and visit and send tokens of friendship to our fellowbeings. Let us remember especially, the sick, the poor, the orphan child, the prisoner, the fallen and the outcast. Let good will and kindness overflow everywhere. Let's seek to give a thrill of joy to every human being within our reach. Let's keep in a good humor in the midst of the jostle, the elbowing through the crowd. Let's salute the policemen, tip our hats to the street-car men, have a little handout for the postman and ring the joybells throughout the land.

It is marvelous what joy comes into our dear old world at Christmas time. How the gladness of the angels at the birth of the world's Redeemer has spread throughout the earth, and wherever Christian hearts may be found in homeland or mission field, there is a strange, unutterable joy. The step takes on new vigor, the eye new brightness, the face a glad glow; there is laughter, kindness, good humor, and a strange and blessed kinship among men that is unknown at any other time during the year. Thank God for Jesus Christ. Thank God, He was born in a lowly place; that the poorest and the humblest may get to Him, may count Him their sympathetic Friend, may feel the joy and gladness of His saving grace and blessed comradeship. Let everyone be glad and scatter kindness and joy in every possible way; not dissipation, not selfish feasting, but generous, lovingkindness—the spirit of good fellowship, of joyful recognition, of human brotherhood. Let the love we have for

Christ abound toward each other and bind us together in a joyful sense of human friendship, sanctified by divine love.

What if the spirit of Christmas could abide through all the year? If the multitudes could always be smiling upon each other, beaming with kindness, exchanging gifts, sending out good wishes, singing songs of praise, relieving the wants of the poor and desolate, and turning our old world into a paradise of "Glory to God in the highest, on earth peace, and good will to men." The whole year will be a time of peace and praise in the sweet by and by. There is a golden age ahead. Our Christ Himself shall reign, men shall know Him and love Him supremely, and loving Him, shall love one another, and the kingdoms of this world shall become the kingdoms of our Lord and His Christ. His will shall be done in earth as it is done in heaven. O, wondrous age! When shall its glorious inauguration come? Let us work and wait with the assurance that His promise cannot fail, and that by and by, our crucified and risen Lord shall reign and rule in all the earth, and the spirit of Christmas, intensified an hundred fold, shall prevail among men.

A Word of Thanks To our Readers

WE have come to the last issue of THE PENTECOSTAL HERALD in the year 1920, and desire to send out a word of thanks to our readers who have given us such hearty support and so many words of encouragement. THE PENTECOSTAL HERALD has been more aggressive and zealous in its advocacy of Christian holiness and its opposition to unbelief and worldliness than ever before, and thousands of communications of endorsement and sympathy have flown into our office. These good words have warmed our hearts and strengthened our hands for our task.

We felt as definitely called to the publication of THE HERALD thirty-two years ago as we ever felt the call to preach. How little did we dream at that time of the task that awaited us, of the broad field THE HERALD was to occupy, of the many tens of thousands to which it would minister. If all the letters that have come to us through these years from people who have been converted, reclaimed from their backslidings, helped in their soul, led into the experience of sanctification, and strengthened for Christian life

and duty, were put into mail sacks there is no two-horse wagon in these United States that would hold the sacks. For this, we profoundly thank God and gird ourselves afresh for eager service.

We are living in perilous times. It is not worth while to shut our eyes to the fact that the faith of our Fathers is in peril. Skeptical teachings are corrupting, to a large degree, the universities and colleges of the nation. There is a high tide of brazen immodesty and lewdness throughout the land. Vast multitudes of our people have no fear of God before their eyes. Divorce courts are separating and breaking tens of thousands of families. Many pulpits give practically no sound, or an uncertain sound, and the spirit of worldliness is boldly invading thousands of churches with a full purpose to make them places of shows, feastings, pastimes, amusement and mirth instead of the house of God for prayer, the seeking of salvation, the praise of God, and the faithful ministry of His holy word.

That this condition of things exists none but the indifferent, the stupid, or the merely formal can deny. Thoughtful men outside of the Church look upon these conditions with no little alarm. Selfish men who are interested in the permanency of civil institutions are concerned about the unbelief and worldliness which are making headway in the Church. The times demand vigorous protest against sin, a courageous and unhesitating defense of the truth, a zealous insistence upon true repentance, the new birth, deep consecration, and that holiness of heart and life without which no man shall see the Lord.

We faithfully promise the readers of THE HERALD that we will, with God's help, make these pages interesting, that we will stand unswervingly for the great doctrines of the Bible, the preaching of which brought Methodism into existence, making it the most powerful movement and influence in the world since the days of Pentecost.

We have a profound conviction that God looking ahead raised up THE HERALD for this hour, and that we would be derelict to duty and false to God and His people, and would forfeit our call into His service if we did not defend, urge, and propagate the great Bible truths of the fall and sinfulness of the race, the necessity of deep repentance, and the new birth; the fact of remaining depravity, the baptism with the Holy Ghost in His fiery purging from sin and empowering for service; the obligation of giving the gospel to the whole heathen world and the religious duty of standing sword in hand to contend against destructive criticism which would remove the foundations of evangeli-

(Continued on page 8.)

"My Jesus I Love Thee."---A Christmas Meditation.

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



THAT devout Christian writer, Faber, whose poems at times are so ardent in describing Jesus and His love, once sang: "I love Thee so I know not how, My transports to control; Thy love is like a burning fire Within my very soul."

This Christmas-tide it becomes us to joy and rejoice in the love of God which God bore to a lost world in giving His Son for its salvation, and in the love which Jesus had to the Church in giving Himself "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:26, 27.

The central figure at this season should be Jesus—not Santa Claus, not festivity, not the giving and receiving of gifts. Well has Henry Ward Beecher said in the long ago: "Christ has been accepted almost universally throughout the world as an External power; but Christ as a purifier, Christ as Savior from sin, taking sides with the weak, the oppressed, the wronged has been almost universally rejected throughout the world. How many myriads of men are there who, on Christmas day, wear flowers in memory of Christ, chant hymns in honor of Christ and present gifts in celebration of His birth, who will not let the Master enter one step into their hearts and purify them. Let us beware lest we fall to this error which so widely prevails in these later days of receiving Christ outwardly and rejecting Him inwardly."

The story is told of Tolstoi, the great Russian leader, that an artist invited him to see his painting on the "Last Supper." After studying it for a while he turned to the artist and pointing to the central character in the group he said, "You do not love that one." The artist was greatly surprised, as if his friend had missed the real theme of the picture and in astonishment he replied: "That's the main character; that represents the Christ." "Yes, I know," said Tolstoi, "but had you loved Him more you would have painted Him better."

Lady Huntingdon of early Methodism, said that the Lord had made a conquest of all within her by His love; and Archbishop Usher described a Christian as one "who has a heart so flowing with the love of God as continually to offer up every thought, word and work as a spiritual sacrifice, acceptable to God, through Christ."

A very noted scientist of Scotland when asked as to the most important discovery that he ever made replied, that the most wonderful was when he found Christ as his Savior. Christ saves and satisfies. He came

to the world to meet a world's need; He fills a place in history that no other being ever filled. Even many great men who did not accept Christ's person and mission as do we, testified to the wonder of His life and power. To Pilate, He was the man "without fault;" to Diderot, His history was the "unsurpassed story;" to Strauss, He was the "highest model of religion;" to John Stuart Mills, He was the "guide to humanity;" to F. Pecant, He was the "holy before God, terrible to devils;" to Renau, He was the "greatest among the sons of men;" to Theodore Parker, He was the "youth with God in his heart," and to the Christian who knows Christ as Savior Redeemer, Sanctifier, Keeper He is:

"The holy, meek, unspotted Lamb,
Who from the Father's bosom came;
Who died for me, even me to atone,
Now for my Lord and God I own."

We need take care at this season of the year that we lose not sight of Jesus 'mid the festivities and activities of the season. That great Spanish artist who painted the "Pascal Supper" produced a masterpiece in which he tried to set forth Jesus as the central figure. He painted some exquisite cups on the table, and when one of his friends came to look at the picture his first exclamation was "What beautiful cups!" This disappointed the artist and he said, "I have made a mistake; these cups divert the eyes of the spectator from the Lord to whom I wished to direct attention." He took up his brush and blotted the cups from his canvas that the beauty of the Christ should not be detracted from.

So in the Christmas season we may lose sight of the face of Christ by admiring too much the music or becoming absorbed in the celebrations. Many churches hide the Christ, yea, blot Him out, and put Santa Claus and other things in the forefront, thus paganizing instead of Christianizing the Christmas-tide.

"My Jesus, I love thee," must be the attitude of our souls. "The love of Christ constraineth us," said the Apostle Paul. What did he mean? This, I think, that love to Christ led him not only to admire the Christ, but to give himself as a complete, absolute sacrifice and redemption. For the excellency of the knowledge of Christ Jesus his Lord, he gave up all and suffered the loss of all. But what an investment! Had Paul never given himself without reserve to Jesus he never would have been known to the Church and the centuries. Because he consented to die the death of self and be raised into newness of life in Christ Jesus, he lived a life that blessed all the ages since.

The need of our day and age is devotion, dedication, consecration to our Lord Christ, that laying of all our powers at His disposal. "Thou hast no tongue, O Christ, as once of old

To tell the story of Thy love divine;

The story still as strange, as sweet, as true;
But there's no tongue to tell it out but mine.

"Thou hast no hands, O Christ, as once of old
To feed the multitudes with bread divine;
Thou hast the living bread, enough for all,
But there's no hand to give it out but mine.

"Thou hast no feet, O Christ, as once of old
To go where Thy lost sheep in sin and sorrow pine;

Thy love is still as strong, as true, as kind,
But now Thou hast no feet to go but mine.

"And shall I use these ransomed powers of mine
For things that only minister to me?

Oh, take my tongue, my hands, my feet, my all,
And let them live, and give, and go for Thee."

We not only celebrate the love of Jesus at this Christmas time but His Peace. We praise Him as the Prince of Peace: "My peace I give unto you," He said; "not as the world giveth, give I unto you."

We have witnessed the failure of the kind of peace the world giveth. How unsatisfactory the Peace of Versailles! What a contrast to the peace that Christ brings. The world peace has left bitterness, wrath, envy, vengeance, wretchedness, wickedness and wars now in progress and others to break out. Christ's peace heals the broken spirit and makes the wounded whole.

Oh, what shall heal the world's woe? Who will appear in the midst of its stormy sea and breathe upon it and say: "Peace, be still!" Who can solace the world's grief and its sorrows? Oh, who will appear to us in this year of 1920 just now coming to its close and say to a war-torn and blood-spattered world, hungry and unhappy, and speak peace to it, and heal its broken heart? Not the warrior—he has drenched Europe in blood and let loose the wild horses of war, pestilence, famine, and death! Not the statesman—he has failed at the Peace Conference to heal the world's woe or to make a new world! Not the man of finance—gold and silver cannot purchase happiness or bind up the broken heart! Not the man of learning—he can spread knowledge abroad and feed the intellect, but fails to satisfy the hungry soul! No! No! None of these can meet the need. The world cries out for the Christ of Bethlehem, of Calvary, and of Olivet! Come quickly, O Lord Jesus!

"We wait thy triumph Savior King;

Long ages have prepared the way;

Now all abroad thy banner fling,

Set time's great battle in array!

"Speak and the world shall hear thy voice;

Speak and the desert shall rejoice;

Dispel the gloom of heathen night;

Bid every nation hail the light!"



The Christian's Christmas.

Rev. Henry Ostrom



COULD you put the Hallelujah Chorus in the joke book? Would you let your mother die and her grave be made with the entry of her name only found on earth in some hotel register where she must write it to break the wearisome journey? No. If it calls for sweat and tears, we must dig down in our thinking and in our estimating of facts which are of unspeakable value. Worth must be classified

as worth, the excellent as superior, the heavenly as not of earth, the One Hope as glorious. We must distinguish.

Christmas time! This proud age would make it a thing of chocolate creams and theatre parties and sensual sports. We want to sing and we should sing; but, we must run to the rescue first. They would capture the Day. They would neglect and substitute and pass over and scorn the very reason for the celebration of Christmas. Eat-

ing dinner and making presents have a proper place (when properly placed). Telling mother how young she looks and father how his strength holds out is not to be utterly condemned. Shaking the old dog's main and lauding the old pump and orchard are not essentially acts of guilt. No. No; but where is Christmas?

Christmas time, to God's own folk has a double significance. They cannot dismiss that from their thinking. It has angel-song

in the air over our Lord's advent. Yes, and it has the murderous program of Herod calling for the lives of the boys two years old and younger. The significance from above is heavenly melody but the significance on earth is murder. These two are still apparent. To the saved, Christmas is "Emmanuel, —God with us" but to the men in the flesh it is selfish pleasure, lust and false compliments. The death of the soul, the stunting of the children's spiritual nature—these still characterize the world's Christmas. Pictures of Santa Claus in the window! Jew and Gentile, Romanist and Protestant, Liberalist and Orthodox may not clash over them. But what about Jesus? And which will prevail at length, the angel-song or Herod?

Is peace on earth to be? Are we waiting or are we doomed? Ah, it shall be. Never however, can it be as an exponent of proud ambition to bring it about by Jewish man-made traditions. He would not and He will not accept of a kingdom on such a basis.

But the song in the air that morning is for this scarred old earth. We are waiting because we are sure. "Born King!" That is the phrase which tells it. There are many "musts" in the Bible, but is there one more sweet to us than this, "He MUST reign?" He is as sure to reign as He has proven Himself mighty to save. And we could never present enough gifts to tell the worth of that. His advent has flooded our souls with rejoicing not only for what He has already brought us but because it is such a fore-event of what He is yet to bring.

Christian, Christmas to you and me represents the sincerest possible consideration. He came in the midst of a bad man's plots, but He shall come to rule in righteousness. He came frail as a babe, but He shall come again the mighty King. He came lowly, in a manger; but He shall come "Lord over all." His feet must tread this very earth, and not a feeble hand be lifted to stay His authority.

Yes, it is to be peace on earth. We have

the foretaste of it in our hearts and we have the pledge of it in His word. Not many more Christmases (and possibly, not one more) until we shall see the old earth proving that "the work of righteousness shall be peace and the effect of it quietness and assurance forever." Our Hallelujah Chorus belongs in the collection of the Praise Melody whose echoes cannot die out unto the ages of the ages. Christmas with a real Christ, already having come, today, at the right hand of the Father: and coming again in His glory, that is the heart of our Christmas Carol. Our greetings and compliments and cheer are the echoes of that. He who came shall come again! Hallelujah! The sword shall be gone. The only weapon in any hand shall be that in Jesus' hand and He never smites anything that should escape. No more do we look for manger-cradle or the beast of burden on which He may ride. His face is as the sun in his strength and the trump and the shout herald His sway. Hallelujah!



Unto Us is Born a Redeemer

Sam S. Holcomb



THE day of days has dawned. The greatest festival of the Christian world is being celebrated. Christmas is a commemoration of the birth of Jesus Christ. It is more; it is the celebration of a great joy. It is an incalculable uplift to human life. Christian and pagan, alike, can accept the spirit of the day which brings for a few hours, at least, of peace on earth and good will among men. We who believe the miracle of the manger and the cross will not forget that this is the birth of a sinful world's Redeemer, and they who do not accept the miracle will acknowledge that it was a phenomenon of greater blessing to mankind than any other that ever befell the race, for out of it have come the saving sentiments that distinguish our civilization from the lust of savagery and blind despair of philosophy.

This is the secret of the unreflecting gladness which is atmospheric at Christmas time. For the most part we simply yield ourselves to pleasure, for joy, like beauty, is its own excuse for being. We are swept along by the tide of a resistless tradition which, in spite of many an unseemly extravagance, annually freshens our faith and courage and unseals fountains of good will in our hearts.

Although Christmas usually comes to us in mild weather, the festival is associated in the mind of the world with clear, frosty weather, spotless snows, sparkling of the stars. The weather, of course, has nothing to do with the real atmosphere in the human heart. Whether one is north or south, the acknowledgment of its beauty has to spring forth spontaneously. The exigencies of modern life have robbed the world of the full meaning of Sunday. One man's rest is purchased at the cost of another man's labor, and so universal peace should prevail.

Thanksgiving is simply a time of merry-making, each family choosing its own way. It is a national, not a universal jubilee, held closer to hearts of certain sections than to others. So it is with other days, and holidays the world over, with all feasts and festivals. They belong to creeds or governments, to superstitions of the soil, or traditions of a tribe. But Christmas belongs to no one nation alone, nor to one tongue, nor one color or creed. Neither is it a movable feast, though it comes with the frost of winter in one place, and with the perfume of dropping blossoms in another.

Christianity was never truer to its genius than when it baptized the pagan festival into the household of faith, for it was originally

the old Germanic festival of Yuletide. From all other seasons, festive or sad, Christmas stands out in stately grandeur. Through all centuries from the age of Nero and Tiberius, past ruins of empires, tombs of mighty kings, fallen dynasties, crumbling idols, dead and dying hopes, comes this Christmas-tide, fresh, pure, sparkling, breathing joy, peace, forgiveness, compassion.

Before the first Christmas day the world was in darkness. Its history is one of oppression, of barbarity, of slavery, of poverty beyond speech, of wealth beyond dreams. Its indifference to human life and hope marked this period. Its cruelty, its ignorance, its sin, are all of record. The world has changed with the coming of Christmas. Life without the day would be incomplete. It seems as though the chain that chafes the world is mercifully relaxed; the reaction is complete.

It is the one season of the year when all countries rise above the fretful circumstances of life, and determine to be merry. The hallowed mantle of peace on earth is spread with tender touch over the land. It is a day of wondrous significance, a day tenderly venerable, blessed, sacred. From palace to hovel, from chateau to bungalow, from cottage of poverty to mansion of wealth, come expressions of good cheer. Hope rises, faces hitherto worn with care are, for a moment, transfigured with irrepressible good humor. Acts of kindness until now, suppressed, break and burst forth in glorious unity. Benevolence blooms; generosity becomes unconfined. The day has come again. It speaks of the value of life and humanity. Man has been given this day, when, like a finely wrought web, one thought is woven into the minds of men, inspiring the best and the sweetest aspirations of the year.

It is this, then, that Christmas had done for the world, stirring men to common action, with such a cordon of thought about the world growing wider and stronger each day. Who can doubt that in its spirit may be found the true secret of those great philosophic and philanthropic measures which, beyond all other events, mark the enlightenment of the human race.

Remember the poor. Make children happy. Be sensible in the season's gifts. Forgive one another. Be truly Christians, in act and conversation. Have faith in Him, whose birthday we commemorate. Open your hearts and let the King of Glory come in. Who is the King of glory? The Lord of hosts! He is the King of Glory. Promote

joy and unity. Look forward to that glorious reunion when all shall be clothed with the light and gladness of His glory. Peace on earth and good will to all men, sang the heavenly hosts, so the Comforter will, on coming into your heart, enable you to sing the song of the redeemed.

An Acceptable Evangelist.

Evangelist Earl B. Moll, a successful soul winner, is open for a few calls for revival meetings with pastors. He gives as reference Bishop Candler, Luther Bridgers, C. M. Dunaway, and the names of many pastors he has assisted in meetings. His address is Box 569, Atlanta, Ga. Pastors needing assistance will please correspond with him at once.

Notice!

To my friends who wish to know my whereabouts and what I am doing, permit me to say that I am engaged in a series of meetings in the state of Washington, that will keep me out here till sometime about the last of May. After that date I shall be open for engagements east of the Rockies. In coming out here I did not know the length of my stay, so did not accept any calls on that side, except the camp at Wakefield, Va., beginning July 29 and running ten days.

Yours in our Master's work,

O. G. MINGLEDDORFF,
Burlington, Wash.

Deeper Experiences of Famous Christians.

Is the best book for spiritual upbuilding you will find outside the Bible. It is a set of short biographies of such noted saints as Frances Ridley Havergal, Carvosso, John and Charles Wesley, Fletcher, Madam Guyon, and a number of others. It will stimulate your faith, put you to panting after God, and drive you to your knees. This is a most ideal gift for young or old. Order of Pentecostal Publishing Company. Price, \$1.25.

MRS. H. C. M.

A PAGAN AMERICAN.

If things go on as at present they are going; if the decline of religion continues for another quarter of a century, the year 1930 will see a Pagan America, from which the last vestige of Christianity has vanished. Already the man of taste, of deep spirituality, is not listened to.—Rev. W. J. Dawson, D.D., noted London preacher.

CHRISTMAS GREETING!

BUD ROBINSON.

WE feel like saying, "Glory to God in the highest and peace on earth, good will to men." I suppose so many good and beautiful things have been written about the Babe of Bethlehem, that it would be almost, if not altogether, impossible to say anything new or something that has not been said. But we can look up over the hilltops of this old world and out beyond the rolling worlds, and look up the trail that Jesus went when He left the Disciples on Mount Olivet, and we can see the angel as he comes down over the hilltop of that wonderful world, and hear him say, "Ye men of Galilee, why stand ye here gazing up into heaven; this same Jesus that ye have seen taken into heaven shall so come in like manner."

But let the reader remember that Jesus had to come the first time and fulfil His wonderful mission on earth in the redemption of man, and as He said Himself, that it was needful for Him to suffer and die and to be rejected of men before He could go back to the right hand of the Father, and send to this poor lost world, the blessed Holy Ghost—the abiding Comforter.

We are not surprised that the shepherds heard the singing of the angels. We are not surprised that the Wise Men followed the star looking for the Babe of Bethlehem. In fact, He is called "the bright and morning star." We are not surprised that Isaiah said, "Unto us a child is born, unto us a son is given; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government there shall be no end." How true He is called the Prince of Peace. No doubt Isaiah was thinking of the days when He said, "Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." No doubt King David was thinking of the coming Messiah, when he said, "Great peace have they which love thy law, and nothing

shall offend them." We know that St. Paul was thinking of Jesus when he said, "The peace of God which passeth understanding shall keep your heart and mind through Christ Jesus."

Again we remember that Christ said, that the Holy Ghost cannot be given until the Son of man is glorified; and the Son of man had to be crucified before He could be glorified. Back behind the crucifixion we must see the Babe in the Manger. When Jesus was born in Bethlehem of Judea in the days of Herod the King, the way was made open and clear by which the Son of God could walk down the lonely lane of sorrow and sadness, shaking hands with the lonely on either side as He made His way from the Manger to the grave. But thank God, He was carrying out the plans of His heavenly Father, getting ready to taste death for every man in order that the way might be opened up by which the Holy Ghost, the third person of the godhead, might come and carry on the work among men that Jesus Himself had started.

We are not surprised that the prophets of old could see the two great events of life. First, the birth of Jesus, and second the coming of the Holy Ghost on the day of Pentecost. For Jesus was first promised in Genesis 3:15, when God said, "The seed of woman shall bruise the serpent's head." Four thousand years rolled by and we read in Gal. 4:4 that, "When the fulness of time had come, God sent forth His Son, made of a woman and made under the law that He might redeem them that were under law." As Jesus was the only person that was ever born that was called the "seed of woman" He fulfilled the first promise. We look back and see the Babe in the Manger, we look out and see the Shepherd on the hill, but we look up and see the angels in the clouds, and we look down the long highway and we see the coming of the Wise Men. Surely, He was the most remarkable Personage that was ever

born. He was promised, He came, the promise was fulfilled, He went to the Cross, He tasted death, He went to the tomb, He stayed there three days, He walked out of the tomb, He was seen forty days by His friends, He last led the broken-hearted disciples to the top of Mt. Olivet, He lifted up His hands and blest them and said "Good-bye boys, I go to prepare you a place, and I will send the Holy Ghost to prepare you for the place, and when I get the place prepared for you, and the Holy Ghost gets you prepared for the place, I will come and receive you unto myself, that where I am there ye may be also."

We have just stated that the prophets of old saw the two great events of life—the coming of Jesus, and the coming of the Holy Ghost. Isaiah had the privilege of seeing both. We have just quoted the wonderful quotation, "For unto us a child is born, unto us a Son is given," but concerning the blessed Holy Ghost, we read again, "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; then judgment shall dwell in the wilderness and righteousness, and the effect of righteousness, quietness and assurance forever; and my people shall dwell in a peaceable habitation, and in sure dwelling, and in quiet resting places." The reader will see that this quotation is as truly a vision of the coming Holy Ghost as the vision of that fiery Prophet concerning the coming of the Son of man. Thank God, for the two great events of life; and these same wonderful thoughts run through the whole scheme of salvation, for when we are born of the Spirit we receive Christ; there is the Babe. Not only born in the Manger, but born in our hearts. But when we are sanctified wholly, we receive the blessed, beautiful Holy Ghost that comes to abide; and thank God, for what He is to us today, as a people. May grace and peace and love and mercy be multiplied to THE HERALD readers.

"The Gift of God."

Rev. O. H. Callis.

GOD is the greatest giver the world has ever known. Jesus is the greatest gift ever given. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That God should have any plan to save a sinful race was a surprise to men and angels. But when this plan took form and demanded the gift and sacrifice of His *only Son* it passed beyond the realm of finite conception.

As Christmas time comes again we are reminded that it is the gift season. The custom of giving presents at such a time is age-long. The shepherds that first called upon the Bethlehem Babe "opened their treasures and presented unto Him gifts gold, and frankincense and myrrh." To be remembered by a friend, however small the gift, is one of the real joys of life. To give is just as sweet. To be forgotten by all would be the sorest of earthly sorrows. We are reminded that "It is more blessed to give than to receive." To give without thought of returns is the purest gift. It has often been repeated that it is not the gift, but the giver.

God is the giver of "every good and perfect gift." He gave His Son. And will He not with Him "freely give us all things." "In

this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." God's love knows no bounds, no time, no place, no race, nor color, no strata of society. With God there is no respect of persons. "Whosoever" is the key word.

Jesus is *the gift*. Were it not for Him we could not know God nor receive of His blessings. Jesus came to reveal the Father and to make known His ways unto us. He is the only hope of the world. Christ the very God and yet man. Jesus robbed of His deity would be powerless to save. If robbed of His humanity would be unable to sympathize. He became as one of us and dwelt among us. He was poor in this world's goods. There was no place to lay His head. He was borne down with the burdens of humanity. He was tempted like unto man. He bore our infirmities that He might be touched with the feeling of our infirmities. He was tempted that He might succor us when we are tempted. He did not sin that He might save us *from sin*. He paid the penalty for sin on the cross. He died that He might pray "Father forgive." Without His death that prayer would have been useless. Had He not have been God He could not have saved man. Men now would rob Him of His

deity and make Him man. A superman, it is true. But He could not be that. He said He was God; angels said He was God; men said He was God; demons said He was God, and the Father said He was God. Were He not God He was not a good man. His blood is the only one that can break the spell of sin. He came as Shepherd to the lost sheep, as bread to the hungry, as water to the thirsty, and as life everlasting to the dead and dying.

"Was e'er a gift like the Saviour given?"

No, not one! no, not one!"

"If thou knewest" are the ringing words of Jesus. Had the Jews have known Him they should not have rejected Him nor would they have crucified "the Lord of glory." Tens of thousands today are just as ignorant of Him and His salvation as were the Jews. As many more are in the churches who have never known Him. They conformed to a creed or a belief but know not that He can save. As many more know Him as only a partial Saviour. They do not know that He can "save to the uttermost all that come unto the Father by him." If they knew Him, their lives would be different. If they knew Him, they would know loyalty to Church and Christian service. If they knew Him, the question of conduct would not rest with a disciplinary clause or paragraph. To

know Jesus is to be cured of worldliness. The dance, the shows, cards and all questionable amusements and pastimes would have their proper adjustments. A Christian means a Christ-likeness. The sinner is not reading his Bible but us. Well might we sing together, "Can the world see Jesus in you—in me?" and,

"Oh! to be like Him;
Wondrously like Him."

and again,

"Worldly pleasures vainly call me;
I would be like Jesus;
Nothing worldly shall enthrall me;
I would be like Jesus.
Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus, all day long!
I would be like Jesus."

Emmanuel---God With Us.

BY MRS. H. C. MORRISON.



HE first prophecy we have of the coming Messiah is that recorded in Gen. 49:10. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the nations be." This wonderful prophecy concerning the world's Redeemer was written some 1700 years before His advent into the world, and put a new hope in the heart of humankind, and from that day until the night when the shepherds watched their flocks on the Judean hills, the promised Messiah was looked for as the world's Savior from sin.

His very name indicated His mission to a prodigal world—JESUS—because *He shall save His people from their sins*. Yet, how few realize the purpose of our Christmas celebration. The masses look upon it as a time of festive mirth, bounteous tables, and expensive exchange of gifts, oblivious of the world's great GIFT, and of the love offerings poured by the Three Wise Men at the Babe of Bethlehem's cradle in the manger on that night of nights, the one which has meant more to the world than any other in human history.

One can but notice that even the yuletide season introduces a spirit of cheer and good will, even among the most thoughtless. This was noticed by an Oriental who commented upon it, saying that for weeks before Christmas people's faces seemed to have an unusual light in them. Everyone seemed unusually kind and courteous. Those who had been in the habit of doing small and mean things, when they entered the Christmas zone seemed like new men, as if a new spirit possessed them.

But Christmas means more than being jolly and courteous; back of all the merriment and good will, lies the GREAT CAUSE for Christmas; but oftentimes in the midst of our friends and their gifts, we lose sight of Him who gave Himself for a lost and prodigal world, and but for whose coming, we should not have had the joyful yuletide season.

This sad old world is longing for something better than tinsel and toys. It does not realize what it is within them that keeps reaching out for that which can satisfy. David knew this secret when he wrote, "He satisfieth the longing soul, and filleth the hungry soul with goodness." The best and dearest gifts are those which represent pieces of *ourselves*. It is said that a sweet-faced motherly woman presented a little girl in a poorhouse with a gift for Christmas, and asked if there was anything else she would like. Shyly the little one said: "I'd like to sit on your knee for a minute as if I were your little girl." Our gifts, when rightly bestowed, are but the expressions of

the love within, which, as Drummond so truly expressed it, "Is the greatest thing in the world." What a privilege is ours to be able to give to all, the world's great gift—love.

Methinks, if Christ should be on earth in person, bodily form, He would have us celebrate His glorious advent into the world, as Hallock says, by "Thinking more kindly of others, forgiving all who have wronged us, speak somewhat more gently to our loved ones, remember very generously the poor, the friendless, all less favored than we, and do all in our power to spread the good news of His coming and to promote the wideness of His reign in the world."

Dear readers, it is our privilege to have the Christmas spirit in our hearts the year round, by serving Him with a perfect heart and with a willing mind. This will keep the joybells of peace on earth and good will to men ringing from week to week and month to month. This is really, the message of Christmas to us—a "new spirit, a new life, a fresh endowment of heavenliness." As the shepherds found the Babe by following the Star, so we shall find all that is good and true, and a home in heaven at last, if we keep our eye on Jesus, the author and finisher of our faith. Amos R. Wells fittingly says:

"Seven points hath the Christmas star:
One is the love that shines afar
From God to man; and one is the love
That leaps from the world to the Lord above;
And one is good will on the happy earth,
And one is purity, one is peace,
And two are the joys that never cease,—
God's joy,
Man's joy,—
Aflame in the star of the wonderful Birth."

Special Notice.

Dr. Morrison is going to the Kellogg Sanitarium at Battle Creek, Mich., for rest and treatment. He will not be able to assist anyone in revival meetings for many months to come. He is compelled to take some rest during the winter and all of his time is engaged for the spring and summer, therefore, the friends are requested not to write him for assistance in revival or camp meeting. He has been compelled to turn down more than a dozen calls for camp meetings next summer, and perhaps fifty calls for revival meetings.

All inquiries concerning Asbury College should be addressed to Rev. John Paul, Wilmore, Ky. Matters concerning THE PENTECOSTAL HERALD should be addressed to Mrs. H. C. Morrison, Office Editor, or Mr. J. H. Pritchard, Business Manager, Louisville, Ky. Dr. Morrison will be able to carry forward his editorial work with vigor and earnestness. He asks an interest in the prayers of THE HERALD readers for the blessing of the Lord upon his soul and body.

MRS. H. C. MORRISON.

Some of Sychar's Testimonies.

It was on a Saturday morning that Mrs. H. C. Morrison was asked to lead the morning testimony meeting. A short chapter out of her experience was of interest to all. Among other things she said that her girlhood days were spent in a convent. "I had no religious training whatever. I used to go out and looking up into the sky wonder what was beyond the stars. There was a longing in my heart to know about God. The Protestant girls who were in the convent were told they might go to confession, if they wished to. I went. The priest had been notified that he might be prepared for me. He asked me some questions and then moved his hand over my head and in my ignorance I believed that my sins were forgiven. But I had no peace. Sometime after I heard a Methodist preach; I got under conviction. The next morning I went before God and stayed there until I heard from

heaven. The answer having come my heart was running over with joy. I went to the organ to give expression to my joy. Just then a good woman came in and seeing me she said, 'Oh, you've got it.' And sure enough I had. That was my first epoch. Then it was down in Tennessee, alone in my room in a boarding house, that I found myself on the floor with arms outstretched and quoting this scripture, 'I am crucified with Christ,' that I got my second touch."

Another testimony given by a sister who sat in a rocking chair to give it moved the folks. "Four years ago," said she, "Jesus sanctified me wholly. For eight months, recently, I have been confined to my bed. I have suffered intensely. But there was one who never left that little bed room. Jesus was there continually. He was with me all the time. On the 29th day of June the folks had gathered in to see me pass away. My children were there. A boy who was in the field answering to a hurried call supposed I was dead, and so told someone. But in place of that the healing touch had been given me. I got up from the bed and having heard him say that I was dead I said to him, meeting him at the door, 'Oh, no, I am very much alive.' And so I was. So it is through prayer and that alone that I am here this morning. I praise Him."

Then there was that personal rendering of the good old twenty-third Psalm given by Brother Jo Balo that set our hearts on fire. Brother Balo has been called on to let both his companion and a grown daughter precede him into our heavenly home, but with face shining and a smile of content on his face he said: "The Lord is Jo's Shepherd; Jo shall not want. He maketh Jo to lie down in green pastures; He leadeth Jo beside the still waters. He restoreth Jo's soul; He leadeth Jo in the paths of righteousness for his name's sake. Yea, though Jo walks through the valley of the shadow of death, Jo will fear no evil; for thou art with Jo; thy rod and thy staff they comfort Jo. Thou preparest a table before Jo in the presence of Jo's enemies; thou anointest Jo's head with oil; Jo's cup runneth over. Surely goodness and mercy shall follow Jo all the days of Jo's life; and Jo will dwell in the house of the Lord forever."

I wish all might have heard it and have seen the victory on his face and heard the ring in his voice of victory. It brought heaven down to our waiting souls. One could fully realize that there is such a thing as coming off more than conqueror. That good brother had.

Seventy-five testimonies, by count, in a short meeting that had also much singing in it, tells what full salvation does for the folk who seek and find it.

When you hear seventy-five such witness-es in a short hour it is lifting to the soul. And so Sychar shouts and sings day by day for ten days and then go home only to commence waiting for the next August to come around. WM. R. CHASE.

No Paper Next Week.

As is our custom, we will not publish a paper next week, as we wish to give our force some time to rest before beginning the work of the New Year. In the meantime, we would suggest that all whose subscriptions expire in January renew at once so they will not miss the splendid bill of fare that will begin with the New Year Issue. With many wishes for a Merry Christmas and a Happy New Year. MRS. H. C. MORRISON.

A little girl, four years of age, sang something about Jesus, and everybody smiled at her joyful act. Doubtless it lifted burdens from some hearts and may have led others to think of seeking the "Jesus" of whom she sweetly sang. Dear reader, are you savingly acquainted with Him?—A. W. Orwig.

Good News From The Evangelistic Harvest Field.

The National Convention at Perkasio, Pennsylvania.

From Nov. 23 to 29, the Flying Squadron of the National Association was in the little town of Perkasio, Pa. This small place has become a real center for holiness evangelism for a great section of Eastern Pennsylvania. Located in Bucks county it is of course, in the heart of the "Pennsylvania Dutch" section of this great Keystone State and one cannot be in town long until one observes that fact. As one would expect, the Dutch and German-speaking churches are the dominant ones. Modern styles are not followed by the modest Dutch women and a slow, quiet, almost jaded poise, seems to mark even the young people.

Holiness has had a good ministry in these parts and has to be counted with by the churches and people. Such laymen as Frank Fenstermacher and I. B. Dill, with others, give direction and character to the work of holiness and to them and their helpers is due the credit for perfecting the preparations for the convention we are now reporting. The holiness constituency all through these parts come mainly from the Evangelical Church, and they have developed no spits nor tendency to be disloyal to the church nor to come-out-ism. While the holiness people here are characteristically slow to move, yet they are a most wholesome type and bear a good name.

The National Convention was held in the Bethel Evangelical Church of which Rev. A. P. Beckett is pastor. This church has been the scene of many such meetings as this and they know well how to care for one. The six days of convention were full, and being Thanksgiving week, we not only had all-day meetings but we had practically two Sundays, for friends came in from near and distant cities for both Thanksgiving day and Sunday too. There was a continual gathering of fruitage throughout the whole meeting and a total of approximately fifty seekers sought and found either pardon or purity. There were some seasons of unusual power in the services. On Friday night, after a powerful and searching sermon, the preacher simply knelt by the pulpit and prayed, and while he was praying the weeping people came from all parts of the church and filled the altars with anxious seekers. On Sunday morning, a special manifestation of God's presence was felt. At the close of the morning sermon several young men and women came weeping to the altar to seek sanctification, and their earnest seeking soon resulted in happy finding.

Sinners were saved, believers were sanctified, and life calls and problems were settled and solved. The field of holiness workers will be enriched by this 1920 convention in Perkasio, Pa. We thank God for giving His seal to this form of holiness evangelism.

BAR-LUKE.

Punta Gorda, Florida.

We are here in the land of flowers and sunshine having a fine revival meeting. Punta Gorda is on the Charlotte Harbor bay far down on the Western coast of the state. While the northern and middle states are in the grip of the ice-king's greedy fingers we are nestling in nature's comfortable covert from the windy blast. The palm and palmetto are waving in the balmy breezes. Flowers are blooming. The banana trees are flourishing. The coconut and the grapefruit trees are in evidence. But what can I say in justice to the famous orange groves! The well-rounded, well-shaped trees with the rich, dark-green, magnolia-like leaf. The golden orange fruit clinging in incomparable

clusters, magnificent to behold. It seems that the orange must have been the fatal fruit that tempted mother Eve in the Garden of Eden. The ripe oranges hanging on the twigs and branches look like golden globules flung in rich profusion upon the velvet bosom of the bowing tree! Talk about Solomon's "apples of gold in framework of silver"—here are apples of gold fringed, festooned and framed in nature's net-work of living green. The gleam of a full-fruited orange grove is like a dream of the far and flowing fields of fairyland. It would pay one to journey from the Bay of Fundy to the shores of Florida just to see these scenic wonders.

We can hardly stop talking about the beauties of the country to describe the meeting. The big feature of this campaign, ladies and gentlemen of THE HERALD family, is the singing of Prof. C. P. Gosset, the noted baritone singer of Wilmore, Ky, captured from the world and called to the evangelism of song. He is moving the multitudes with his rich, consecrated voice. Rodeheaver, Billy Sunday's noted singer, says Prof. Gosset is one among the best song directors in the country. Bro. Gosset is not only a good singer, but he takes well with the people. He is kind, courteous, cheerful, congenial and full of pep and sunshine.

We have one more week here for the revival and expect to see splendid results. Rev. O. E. Rice is the pastor. He is a fine man and one of the leading preachers in the Florida Conference.

We visited the winter home of the great inventor, Thos. A. Edison, also the home of Henry Ford. They are located a few miles below Punta Gorda at Ft. Myers.

The people of Punta Gorda have showed us every kindness and have showered hospitality upon us. Prof. Gosset is being entertained in the fine home of Mr. and Mrs. Freese. The writer is enjoying the beautiful home of Col. and Mrs. J. H. Hancock. They are supporters of the great Indian Spring camp meeting in the state of Georgia. Col. Hancock is the man who first brought Bud Robinson to this part of Florida. "Bud" held a meeting for him several years ago at Ft. Ogden near here.

Tourists from the northern states are pouring into Florida for the winter. It certainly is a safe retreat from the ice and snow of rigorous climates. ANDREW JOHNSON.

"The Kentucky Team" in Attica, Kansas.

Evangelist O. H. Callis, of Wilmore, Ky., and Prof. B. G. Grenfell, of Dawson Springs, Ky., have just closed a great revival in Attica. There they were called "The Kentucky Team." It was said that two men better fitted to each other and their respective work were never in Attica.

Rev. Ragsdale, pastor of the Methodist Church, had the way paved for the coming of these men. The meeting was not one of meteoric seasons and then suffered cold relapses. But while in some senses a very hard fought battle, one of steady and continuous achievements. The first victories were at the altar on the first Sunday morning when some of the very best people of the church swept into Canaan. Others were blessedly filled with the Spirit in the day meetings.

Cottage prayer meetings were held in the districts of the town each morning at ten. Business men's meetings were held in the different stores and offices at ten thirty, afternoon services at the church at two thirty, the Boosters Club led by Grenfell at seven, and the evangelistic meeting at church

at seven thirty. Someone said there was more prayer, Bible reading and memorizing done in those three weeks in Attica than in many months previous. Young people were won to Christ—really born again—and some of the leading men of the town. There were twenty-nine pledged to tithe, some volunteered for "life service" and a goodly number united with the church. The closing day was one of victory. At the evening service of that day many of the strongest young people were at the altar and "prayed through." The pastor asked the audience how many would like to have these men return sometime. The standing vote was unanimous.

The workers were well entertained—Rev. Callis at the parsonage home and Prof. Grenfell in merchant Hoopes' home. All the churches united in these services and shared of the good accomplished. It was often repeated that you could not tell one church member from the other. There were frequently about the altar Methodists, Disciples and United Brethren. The pastors all co-operated most heartily. A generous offering was given these men on the closing day when they left for Stanford in "Old Kentucky."

Sixteen new yearly subscribers were added to THE HERALD list.

Fenwick, Michigan.

God gave us a wonderful revival at Fenwick, Mich., in the Methodist Episcopal Church. Over sixty souls sought pardon, reclamation, or heart purity, while others were helped, and strengthened, but the sad thing was to see those who were "almost persuaded" harden their hearts and resist the pleadings of the Holy Spirit. But while these rejected Christ, the influence of the meetings was beneficial even to those who did not yield, and the community has received a marked change for the better.

The Lord gave Sister Crammond unusual liberty in holding up the standard of holiness and declaring the whole counsel of God. Confessions were made, lodges given up, sins forgiven and believers sanctified wholly. Praise the dear Lord! Twenty-eight signed the tithing pledge, and thirteen established family altars. Yours for souls,

C. C. CRAMMOND.

A Note of Victory.

September 24-October 10, we had the privilege of being in the First Street Methodist Church in Macon, Ga., with C. M. Dunaway as evangelist. We were associated some few years ago with Bro. Dunaway in several meetings and were so glad to be with him again. God is using him in a wonderful way in our cold, formal churches. God blessed in the meeting in Macon. We never sang to a more appreciative people.

Our next place was Trinway, Ohio. There are four churches on this charge, and Rev. A. H. Perry is the pastor. Bro. Perry is stirring the devil wherever he goes, and we thank God for such men—(wish there were more of them in Methodism). The battle in this place was a hard one but we held on in prayer and God surely led us to victory. Praise His Name! Souls really prayed through and got an experience.

After closing in Trinway we spent two days at home, then our next meeting was in Washington, D. C., in the Wesleyan Pentecostal Church. Rev. George Bennard was the called evangelist and was most certainly used of God. He needs no introduction to THE HERALD family as his sweet songs have gotten a name for him. How we thank God for his Spirit-filled life! We are always glad to learn that Bro. Bennard has written a new

song. His songs have been a blessing everywhere we have used them. Let us add here that he has just gotten a new song book out and it is a worthwhile book. Get it. We had a gracious meeting in Washington. In the very out-start some brother informed us we could not have a revival there. We kept praying and God sent a revival that swept in many precious souls. The folk told us it was the best revival they had had for fifteen years. Bro. H. B. Mosley is the pastor in charge and we are asking God to us him in spreading holiness in our capital city. We are invited back for November, 1921.

After closing in Washington we came direct to Erie, Pa., in the Wayne Street M. E. Church. This is a large enthusiastic church. The pastor, J. A. Galbraith, is very zealous for his people. The spiritual life of the church is at a very low ebb but God is working and souls are being revived. This is a fine people and we do pray God's richest blessing on them. At first it was a hard pull but God has broken through and the enemy is being defeated. We need your prayers for our work this winter. We will be in some cold churches and it will take the prayers of God's people to see us through.

In His service,
THE MACKEY SISTERS.

Nelsonville, Ohio.

We closed another good meeting Sunday night at a country church about four miles from this place. We had many discouraging features, but in spite of it all God heard and answered prayer, and several were saved or sanctified, and some healed of chronic diseases. This church is located in the coal mining district of the Hocking Valley, and the congregation was made up principally of coal miners and their families. We found them a good, big-hearted people, with a liberal spirit. We were royally entertained, and well cared for financially. Elsie Benjamin was our co-laborer in the meeting, she having charge of the singing and music, and God made her a real blessing in that department. It rained five days the last week of the meeting which hindered to some extent, but in spite of rain and mud many came, and the devil was defeated and souls prayed through in the good old-fashioned way. This church was a Wesleyan Methodist, but they desired to disband and reorganize into an Interdenominational Holiness Church, so we granted their request, and organized them with seventeen charter members with more to follow.

Our next meeting will be at Orleans, Ind., Dec. 9-27. Pray for us. Yours in holy love,
JOHN W. CLARK, Evangelist.

Two Good Meetings.

Since last report we have held two meetings, the first of which was for the Holiness Association people at Shelbyville, Mo. There is a fine people at this place and we enjoyed their fellowship very much. The crowds were good throughout the meeting but it was in a settlement of German Lutheran which made the work very hard, however a few prayed through. We were well entertained in the homes of the good people and the finances came easy.

Our next meeting which has just closed, was at Arnold, Neb., with Pastor Scofield. Here the people of the town and the pastors of the churches set themselves in array against the doctrine of holiness. The meeting was held in a large garage and chairs borrowed from one church were taken away the first Saturday night when it was too late to get others; two different meetings were started in other churches evidently to draw people away, but we sang, prayed and preached and after about ten days the crowds began to come until the building would not at times seat the people. More than seventy were at the altar during the

meeting and ten united with the church. Much prejudice seemed to be broken down, and we feel that holiness will yet be firmly established in this town. We will remain in Nebraska until March first in meetings.

Yours looking for that blessed hope,
JARRETTE AND DELL AYCOCK,
Evangelists.

Grand Ledge, Michigan.

We are glad to report a great old-time revival meeting held in the First Baptist Church of Grand Ledge, Mich. We had the big brick church packed full every night. The first altar call was given the third night with several men and women at the altar. The Holy Ghost fell mightily on some of the seekers. The second Sabbath morning, some were prostrated, Sunday school was abandoned, and men and women prayed throughout the day up to the evening service. Victory swept the altars time and again at each service, and I never saw a brighter bunch of finders in my life. Most of the seekers were men and women of mature years. About one hundred were converted, or reclaimed, and some wonderful cases of sanctification.

The singing was led by Rev. Meade, pastor of the church. It was the greatest I have had to support me in my life. He organized a big chorus of men, and they were an attractive bunch. Meade is one of the best song leaders I know of. He makes folks sing, and seems to have the ability to go it just a little stronger than the other fellows all the time. His wife is an accomplished pianist and has a most wonderful contralto voice. They are a pair hard to beat in song, prayer, and general enthusiasm.

Looking back we rejoice at the general clean-up time we had. Pipes, quids, cigarettes, cigars, etc., were thrown upon the platform while sinners groaned for mercy. Women gave up the card table and the dance hall, and swung clear out for God. Grand Ledge is a changed town, and will never get over the effect of this revival. We leave Grand Ledge for the First M. E. Church, Lansing, Mich. Pray for us in this campaign. Address me to 723 W. Washtenaw St., while there, please. Yours as His own clay,
F. J. MILLS.

Fruitful Meetings.

"Even in these trying days—the last days—we can say Hallelujah! We just closed a meeting at Middletown, Ohio, with the Nazarene Church. This was our first experience with them, and we liked it very much. They can sing and pray and shout, and that's what this old boy likes. Amen! We did not have a Texas twister, nor a San Francisco shake-up in this meeting, but bless God He met with us and something was done.

We preached the gospel faithfully and of course it uncovered sin and stirred up carnality, and the devil acted up awfully, but the Lord was on the throne, and it was His battle. Some were saved, reclaimed, and sanctified, and we believe the church was helped.

There are some choice saints in Middletown, and we say more power, more souls for them. Our first experience with the Nazarenes makes us want to try it again. Somebody might call us, who knows? Eh?

Our slate is about full, except for the summer, when we have a couple of dates for camps open. Mrs. Linn is getting to be about as good a shouter as I am.

GREENSBURG, PENNSYLVANIA.

We are glad to report another meeting in which God was with us. A number of months ago we were asked to go to Greensburg, Pa., to hold a series of services in an Italian Mission. We were led to accept, and in due time arrived on the scene. God blessed our messages in song and sermon, and the Sword of the Spirit did the work of

piercing and the Holy Ghost did His work of convicting, and souls were born into the kingdom and believers were sanctified.

Although the meeting was not a big one, yet it was deeply spiritual and God was honored. Rev. James G. Pratte, a wonderfully saved man, who is an Italian, and had studied for the priesthood, is the missionary in charge, and the Lord is blessing him and his wife in this splendid work in Greensburg.

We go to Everybody's Mission in Pittsburgh, Pa., and then soon into Chester, W. Va. We have a few open dates for summer and fall.

We were enabled, under God, to get fifteen subscriptions to THE HERALD in Greensburg, Pa. Greetings to all our friends. Will spend Christmas at Oregon, Wis., our home.

Yours in Him,
JACK LINN AND WIFE.

Rev. F. W. Cox Reports.

We recently closed a most blessed revival in Richmond, Ind., Nazarene Church. Rev. Crawford, the pastor, is a good man to work with. My wife was with me and God gave us holy unction, fresh oil in our lamps, and larger illumination upon His holy word than ever before. God showed us a marked favor, when we consider that other meetings were going on in the city, and snow, and rain, etc., hindered the work, yet fully forty sought the Lord, and some found Him joyfully in pardon, and purity. We laid hands upon fifty for healing in Jesus' name in one good healing service. It was blessed! God supplied all the needs. Offerings were taken for the poor, and for coal. On the last day we raised \$1,551 in about 25 minutes from a few loving and generous givers, yet none were rich in this world's goods.

I am now in the Chicago Union Station waiting for a midnight train over the Burlington Route to my meeting in Beatrice, Neb. This will be my twelfth-hour meeting for 1920. In many ways it has been the banner year of my life. I make no claim to any mental perfection. No doubt, I have made some mistakes and errors in judgment. The most consoling thing to my soul is, I have not committed a wilful sin or allowed any known uncleanness in my life or ministry. Real Christians live free from sin, yea and "the very appearance of evil." Love to all THE HERALD family. May God heal, bless and spare dear Dr. Morrison for many years to come. I wish you all a holy Christmas and a victorious New Year in His name. I have open dates after Jan. 18th.

Dr. John Paul's Articles For The New Year.

The Authority of the Bible. When the evidences are properly reviewed, there is no answer to the claims of the old Book. A case will be made in this series of articles which destructive criticism cannot answer.

The Overcomeths And The Two Sides of The Veil. This will be a series of articles containing a brand new message from John Paul on the Seven Overcomeths, in which the main phases of the deeper life and the full gospel will be discussed.

The Kingdom of Error and The Valley of Mists will be widely surveyed and charted, from month to month in the Question Bureau, by John Paul.

Don't Forget!

In your ordering of books for Christmas you cannot beat "The Influence of a Single Life," when it comes to a real power for good upon that girl of yours. I have recommended it, and those who have ordered it have thanked me. I write this, not because we want to sell the book for the few cents profit, but that it may do good. Price, \$1.00, at Pentecostal Publishing Company.

MRS. H. C. M.

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Colonel S. L. Brangie	Rev. C. H. Linn.

(Continued from page 1.)

cal faith, and the prostitution of the house of God for a place for play instead of for worship and for prayer.

We have arranged an interesting and aggressive program for the coming year. We shall try to make THE HERALD more spiritual than ever before. We shall seek to strike harder and more direct blows against the sins which deluge society, corrupt the nation and threaten the spiritual life of the Church. We earnestly desire the sympathy, the prayers, and the assistance of all of our present readers. We solicit the renewal of your subscription at once, and would thank you with all of our hearts if you would secure subscriptions and help to circulate THE HERALD among your friends and neighbors.

God gives us courage and comfort. We have not had sweeter fellowship with our Lord in all of our lives. You may be sure He is not indifferent to the false teachings abroad, to the substitutions of shows and pastimes for the gospel He bled in agony on the cross to secure for, and send to, a lost world. We believe the year 1921 is to be the greatest in the history of THE PENTECOSTAL HERALD up to date. We are trusting God and the people who love the Bible and worship the Lord Jesus Christ to help us in this glorious warfare for truth and righteousness.

We are very grateful that a turn in the tide of prices makes it possible to continue the price of THE HERALD at \$1.50 a year. Send in your renewal at once. Do not miss a single number. Let us have your subscription before the first issue of the New Year is sent out. You understand that there will be no HERALD next week, as it is our custom to give Christmas week to our working force.

THE HERALD is being sent free to a large number of persons. We would be very glad indeed if those who have been receiving THE HERALD free of charge would send in their subscriptions at once. We trust they have found the paper helpful and suggestive. We promise them to try to make it a source of heart uplift and spiritual girding in the time to come. Now is the time for action. Let us hear from those whose time expires with the new year, at once and favorably. May the blessing of the Lord Jesus abide with you all.

Destructive Criticism and The Second Coming of Christ.

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

FOURTH LETTER.

HERE is a common law in our civil courts that a judge known to be prejudiced in a case is not permitted to preside during the trial of the case. The law also provides that a man who is known to be an enemy, and has already made up his mind with reference to the accused, is not permitted to sit as a juror in the trial of the accused.

I think if this law should be applied with reference to the case of the second coming of our Lord Jesus, you would both be ruled off the bench and refused a place as a juror. I believe that your sympathy with ultra destructive criticism is such that you are not competent either as judge or juror when it comes to trying the pre-millennial faith.

Voltaire and Tom Paine are not classed exactly as higher critics but rather as infidels, and yet, much that they have to say is in perfect harmony with what the higher critics are saying today, and it seems to me that we can find writings from your own pen in much closer harmony with these infidels who have wrought such havoc in the destruction of the evangelical faith, than in harmony with the writings of the apostles and the teachings of those scholars and ministers who have contributed most to the evangelization of mankind and the building up of the kingdom of God in the world.

Take the following examples: "Moses is not the author of the books ascribed to him All the contradictions in time, place and circumstances that abound in the books ascribed to Moses prove to a demonstration that these books could not be written by Moses, nor in the times of Moses."—Tom Paine.

Now notice the striking similarity of the following quotation from your own pen: "In the common thought Genesis has been received as the oldest Hebrew literature. It has been assumed that Moses was its author But in the sense in which these assumptions were held they are denied, and universally so, by modern critical thought. . . . Genesis, in its compilation and form, is one of the most recent books of the Old Testament. . . . The book was not, and could not have been, written by the hand of Moses."—George P. Mains.

Let us make a sandwich here, which ought to be interesting, and have some weight in the discussion to follow. The arch infidel, Paine, says, "Take away from Genesis the belief that Moses was its author, on which only the strange belief that it is the word of God has stood, and there remains nothing in Genesis but an anonymous book of stories, fables, and traditionary or invented absurdities or down-right lies."—Tom Paine.

The intelligent Christian world claims that these statements of Tom Paine are absurd; that the beauty, harmony, and majesty of the Genesis lift it entirely above the plane of all stories, fables, and literature of every kind written by the ancients and on to the plane of divine inspiration. Paine regards the whole thing as "fables" and "lies."

Dr. Mains, you seem clearly to agree with Paine, that Moses did not write the Pentateuch. You evidently agree with him that the Pentateuch is not an inspired revelation from God. You say, "It is clear, says our modern authorities, that he (Moses) could not have been the author of this book (Deuteronomy) for reasons equally convincing, it is evident that the book must be the product of a period or periods far later than that of Moses."

It will be seen here, my dear Doctor, that you are quite in harmony with Tom Paine with reference to the Mosaic authorship of the Pentateuch. Voltaire also, says, "The Pentateuch could not have been written by Moses." We believe we have authority higher than that of Voltaire, Tom Paine, the destructive critics, and yourself, on this subject. Turning to Mark's gospel, 10th chapter, and beginning with second verse, we read as follows: "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? Tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorce, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept."

You will see here, my dear Doctor, that the Pharisees believed that Moses wrote the book of Deuteronomy, and that our Lord Jesus also believes that Moses wrote this book, and gives the reason why he wrote certain things concerning divorce. The quotation referred to here may be found in Deut. 24th chapter. Here the issue is very clear. Voltaire, Paine, and Mains are entirely out of harmony with the Lord Jesus with reference to the authorship of Deuteronomy.

Looking over some of your writings I see that you say, "The writers of Genesis had no authentic knowledge of a flood." You also say, "We are forced, consequently, to the conclusion that the flood as described by the biblical writers is unhistorical." It will be found that your statements are again in direct contradiction of the words of our Lord Jesus. For instance, take Matt. 24:36-39: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

It will be seen at once that the leading infidels who have done more to hinder the progress of the Church, and to destroy saving faith in the Lord Jesus Christ than any other class of men in the world, are in harmony with the destructive critics and yourself with reference to these Old Testament scriptures, and that they and you are in direct contradiction of the teachings of our Lord.

I propose to set up the claim that a man so thoroughly in harmony on the vital question in inspiration with these arch infidels, and in such absolute contradiction of the statements of our Lord Jesus, is not qualified to write on the subject of the second coming of Christ; that He is not a safe leader to be followed by those who would have their robes ready, and their lamps trimmed and burning, waiting and watching for the appearing of the Bridegroom. I really believe that you ought to be sworn off the bench as an incompetent judge in the case of pre-millennialism, that you ought to be dismissed from the jury because of preconceived opinions and prejudices which disqualify one to render a just and impartial decision, that your contradictions of Christ and your agreement with skeptics, make you an incompetent witness in this whole matter, and that you really deserve to be placed on trial with serious charges that your teachings and leadership; if followed, will produce conditions of uncertainty and unbelief which would undermine and destroy the evangelical Christianity of this nation. It will be easily understood how that anyone who believes and writes in harmony with the skeptics, and in contradiction of the plain sayings of our Lord, would be very unfriendly to the thought of His glorious appearing.

But this letter grows apace, and must come to a close. This, with the three preceding letters, is simply preliminary to the discussion we propose. In a large number of letters following this, we intend to go quite generally through your writings, and discuss with some thoroughness your book on Pre-millennialism. We believe that the subject is vital, and we think it can be made interesting. I have been travelling quite extensively up and down this nation and there is a very wide and positive spirit of protest against the bold aggressiveness of the destructive critics in Methodist schools throughout the land, and in not a few pulpits. We are rapidly approaching a day of revolt. The devout Methodist people of this country do not intend, and cannot afford to support men and institutions who are destroying the faith of the people in the veracity of the word of God. The tocsin is now beginning to sound, and a countless host of Methodists up and down this land are ready to rally under the banner of Jesus Christ, John Wesley, and the fathers and founders of Methodism, and declare unending and determined war against men and institutions whose beliefs and teachings harmonize with blasphemous skeptics and can but inevitably destroy the foundations of the Christian faith. But adieu until next week.

H. C. MORRISON.

At the Carolina Conferences.



BISHOP Darlington invited me to be with him in his four Carolina Conferences. I was compelled to turn down a number of calls to other conferences in order to avail myself of the privilege and pleasure of this round of annual gatherings. The visit to these conferences was so delightful and blessed that it will remain as one of the bright spots of my thirty-odd years in evangelistic service.

The first conference held met in Salisbury, N. C., a beautiful and thrifty little city of some 20,000 population. It is an old town with many magnificent old-time southern homes, great yards, and a perfect forest of majestic old trees. Many of the business houses would look well on the main streets of large cities. The Methodist Church in which the conference met was a splendid structure, built to abide through the centuries, beautiful, commodious, and thoroughly adapted to the purposes for which it was intended.

I was entertained in the delightful home of United States Senator Overman, one of the most broad-minded, intelligent and affable gentlemen I have met in a lifetime. He has been in the United States Senate the past eighteen years and has just been re-elected for another term of six years. He has been connected with much of the wise and progressive legislation of his time. His wife, Mrs. Overman, made her home a delightful resting place for a tired preacher, and his delightful children contributed their part to my comfort.

I have never preached to more receptive congregations than those which greeted me in this great Methodist Church. I spoke to the preachers at 9 o'clock in the morning, and a vast congregation taxing the capacity of the church, each afternoon at 4 o'clock. The revival spirit was in the air, divine power was on the people, and we had a very gracious time. It was my privilege to preach to an immense throng on Sunday evening; a returned soldier boy was saved at the altar and there were tears of joy and shouts of praise.

I was delighted with the ease, grace and

unction with which Bishop Darlington presided over the conference; always clear-cut and manly, always emphasizing the spiritual life, inquiring after revivals of religion, asking how many souls had been truly converted to Christ, and pressing home upon the brethren the one great thought that the Church exists to save the people from their sins, bring them into fellowship with Christ, and holy service to humanity. I was impressed with the fine looking body of preachers, representing about 100,000 members, among them men of marked ability; the whole rank and file of the conference measure up as well in appearance as any group of men I ever saw.

Trinity College, located at Durham, N. C., has contributed largely of her graduates to the building up of this great body of preachers. Dr. Few, the President of Trinity, is a man of large learning, beautiful spirit, and strong grip upon the people throughout that region. I understand that the average salary of the preachers of this Western North Carolina Conference is about \$1,500. The contributions for missions, home and foreign, indicate large liberality. Many gracious revivals have been held the past year, and the indications are that there will be a net gain of some five or six thousand members.

UPPER SOUTH CAROLINA CONFERENCE.

This conference met in Union, S. C. The Bishop, a number of his cabinet, and myself, with many comers and goers, were entertained in the hotel-like home of State Senator Duncan, the only son of our beloved and deceased Bishop Duncan. We could not have had a better home or more cordial entertainment. Col. Duncan is one of the leading business men of all his part of the state, having built and managed some of the largest cotton mills in the south. Mrs. Duncan and her daughters seem to take great pleasure in entertaining their many guests in the most cordial manner.

Union is a city of some seven or eight thousand population, a thrifty, progressive, beautiful place. The Methodist Church in which the conference met, is a great stone structure, a handsome and commodious sanctuary. The town and community took great interest in the conference. The preaching services were attended by throngs of people who filled the church, Sunday school rooms, and gallery, while many stood. The Holy Spirit was manifestly with us, the preachers here, as at Salisbury, crowded about the altar for prayer as the opportunity was given. The aisles and altar place were so filled with people it was difficult to hold altar services. The citizens of the town took an enthusiastic interest in the meeting and it looked as if we were ready for the out-breaking of a great revival. My own soul was graciously refreshed in lifting up our glorious Christ mighty to save to the uttermost. Everything looks small compared with the preaching of the gospel. I would rather stand in the pulpit with the message of the Lord than to occupy the chairs of all presidents of republics, or sit upon the throne of all kings, or wear the medals of all military chieftains.

Bishop Darlington handled the business of the conference with great skill. Everything moved forward like a piece of well-oiled machinery. His attitude toward spiritual things gave us a delightful atmosphere in which to preach, and open the hearts of the people to hear the word. I had many urgent calls from the brethren for revival meetings, but previous engagements compelled me, with real regret, to refuse them all.

THE NORTH CAROLINA CONFERENCE.

This conference met at Rocky Mount, N. C., a fine and progressive city of some fifteen thousand population. The Methodist Church seems to be the leading church of the community. A large and handsome building, with an excellent parsonage and great mem-

bership. If the brethren of other conferences will not think hard of me for saying so, I believe I will venture the statement that this conference furnished the finest looking body of ministers I ever saw; something over two hundred traveling preachers, representing more than a hundred thousand members. They report great progress; many gracious revivals held and large numbers of sinners converted, and several thousand added to the church. This same was true of the conference held in Union. I neglected to call attention in the paragraphs above to this fact, that the Upper N. C. Conference had been blessed with many revivals of religion.

Our evangelistic services reached high tide at Rocky Mount. The entire town seemed to feel the impulse of the meeting, and we had great gatherings, both at the morning and afternoon services. The Lord was with us in a very blessed way. This conference has a body of great men, educated, devout, enterprising, attractive, and loyal souls. The outlook for a great year is encouraging. May the Lord grant them grace and blessing.

LOWER SOUTH CAROLINA CONFERENCE.

The Lower South Carolina Conference met in Georgetown, by the sea, one of the oldest settlements in the United States. It is a town of some four thousand population. I was entertained at the Episcopal Rectory, by the Rev. John Leabourne, and his very kind and courteous wife. I shall remember, always, their many kindnesses during my stay with them. This is one of the smaller conferences, but is made up of a very fine body of preachers. The Lord gave us gracious services both at the 9 and 4 o'clock hour. We preached to large and appreciative congregations, and had a time of gracious blessing from the Lord. The preachers bowed about the altar in tears and prayers and we have every reason to believe that the services meant much to the spiritual life of the brethren.

I was deeply impressed from first to last with the strong, devout character and spirit of Bishop Darlington. He has all the dignity necessary to sustain his high office, and nothing whatever of the autocrat. No man could be more brotherly, considerate, and courteous as a presiding officer. It is well understood that he makes the appointments in the spirit of prayer, with deep devotion to Christ, the welfare and progress of His Church, and with the most kindly consideration of the brethren. Best of all, Bishop Darlington, everywhere, and always, exalts the Lord Jesus. He insists on unshaken faith in the word of God, holy devotion to the Christ, dependence for power and guidance upon the Holy Ghost, and active and earnest effort to win sinners to Jesus and to build up the saints in the faith. The preachers and people of these great conferences in the two Carolinas are devoted to Bishop Darlington. They believe in him, they love him, and follow him in zealous service. He is an indefatigable worker. In about two and one-half years he has held twelve annual conferences, nineteen district conferences, dedicated sixty-odd churches, attended many missionary meetings, summer schools, and conventions of various kinds, preached revival sermons for a week, seen the altars filled with seekers and sinners converted. He has gone here and there for a sermon, to visit some old minister, to baptize a baby, or to help lift some brother's load along the line of battle. Everywhere, the people have been impressed with the largeness of his soul, with his great clean, shining face, with his readiness to give a helping hand. He is indeed, a leader of the people.

General Conference is coming on; some new bishops will have to be elected. Let no man seek this office with the thought that it is an easy place or, that he will not have to bear great responsibilities in this life, and also at the judgment bar of God.

Letters from the People.

A LOVING GREETING.

After six months of ministry in states gathering, "wine and summer fruits very much," as God promised we are, D. V., settled for our winter ministry, in Miami. Jer. 40:10-12.

We were warned not to come as they said there were no more room for rent. But God said, "I have a place for you." Later He said, "A large room. You are to board, that you may give all your time to ministry." At our evening devotions I marked, in our regular chapter, "We will give ourselves continually to prayer, and to the ministry of the Word." Acts 6:4. As we neared the city I asked the Lord when we reached His place for us to say, "This is the place." We looked at a few rooms. They were small and the prices high and God was silent. Then we entered a large room with four windows, opening out upon a wide piazza. The Lord said, "This is the place." The house is back from the road in a bower of evergreen beauty. Had we searched the city we had hardly found a place altogether so suited to our need. "As for God his way is perfect. . . . He maketh my way perfect." 2 Sam. 22:31-33. Pray for our ministry here and write as the Lord leads. For you. Psalms 18:19. Yours in the love of God. Jude 1:21-25. Abbie C. Morrow Brown.

RICHLAND CENTER, WISCONSIN.

Richland Center Evangelical Church witnessed the most sweeping revival of its history. We had some bad weather and muddy roads, but a big lot of generous people. They opened their homes to us and nothing seemed a burden to them in the way of entertainment. Better than all the material comforts afforded was the character of the work done. Some of the people had become beclouded with a popular evangelism and had gotten into the Church unsaved. We did not count the seekers, but among them were two Sunday school teachers who had never known that they were saved. So insistent was one that she was unwilling to go home until she got saved. Another was the church steward and his wife. He got under such awful conviction that he couldn't get his work done; said that if the meeting kept up much longer he would have to quit farming. One young man who had the call to preach was about to go to an Agricultural College, at Madison; however, when he saw the spiritual tide running high and the atmosphere fragrant with the presence of God, he was unable to leave the meeting. He will soon attend some theological school. Thank God, one more preacher rescued.

The last week of the meeting the tide ran still higher. Some United Brethren and Methodists, among whom was the Rev. Clark and my good brother Steward from Richland Center, came to the meeting. One young man said to me, "Brother Vandersall, I couldn't eat or sleep for two weeks and I didn't know what was the matter with me." His four brothers were also sweetly converted. We shall never forget what their aged father said to us after we had dined at his home and had prayer;

putting his hand on my shoulders he said, "Brother Vandersall, I have not heard you preach. I only get what others tell me, but I judge by the changed conditions." Fathers and mothers were rejoicing to see that their children were giving their hearts to God. Family altars were erected and a week-day prayer meeting started. Some sought and claimed the blessing of a pure heart. We shall not forget how glad the pastor, our old-time friend, Rev. W. G. Schulz, was for such a wonderful meeting. His heart overflowed on the last day as the children came to the altar. It was a most beautiful scene. On this day they cared not for the mud, because the glory of the Lord was upon them.

Some will remember what a time we have had to secure proper singing for our campaigns. Thank God, we feel now that our prayer in that respect has been answered in bringing to our assistance Brother and Sister Wright, from Trinway, Ohio. They lead the people in song. We think that they were at their best. They do not fail to please, especially when they sing "Marvelous Grace," "He trusted God," and "It's Real."

We are now in the battle with Rev. Firestone, pastor of the Methodist Church, in a little village called Orange. The Lord is on our side and the crowds are good. Brother and Sister Wright bring the gospel in song. Yours in victory. W. A. Vandersall.

THE LORD GAVE VICTORY.

Have just closed a very successful meeting at Sangamon Bottom, (Va.) Ill., with a Presbyterian Church. This is the third revival I have conducted for them since I gave up the pastorate, and they want me back next year.

The conditions were such as to make it difficult to have a revival, but the faithful preaching of the gospel in the power of the Holy Spirit swept away all difficulties, and the Lord gave a great victory. I am open to make dates with brethren desiring Holy Ghost preaching.

J. B. Waggoner,
Lebanon, Tenn.

TRAGEDIES AND REFORM.

The finest tragedy of this century was the death of "Old John Barleycorn," killed in the World War, thank the Lord! No one thing has happened in a thousand years that means so much as the death and burial of the ancient demon. The three greatest chapters of American crises are (1) the freeing of the negro, (2) the killing of Barleycorn, and (3) the enfranchisement of woman. Each required a national constitutional amendment—the first a civil war, and the latter two a world war. So far as the United States is concerned, prohibition and woman's suffrage are worth all that the world war has cost us financially. Of course, we cannot count or measure or compare the loss of loved ones against the blessing of any reform, for the "Vacant Chair" is unspeakable and awful in its unanswerable silence of sorrow.

Jewell Mayes.

1921

ANNOUNCEMENT

1921

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Size of Calendar 9 1/4 x 1 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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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

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So far, we are having a good year at the Nazarene Bible School, Hutchinson, Kan. Bro. Chambers, our new President, is a level headed, Holy Ghost man. He has the work well in hand. From the first, the boarding department has been crowded. We believe God is going to give us larger and better quarters soon. All the year, the revival spirit has been on, most of the students who came to us unsaved have been converted or sanctified. The chapel services are times of refreshing—the end is not yet.

Bro. Young and wife, our new pas-

tor, are much loved by the church and school. There seems to be beautiful harmony in the church and school. Rev. J. B. Chapman recently conducted a good revival, in which quite a number were saved or sanctified.

A great work has been done by those who have labored so faithfully here in the past, but we believe our borders are to be greatly extended in the future if the friends of holiness in these parts will be true to the larger vision He is giving.

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SUNDAY SCHOOL LESSON.

BY JOHN PAUL

SALVATION AND RANK.

Date: For January 2, 1921.

Subject: The Child and the Kingdom.

Lesson: Matt. 18:1-14.

Golden Text: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:4.

We are bringing forward from last year's studies our subject, "The kingdom of heaven" or "the kingdom of God." These two expressions are often interchangeable in their meaning, but when there is a distinction in their employment, kingdom of heaven refers to the present manifestation of God's reign, and the more or less visible spread of divine government among men, whereas, kingdom of God refers to the spiritual, the invisible and the ultimate, where the presence of God Himself is a more manifest and direct fact.

More Important To Get In.

Our lesson begins with the words, "At the same time." Such expressions as this guard us against supposing that two events recorded on the same page in Matthew's gospel might have come at different periods in the life of Christ. The occasion of this talk about the child and the Kingdom was when they paid their tribute at Capernaum with money which Peter had found in the mouth of a fish which he caught at the Master's order. There must have been a sudden feeling among the apostles that our Lord and those participating in the new kingdom, which they believed would soon come in visible form, would be quite independent of the ordinary laws of nature and the afflictions of poverty and disease. In the course of their discussion there was a renewal of the question, "Who is the greatest in the kingdom of heaven?" The trend of our Lord's discussion by which He answers this question is to the effect that they ought to concern themselves more about the possibility of their getting in at all than their rank after they should get in. Evidently they assumed that the kingdom had come, and that nothing was left now but the formality of miraculously setting it up! Of course, they felt they were a part of it, citizens in it; official citizens. One point in the answer implies a doubt whether the citizenship of all of them had been completely established: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The Child's Place.

It is only incidental that the words of our lesson constitute a discussion of the child's place in the kingdom, but they are none the less clear and valuable on this account. The child whom our Lord selected with which to enforce His answer to the question of the disciples, and to illustrate His discussion of the theme that God was interested in the small and the humble—the same as in the great, must have been a small child. Luke says he was an infant. Luke 18:15. He was old enough to understand when the Master called him to Him, but small enough to be taken and set in their midst. When a child is old enough to

be sophisticated or untrustful, or self-sufficient, it ceases to illustrate a citizen of the kingdom. These qualities in a child, together with open hearted frankness which does not seek to conceal things nor to keep back anything from God, make him to represent one who is born of the Spirit. When one commits himself in this way it is possible for him to repent and be converted. The little child is only an illustration in this case; we are not to understand that the illustration is in all points a model, and that what we find in a child is all that needs to be found in one who is a child of God and a citizen of the kingdom of heaven. Everyone who arrives at the years of discretion must seek for divine approval through justifying faith and be born again in order to enter and retain the full privileges of the kingdom of heaven. In the absence of ability to meet these higher conditions of citizenship, and in view of its innocence, the child is accorded a place in the kingdom of heaven through the unconditioned merits of the shed blood of Christ.

ANNOUNCEMENTS.

Rev. H. T. Davis, Wilmore, Ky., has some open dates for camp and tent meetings next summer. Best of references given when requested.

I. S. Wall desires to assist in revival meetings as pianist. He may be addressed Aldrich, Ala., Box 24.

Rev. J. P. Gardener and wife who have been students in Asbury College for the past two years, will begin a meeting in Pulaski, Ill., Jan. 26, Rev. E. F. Corzine, pastor. They will have open dates after that meeting. Address them 723 37th St., Cairo, Ill.

Rev. Hubert D. Bassett is open for dates as singing evangelist or personal worker. He may be addressed 416 W. Mechanic St., Shelbyville, Ind.

Rev. W. E. Smith, of West Somerville, Mass., has entered the evangelistic field. He was educated at Asbury College and Colgate University, New York, from which he graduated in 1903. He has served as pastor and evangelist for twenty-five years during which time he labored in London, Edinburgh, Manchester, and many places in Canada and the United States. He is open for calls for holiness conventions, revival meetings, camp meetings, etc. He preaches the Wesleyan and scriptural experience of holiness. His permanent address is 37 Curtis St., West Somerville, Mass.

Rev. C. L. Slater writes: "We are planning for an old-fashioned revival and missionary convention at 315 Shaw Ave., McKeesport, Pa., Jan. 2-16. Rev. Fred DeWeerd will be in charge. Come, if you can, but do not fail to pray for us."

There will be held a Coast to Coast Holiness Convention at Lansing, Mich., in the Central M. E. Church upon the following dates, Dec. 28th to Jan. 2nd, 1921: All visiting friends

will receive free lodging and breakfast. The workers are Rev. Will Huff, Rev. Thos. Henderson, A. P. Gouthey, and Prof. C. C. Rinebarger and wife will have charge of the music.

TO WHOM IT MAY CONCERN.

Rev. J. P. Gardner is a young man of splendid parts. He has been a student in Asbury College and has so depicted himself that he has the profound respect and confidence of all who know him. He is religious, industrious, a man of good judgment and consideration for the church. He is loyal to the church and is not afraid to go anywhere he believes there is a work to be done for the Master. I commend him to your love and confidence. Very truly,
Wm. S. Maxwell.

REQUESTS FOR PRAYER.

Rev. A. P. Kiskey, pastor of a large circuit in Oklahoma, where he must minister to a mixed multitude of people, many of them full blooded Indians, is longing for a great revival on his work and would be very grateful for earnest prayer by The Herald in behalf of himself and the people he is serving.

Pray for a son-in-law who is going to a new country in search of work. Also for a daughter who is going through a great trial.

Nellie Kingsbury requests prayer for her healing. She has not walked for a year and a half.

Rev. H. T. Foster asks prayer for the healing of his body.

Pray for health of a mother and daughter.

A wife requests prayer for her husband, that he may be saved. Also for an entire family.

Bro. Blalock asks that we pray for the healing of his wife.

Pray for a man and wife who have been undergoing severe persecution.

E. Loftin requests prayer for his healing.

E. Codling asks that we pray for his wife who is suffering from a broken wrist.

Pray for a son and wife that they may be saved.

Pray for a sister who is in financial trouble.

A sister wishes prayer for her brother that he may be restored mentally.

A sister desires prayer that she may know her sins forgiven.

Pray for a young lady who is in the hospital in Travis City, Mich.

Pray for Mr. Alben, that God may sanctify him wholly.

Mrs. W. H. Hunt earnestly solicits prayer in her behalf as she is going through a severe test.

A grandmother requests prayer for a grandson who is mentally afflicted, that he may be restored and his life given to God.

Running Overtime!

An old established New England Company is now running overtime and has orders that will not be completed until next autumn. Would you like to have details?

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A mother asks prayer for her children that they may be saved.

Pray for a woman who is making her home miserable by her ungodly life.

A reader wishes The Herald family to pray for the conversion of her husband.

Prayer is requested for a husband who is in bad health.

A reader wishes to be restored to health and that she may regain her position.

Mrs. D. C. F.: "Pray that I may find peace with God in the forgiveness of my sins that I may raise my children to be true Christians, also, that I may be healed of nervous trouble."

A fully consecrated worker desires to be healed that he may work for the Master as he desires to do.

A mother wishes prayer for her daughter who is associating with a worldly young man.

CLOSES A GOOD YEAR.

It has been quite a time since I have written of my work. Have just closed one of the best years of my seventeen in the evangelistic work. The Lord has certainly blessed my labors, for all of which I am sincerely grateful. Most of my work has been in the two Georgia Conferences; one meeting in South Carolina. I go in for a greater year every way in 1921, and trust all The Herald family will remember me in prayer.

The greatest meeting of the year was the last one—at Alma, Ga., with the tried and true "Bishop of the wire grass," Rev. F. A. Ratcliff, pastor. He had held prayer meetings over the city for a week, and had things in fine shape. I love to labor with such a thorough-going, Spirit-filled man.

My slate is filling for 1921. I am ready to go anywhere, from Canada to Cuba, from Maine to Mexico. Call me if I can serve you. Wishing all a Merry Christmas and Happy New Year, I am, Yours and His,

W. W. McCord.

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 emptying the purse; 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, strongly, briefly—here it is. Send \$1.00 to show that you might like such 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, 4005 Langdon St., Washington, D.C.

Gospel Tents

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MEETING AT NEW SALEM, IND.

Wife and I were permitted to labor for God in His great Harvest field, in the orchard of the Methodist Protestant Church, Rev. O. S. Rardin, pastor. Bro. Rardin only had known his people about three weeks, having been absent from his field three weeks after conference, and immediately opening his meeting upon his arrival back home; therefore, he and I were pretty nearly on an equal footing as to conditions in the church. God helped the pastor to dig up old sores and back debts and ugly disputes which Satan had unloaded in the church.

We did exactly as the arch angel, Michael, according to Jude. "The Lord rebuke thee, Satan." We took our human hands off, got on our knees, and God came in wonderful, sweeping power and cleaned the entire community. A Catholic meat market operator, who had been keeping his store open all day Sunday, voluntarily hung a sign in his store notifying all his store would close promptly at 9 A. M. on Sunday, according to the state law for meat markets.

The community was made up of M. E.s, M. P.s, and United Brethren; Campbellites and Catholics. All attended, and many admitted they did not have any experience, and saw their need, but would rather wait and talk to their pastor and think it over. Some, however, promised to attend prayer meeting and if they do, the pastor of the M. P. Church will see that they pray through.

Only the recording angel can tell all the results, but we can truly give, eighteen regenerations and fifty clear cases of reclamations.

After Feb. 20th, I shall be traveling alone, as my good wife will necessarily be left at home to pray and encourage me while in the field. Anyone desiring my services, either as singer or as evangelist and singer, write me at Monroe, Ohio, P. O. Box 59.

Rev. C. A. Dougherty.

ENGLEWOOD, KANSAS.

Within the short period of ten months I have the privilege of reporting to The Herald readers a second gracious revival in the Englewood Methodist Church, of which I am pastor.

Rev. Paul Brasher, Conference Evangelist, of the Alabama Conference, began with us a revival campaign

weather early in the meeting kept some of the folk away, so that we did not get down to business until better weather obtained. The Methodist Church believes in the Word of God and the full gospel is always welcome. Our Brother Brasher is one of the most forcible preachers we have ever listened to. His presentation of gospel truth is excelled by none. Invitations to seek Christ resulted in full altars. The last day of the meeting resulted in a service which shall never be forgotten. Thirty young men and women came forward for life consecration. They filled the platform. A second appeal resulted in the fathers and mothers coming to the altar to say amen to the will of God regarding their sons' and daughters' decision.

In spite of financial reverses and short crops this year a fine offering was given the evangelist. I am happy to recommend Brother Brasher to any church which wants a thorough work accomplished.

Roy R. Decker.

THE WORLD'S SUNDAY SCHOOL CONVENTION.

J. T. Myers.

It was a great meeting. The Japanese people took the most active interest in it. The whole country was as interested in it as some little country town folks get when the District Conference meets with them. I wonder if the delegates will really appreciate that it was the whole of a live nation of over sixty millions of people who were taking this interest? It keeps up yet through the bands of delegates from abroad who are now touring the country in the interests of the Sunday School. Osaka, Kobe, Kyoto, all our cities, gave big receptions before the Convention met. The Emperor gave a garden party, Tokyo City and Yokohama and the patron's association gave three separate big receptions, while Kamakura provided a train to take 1020 delegates, native and foreign, forty miles to see their historic place and give them each a medal and a lunch. Oh, it was glorious,—the welcome!

Certainly the government, from the Emperor, down through the Premier, the Speakers of the House of Peers and Representatives, the Governors and Mayors of the largest cities and provinces, the representative business men and newspaper men,—all gave our country preachers ample justification to go back and tell the people that Japan in her highest places opens her arms wide to the teachings of Christianity, and they will do that thing. The only notable absentees were the Army and Navy representatives and leading educationalists, though the Ministers of these departments sent greetings.

In spiritual things, too, I believe this meeting will be a great uplift to the Church in Japan. The burning of the convention hall, a few hours before the time set for the opening meeting, brought forth many material expressions of sympathy, but the organization was so thorough that the opening was not delayed and in a few days the largest theatre in the great city was placed at the disposal of the meeting. It proved excellently adapted. This dispatch and the fact that though the hall was to be torn down in a few weeks, it had yet been insured against fire, gave the Japanese an excellent impression of American business efficiency.

THE MISSION OF SUFFERING.

O flower, standing in thy beauty
Displaying all thy colors fair,
Thou must yet be bruised and broken
To scatter forth thy fragrance rare.

When cruel hands have sadly crushed thee,
Thy beauty trampled to the ground,
Then lo, thy precious, hidden odor
Will shed influence all around.

Even the one who sought to harm thee,
To wantonly destroy thy bloom
Will wondering turn again to bless thee,
And breathe anew thy rich perfume.

Sweet flower I have learned a lesson
Taught by the Bible from of old
How crushing sorrow, cruel suffering
Consumes the dross, refines the gold.

O child of God, cast down in sorrow
So hard for thee to understand,
Look up, and trust thy Heavenly Father,
It is His loving, molding hand.

That deals with thee in highest wisdom
And truest love from day to day;
He only seeks to perfect by suffering,
Then sweetly let him have His way.

He will make of thee a chosen vessel,
Ages to come will know thy worth,
Thy name will shine with saints and martyrs,
With all the excellent of earth.

We have prayed to be like the Savior,
Beloved we can never be,
Unless we drink the cup of suffering
And share His grief and agony.

If like Him here, we learn obedience
By the pain and suffering we must bear,
Remember well the wondrous promise
Like Him in heaven—His glory share.

Ida M. Roberts.

Fallen Asleep.

JOHN.

Robert John died in Michigan, April 27, 1920. The interment was in Lexington, Ill., cemetery, beneath a mound of beautiful flowers. Funeral services by Bro. Taylor, assisted by Bro. Charlie Morris, of South Carolina.

More years than I like to think of have slipped by since we were reared under the old family altar dispensation. Robert never got over being a boy for he never could lose the heart of boyhood, not even when he took into his heart the sweetest girl he knew, Miss Ina Giggs. His was the only smile I've ever known that never would come off. To meet him was to chase away gloom and put the day on straight. His life was a gladness set to music, melodious with whistle or song. He had gifts of friendship to a rare degree. He was a man with a good heart and his impulses were good. The red blood of human kindness flooded his heart. His domestic and community life was simple and sincere. He delighted in doing right and seeing other people do right.

Sometime ago, Robert gave his heart to God, sought and found Jesus as his Savior through repentance and faith in Christ. He leaves a beloved wife and nine sweet children, two twin baby boys. May the God of love ever hover over them and protect them from sin.

It is said "he died," but the good never die. He is in heaven. We wish to extend our sincere thanks and gratitude to the many kind friends of all for their kindness to us in our deep sorrow. We shall ever remember them with grateful hearts.

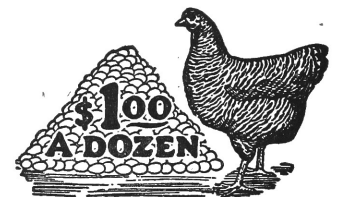
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Eggs \$1 a Dozen

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.

EDW. MEKKER, Pontiac, Mich.

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 eggs.

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

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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 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.

Name

Address

If you prefer, enclose \$2.00 cash on receipt of goods.

OUR BOYS AND GIRLS

My Dear Boys and Girls:

Many of you ask why I do not write to the Page oftener, but you folk write me so many letters I hate to rob you of the space that is allotted to us, so that is why I do not have something to say more frequently.

I am writing this week to wish you all a Merry Christmas and a Happy New Year. Does not the time fly? It seems only a short time since last Christmas. I suppose, it seems longer to you boys and girls, as you are wondering about those nice presents you are going to get. I hope none of you will be slighted, and that you will get just what you need most. It would be nice to send a card to some of our cousins who are afflicted, such as J. A. Mills, whose address is in another issue of The Herald.

I am going to answer some of your letters this week, instead of printing them, so you will know I have received and read them. This will help us to catch up a number of them that came sometime ago, and then you will be glad to hear from me, I know. Lillian Rose Hudnall, it is nice for you and your sister to keep house since your dear mother went to heaven.

Robbie Flores, yes you are very welcome. It is nice that you attend Sunday school.

Sarah Harrick, I am glad you enjoy The Herald, and especially the Boys and Girls' Page.

Lenora Smith, you live in a good old state where the watermelons and cotton grow. Let us hear from you again.

Mary Leota Milcahy, it is nice to help your mother all you can. I do hope you may find Jesus as your Savior ere you are ten years old, as you expressed yourself.

Alberthe Hays, yes, you are always welcome from Missouri. I see your birthday was Dec. 10. Wish you many more happy birthdays.

June Rose Wilson, I am glad you enjoy the Boys and Girls' Page. You must write again and I will print your letter next time.

Frieda Archer, this is to let you know I have received your letter. The next time you write I will print it all.

Beatrice Sharp, I hope your mother is better and that she may soon be well. Write again.

Aulsy Mae Murphy, it is too bad that your teacher got sick and had to stop school. I hope she is well by this time.

Ruby Murphy, I suppose you and Aulsy are sisters. I am sorry not to print your nice letters, but thought I would write to you this week.

Lucille and Olie Erwin, your nice letters have been received. I too, hope Faith, Hope and Charity will write again.

Ola Mae Braswell, I hope some of the cousins will write to you at Lancaster, Tenn., Route 1. I will print your full letter next time.

Auga Dawson, I was glad to receive your nice little letter and hope you will come to see us again soon.

Stella Mai Lang, you are quite a large girl for your age. Thanks, for your good wishes for a happy Christmas. The same to you.

Gladys Robert, I am sorry you cannot be in school, and hope you may have a teacher soon. I hope your

father has recovered from his accident.

Josie Ivonne, you are fortunate in having both of your parents spared to you. Be good to them and then you will have no regrets if God should call them away.

Eunice Stovall, you are certainly a little church-goer. Keep that up and you will make a fine, useful woman.

Pearl Stovall, I am glad to know you have become a Christian. I know you will enjoy that new church you are building.

Lena Belle Weems, you say you like stories. I hope you will get some nice story books for Christmas.

Lucile Stanley, yes indeed, Mississippi girls are always welcome to our corner. Glad to hear of your good camp meeting last summer.

Carrie Knight, thank you for your invitation to come to see you. I would enjoy those good apples you talk about, but would rather meet you than to have the apples and walnuts.

Bettie Fields, yes, I think it would be fine to have a preacher brother. I hope he may go to Asbury College to school.

Ada Peery, your kind letter received and appreciated. I hope some of the cousins will write to you at your home address, Guyton, Okla.

Alvatie Hammers, you are very welcome to our corner. Come to see us again.

Mary Dickson, I hope Discouraged Blue Eyes will write to you at your address, Lynn Haven, Fla.

Ella Rice Baker, you wrote a nice letter and I shall be glad to print your next one in full.

Lloyd Cecil Granvest, I am not sure that I have your name correct. Please to write again and spell your name very plain.

Lucia Read, I know you and that puppy have a good time together. Glad you enjoy The Herald. Lula Covington, I judge you and Lucia Read are good friends. Write again and I shall print your letters next time.

Ruth Sheets, I am sorry to disappoint you in not printing your letter, but thought I would do the writing this week.

Fern Lee Sheets, you and Ruth no doubt are sisters. I wish you both a very happy Christmas.

Lucille Siden, I hope you may become a Christian soon. Next time your letter will be printed.

Nellie Maude Barnett, there is quite a company of your girls from Bishop, Ga. Glad to hear from you.

Willie Paul, glad to know you take The Herald and hope it may be a great blessing to your home.

Virginia Lew Davis, you are a good girl to care for your baby brother.

Myrtle Taylor, you wrote such a nice letter I wish I could print it, but you must write again.

Freda Boone, you write a beautiful hand, and next time the boys and girls shall have the pleasure of reading your letter.

Elinor Kempf, you have come all the way from Minnesota to visit us, and I am sorry not to let you have your full say, but next time you may.

Selma Young, I know you enjoy living among those beautiful mountains. Write and tell us more about your country.

Ruby Haman, it is a pity that after coming all the way from Georgia you should not be allowed to speak, but you know it is my time this week.

Ura Mae Basham, you must live so as to meet your little brother in heaven.

Allie Kirkland, how sad to have your little sister leave you, but heaven is a much better place for her than this sinful old world, so do not grieve for her.

Mabel Anderson, are you having cold weather in South Dakota? We appreciate your visit after coming so far.

Elzie George, I hope you will like school and learn rapidly.

Christine Kinwarthy, your letter, also that of your sister Chloe, has been received. Next time write with pen and ink, and print your name plainly.

Callie Kirkland, I hope some of the cousins will write you at Moscow, Miss., Route 1.

Edith Eigster, have I gotten your name right? It seems there are so many who write their names so I am not sure of them, and I do hate to get a name wrong.

Florence Blanchard, you wrote a nice little letter, and shall expect another soon.

Elizabeth Doty, I hope you may have a very happy Christmas and get lots of presents.

Dudley Pullin, I received your nice letter and hope you will soon be so you can write me all by yourself.

Annie Graves Francis, it must be a great sight to see those bees. Do they ever sting you?

Lizzie Inzer, you have come a long way to visit us and I hope you will not let this be your last visit.

Antwine, Sandifer, I suppose you and Lizzie came together from Louisiana. Hope you reached home safe and sound from your travel.

Mildred Anderson, you and Mabel are sisters, no doubt. Come to see us again.

Eva Irene Nickeson, so you will soon have a birthday. I hope you may have a happy one, also a fine Christmas.

James Ernest Yearout, I am glad to welcome a boy. I think you should stir the boys up to write oftener.

Nana Milburn, do not think we do not enjoy your visit, but will give you full space next time you come.

Onal Moss, you wrote such a nice letter that I regret not to print it. But you will come again, won't you?

Glenn Avant, I see that you, too, have a birthday in January. May you have many happy returns of the day.

Virgie Ables, you must stir up some of the Arkansas boys to write to our page.

Gaargice Howard, I am not sure that your name is spelled correctly. Write to me again and print your name.

Verfie Stephens, I am sorry not to print your first letter, but you will come again soon.

Beulah Stephens, you and Verfie must make us another call when Christmas is over and tell us all about your presents.

Murrel Hurley, your first letter was appreciated although I did not get to print it. May I look for you again soon?

Florence Bailey, you are the first cousin to visit us from Maine I remember. Have some of your friends write us, too.

Olga McKee, you liked to have been a Christmas gift to your mama and papa, as Dec. 22 is your birthday.

Bonnie Settle, yes, you must stir up the boys and girls of West Virginia. We are always glad to hear from that dear old State.

Mary Hundley, I am giving your postoffice to the cousins may write to you. It is Dempsey, W. Va.

Edna Fay Nigkols, you are a brave girl to come all the way from Avinger, Texas, to see us.

Bertha Maydell Lovell, your home is Eddyville, Ky., Route 3, Box 7. I hope some of the cousins will write you a nice letter.

Evelyn Murray, you and Bertha live neighbors, I suppose. I have been in your town. It is an interesting place.

Sarah Ransdale, you are a Kentuckian, too. Glad to have you visit us.

Selma Wetzel, you are away out west in the dear old corn state of Iowa? I have been there and think it a fine State.

Anna Kathren Pounders, you must be a good girl and help your papa and meet your mama in heaven.

M. James Payne, you must write again and tell us about your town.

Ruby Settle, how I should like to run over and get that big red apple. They are very high here. Thanks, just the same.

Glenn R. Thompson, I am sorry your pigeons flew away. Perhaps someone got them who will enjoy them as well as yourself.

Crannell's Pocket Lessons for 1921

Contains all of the International Sunday School Lessons for 1921, with References, Daily Bible Readings, and Analyses. Vest pocket size. About two hundred pages clearly printed on good opaque paper. Size, 2 1/2 x 3 1/4 inches. Substantially bound in cloth. Just the thing for the busy teacher or scholar.

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Pittsburgh, Pa.

Lois Walcroft, so you are from the Keystone State. Come to see us again.

Mildred Hall, sorry that your first letter could not be printed, but it will greet you next time.

Frances, you did not give your last name, but you will see that I have received your letter.

Fred Harris, we have so few boys writing to our page that we are glad to welcome you.

Alice Kearns, you must write and tell us all about the town of Cynthiana.

Roberts Brill, glad you like The Herald, and hope you will enjoy it more next year than ever.

Buna Plink, I suppose you and Vera are sisters. Come to see us again and tell us all the news of your town.

Eunice Hodnett, you came a long way to visit us and must come again.

Audrey Campbell, it is nice to be president of the Missionary Society. I hope you will make a very useful woman.

Thelma Anderson, yes, God will take care of you if you trust Him. King, Ark., is a pretty name for a town.

Lester Murphy, I hope you are getting along nicely in school. Study hard and make a useful woman.

Elizabeth Layman, it is sad that you had to give up your good mother. Live to meet her in heaven.

Burnie Ogle, I am glad to know you have been saved and hope you will be faithful to the end.

Rachel Bivins, glad to get your nice little letter. Come again.

Rev. G. S. Pollock and wife have recently held a most fruitful meeting in Cloe, Pa. Rev. John D. Keeler, pastor. A number were converted, reclaimed and converted. The Sunday school superintendent dropped this testimony in the collection plate as it was passed around, with an offering: "Dear Brother and Sister in the Lord: I thank Him for your coming and the light I have received through your method of presenting the gospel truths. It has led me into the fullness of His grace."

A nice list of new subscribers was received, and that means the people will be encouraged and stimulated in their Christian living. Brother and Sister Pollock are the salt of the earth, and will do fine work anywhere they may be called to labor.—Editor.

GOOD MEETINGS.

Had blessed meetings at Gem and Rexford, Kan.; souls saved and sanctified in both meetings. The pastor at both places stood royally by the truth. Wife is with me here leading in song and other work of the meeting. Big wheat crops and general prosperity make it hard to hold meetings out here, but God blesses the truth and gives victory. Expect to go from here to Menlo, Kan. Calls are coming in for meetings. Have some open dates for the summer could put in for camp meeting work.

mith.

PELOUBET'S
Select Notes
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EVANGELISTS' SLATES

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

R. E. COLEMAN'S SLATE.
Strong City, Kan., Jan. 2-16.
Baltic, 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, 543 W. Franklin St., Winchester, Ind.

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

GEO. BENNAARD'S SLATE.
Howard, S. D., Nov. 28-Dec. 19.
Chicago, Ill., Dec. 28-Jan. 5.
Klamath Wells, Ore., Jan. 9-21.

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.
Williamsport, Pa., Feb. 21-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. 9-20.

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.

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

M. E. BAKER'S SLATE.
Putnamville, Ind., Dec. 20-Jan. 2.
Home address, 1716 Hall Place, Indianapolis, Ind.

SLATE OF C. C. CRAMMOND AND WIFE.
Lansing, Mich., Dec. 21-Jan. 2.
Permanent address, 515 Allegan St., Lansing, Mich.

W. B. YATES'S SLATE.
Madison, Ky., Dec. 15-Jan. 1.

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

H. E. COPELAND'S SLATE.
Minneapolis, Minn., Jan. 2-23.
Humeson, 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. Williamsburg, 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.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

J. L. GLASCOW'S SLATE.
Melba, Idaho, Dec. 20-31.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

BLANCHE SHEPARD'S SLATE.
Gaines, Mich., Dec. 22-Jan. 1.
New Lathrop, Mich., Jan. 2-23.
Jackson, Mich., Jan. 30-Feb. 23.

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. 8-Feb. 1.

REV. C. A. DOUGHERTY'S SLATE.
Amand, Ohio, Jan. 30-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. MORRIDE'S SLATE.
Lonsville, Ky., (Nazarene Church) Dec. 30-Jan. 19.
Newcastle, Pa., Jan. 14-Feb. 14.
Home address, 1554 N. Lake Ave., Pasadena, Cal.

W. W. McCORD'S SLATE.
Sale City, Mo., Dec. 21-31.

SLATE OF O. H. CALLIN-B. G. GREEN.
Greenwood, Ind., Jan. 2-23.
Corbly, Ky., Jan. 30-Feb. 13.
Home address, Wilmore, Ky.

SLATE OF REV. AND MRS. G. S. POLLOCK.
Harmony, Pa., Jan. 2-15.
Warrumburg, Pa., Jan. 18-31.

SLATE OF H. W. GALLOWAY AND WIFE.
Enders, Neb., Jan. 2-16.
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. 1.
Permanent address, 515 Claremont Drive, Pasadena, Cal.

C. N. GARRETT'S SLATE.
Paoli, Kan., Dec. 22-Jan. 1.

W. R. GILLEY'S SLATE.
Marion, Mich., Dec. 12-Jan. 2.
Home address, 531 N. Butler St., Lansing, Mich.

L. E. WIDEL'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. 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.
Roanoke, 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.
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.

JOHN W. CLARK'S SLATE.
Orleans, Ind., Dec. 9-27.
Home Address, Frankfort, Ind.

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 19.
Albany, Ky., March 15-30.
Philo, Ill., April 1-20.
Home Address, Owensboro, Ky.

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

SLATE OF JACK LINN AND WIFE.
Oregon, Wis., Dec. 20-Jan. 13.
Chester, W. Va., Jan. 14-30.

SLATE OF FRANK AND MARIE WATKIN.

Bethesda, Ohio, Jan. 2-16.
Holland, N. Y., Jan. 30-Feb. 20.
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.
Huchessville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Camp Syehar (Mt. Vernon, O.), Aug. 11-21.
Delanco, N. J., Aug. 27-Sept. 5.
Geveva, Ind., Sept. 4-18.
Permanent Address, Bethesda, Ohio.

M. E. BAKER'S SLATE.
Greensburg, Ind., Rt. 5, Jan. 3-16.
Chandler, Ind., Jan. 18-Feb. 6.
Hartsville, Ind., Feb. 8-27.
Indiana Harbor, Ind., March 6-27.
Brookings, Ind., March 29-April 17.
Batesville, Ind., April 18-May 1.

CHAS. C. CONLEY'S SLATE.
Wellington, Ohio, Dec. 26-Jan. 9.

A GRACIOUS REVIVAL.

The writer has just closed a gracious revival at the Mitchell M. E. Church, north of Hutchinson, Kan. In this meeting there were many souls who prayed through and found pardoning grace through the merits of our Christ. Many of the young people of the Epworth League were reached and brought to conscious knowledge of saving grace, some of whom were in the church without salvation. There were seventeen additions to the church, with more to follow. My heart was greatly enlarged in the love of Christ as I witnessed the mighty workings of the Holy Spirit in these meetings. It pays to preach the full gospel of a full salvation in these days of prevalent evils. It is truly wonderful how God will own His word. We preachers have the key to the situation, as well as the key to the human heart, if we will fling wide the saving truths of God's word uncompromisingly.

We are now engaged for no less than a three or four weeks' run in the M. E. Church, South, at West Liberty, Ky. Fielding T. Howard.

REPORT.

We were at Richmond, Va., with Rev. C. H. Gootee, in an excellent meeting; about one hundred seekers for pardon or purity. We had some cases of marvelous healing. This is one place where we meet a fine set of Christian characters.

Our next place was seven hundred miles from there in a country church called "Soule's Chapel," in Kentucky. It was a rough country, hills very high, and only one family to entertain us, and they lived on top of one of those hills, and when we got up there, breath was at a premium. The church was away down in a deep hollow between two hills; how they ever found that place was a mystery, but Daniel Boone must have found it when he was hiding from the Indians. We could not imagine why we were ever called to such a place, but we took comfort, supposing that it might be the John, "sent of God," whose voice must be heard crying in the wilderness. We were told Dr. Godbey had been there forty years ago, and had a great revival. The first night of our meeting we had three besides the pastor; no lights, no fire, and only one match, but made a good strike, lit a lamp and started a fire. We preached from the text, "The battle is the Lord's," but it must have been Hatfield's from the failure there was in it. We read in the good Book where Philip had a

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great revival, then went to the desert to preach to the Eunuch. We found the desert but not the Eunuch, but "old Nick," and he was not in a chariot, neither was he interested in Bible expositories. A meeting like this is a good thing to take the conceit out of an evangelist after he has had some great victory. On Sunday it was quarterly meeting day, and the new elder was there. There being no preparations for the sacrament, at the close of his sermon he requested all who would think of the sacrament to come and give him their hand. Then the pastor tried to raise an offering for the evangelist; one widow woman gave a dollar, and that was all. Then he said, "If you people don't want a revival, we will close the meeting." For about one minute there was a spell of silence, and the meeting closed.

Perhaps the reader does not know what kind of a meeting this was, so we had better tell you. It was a "freeze-out." So we wrapped up and started for home. On our way we stopped at Somerset, Ky. We met Bro. Sanford and wife, and Bro. Guyn and wife. They were in a big meeting, house crowded. They asked us to stay a few days, so we tarried long enough to thaw out; they were having a fine meeting, altar crowded at every service.

We are at home like a restless bear waiting for our next date to arrive.

John T. Hatfield.

CORBIN, KANSAS.

The meeting at the Methodist Episcopal Church, Corbin, Kan., was held by Conference Evangelist, J. W. Dibbens. Throughout the meeting the presence of the Holy Spirit was felt and there was a deep spirit of conviction. There were several conversions, but the greater part of the work was within the church, quite a number being reclaimed and sanctified. Bro. Dibbens is a clear, forceful Bible preacher. He honors the Holy Spirit, and God honors him. There was not a discordant note throughout the meeting. Those desiring a man of God to help in their meetings, we recommend Bro. Dibbens.

Robert A. Potter, Pastor.

A Glimpse at The Pentecostal Herald Table for 1921

The Pentecostal Herald declares unrelenting war against the Sacralism and Worldliness which have crept into, and are destroying the spiritual life of the Church.

During the coming year we will, with God's help, lay all the forces possible through the columns of this paper to hinder the work of unbelievers and those who would destroy the Church, and to promote a genuine revival of Bible Salvation.

Our readers may expect a live and aggressive discussion of many vital questions as the weeks go by.

Our Editor, Rev. H. C. Morrison, D.D., will write an interesting discussion under the following head: Destructive Criticism and the Second Coming of Christ. A Series of Open Letters to Dr. George F. Mains.

These letters will continue through several months and will cover quite a wide range touching many important phases of modern skeptical teaching.

Dr. Morrison will also write a series of letters to Dr. Frank M. Thomas, discussing at some length an article which recently appeared in the Methodist Quarterly Review, by Rev. B. F. Atkinson, under the title, "What is Bible Holiness?" in which he will undertake to show that the Atkinson article

is out of harmony with the creeds of the churches,

is out of harmony with human experience,
is out of harmony with the Holy Scriptures,
is out of harmony with the cardinal doctrines of Methodism.

During the year our Editor will discuss at some length the dangerous errors of spiritism which is sweeping over the country. He will also write several searching articles on Christian Science and Russellism.

As the Church drifts into the coldness produced by the teachings of destructive critics, the war against the Wesleyan doctrine of Entire Sanctification, and the worldliness produced by the picture show and amusement craze which has broken into the holy Sanctuary, all kinds of false teaching is making headway among the people. These false teachings will be searched out and the people faithfully warned against them.

As never before in the history of The Pentecostal Herald, the doctrine of Christian Holiness as taught in the Bible, will be set before our readers.

The one great thought and effort of this publication will be to maintain, defend, and propagate the Gospel of Christ which saves the souls of men.

Bishop John C. Kilgo has promised us some articles provided his health improves sufficiently to write them. Bishop Kilgo has the burden of the Church and souls upon him and will write along lines that will mean spiritual uplift and blessing to all who read his declarations of truth.

We have some of Gipsy Smith's articles preached at the recent campaign held in Louisville which we will run occasionally. His sermons on "Repentance," "The Lost Christ," and the "Holy Spirit" will be especially helpful.

SOMETHING IN STORE FOR YOU.

In addition to the many good things we have planned for The Pentecostal Herald for 1921, Bishop H. C. Morrison is to write on

1. Worldliness Blighting the Church.
2. The Fundamental Doctrines.
3. The Methodist Pastorate.

Renew your subscription now that you may not miss the splendid articles which will appear from time to time in The Herald.

DR. JOHN PAUL'S ARTICLES FOR THE NEW YEAR.

The Authority of the Bible. When the evidences are properly reviewed, there is no answer to the claims of the old Book. A case will be made in this series of articles which destructive criticism cannot answer.

The Overcomeths And The Two Sides of The Veil. This will be a series of articles containing a brand new message from John Paul on the Seven Overcomeths, in which the main phases of the deeper life and the full gospel will be discussed.

The Kingdom of Error and The Valley of Mists will be widely surveyed and charted, from month to month in the Question Bureau, by John Paul.

Rev. Andrew Johnson, a very scholarly and critical writer, will discuss the following subjects:

- Methodism Opposed to Modern Thought.
- Methodism Disposed to Modern Thought.
- Methodism Exposed to Modern Thought.
- Methodism Presupposes Modern Thought.
- Methodism Proposes to Modern Thought.
- Methodism Composed of Modern Thought.
- Methodism Decomposed by Modern Thought.

Dr. Johnson will also discuss the following vital topics: Mormonism, Pelagianism, Ultra-Calvinism, Come-out-ism, New Thought or Theosophy.

The discussion of Entire Sanctification as a second work of grace, is always an interesting subject. There are many honest people who do not see and understand this great doctrine as taught by the early Methodists. Rev. C. W. Ruth has been a close student of the Scriptures and a fruitful preacher of Full Salvation. We know of no one more able to put the doctrine of the Second Work of Grace understandably before the people. During the coming year he will discuss the following:

Is There a Second Work of Grace? What Saith The Scriptures?

Sub-titles.

1. The Second Work of Grace as Symbolized in the Pentateuch.
2. The Second Work of Grace as Illustrated in the history of the Children of Israel.
3. The Second Work of Grace as set forth by the Prophets.
4. The Second Work of Grace as taught by Jesus.
5. The Second Work of Grace as taught by the Apostles.

Rev. G. W. Ridout, D.D., our very able Corresponding Editor, will give us a series of articles on

Submarine Attacks on the Old Ship of Zion.

This series of articles will lead to a lengthy discussion of dangerous and unmethodistic teachings in certain institutions of learning and large influence. Dr. Ridout will discuss the following subjects:

Wrong Tendencies in Ministerial Training.
Dangerous Drifts in Methodist Theological Seminaries.

Some Fathers of Methodism.

Books that have helped my soul.

Skipper Fred of the "True Blue."

Some Old Doctrines the War Dug Up.

Experiences on Battlefields Overseas and at Home.

The Christian's Secret of a Happy Life.

In the S. O. S. and on the Firing Line.

Some Saints of Old.

Revival Notes and Incidents.

Pastoral and Evangelistic Sketches.

Under Fire.

The Gospel for an Age of Pleasure.

The Need of Holiness—and power to bring Things to Pass.

Rev. O. G. Minglehoff, a great Bible student, will give us a very interesting and helpful series of articles on

How God Handles Infidelity.

These articles ought to go into Christian homes all over this country and be read by the young people who are constantly exposed to all sorts of false teachings. We want these Minglehoff articles to counteract the popular belief spreading through the country everywhere. They alone will be well worth the price of The Pentecostal Herald the coming year.

We will have a number of interesting articles from that brilliant and incisive Presbyterian minister, Rev. Richard W. Lewis, whose pen has a keen point and special charm.

That splendid old hero, Rev. John B. Culpepper, who has fought in many successful battles

in the evangelistic field and brought, perhaps, not less than forty thousand members into the Methodist Church, will give us a number of such articles as he alone can write. He is a man of brilliant brain and tender heart, who cuts deep into sin and pours the healing oil of Christian love into the wound.

Rev. M. F. Ham, one of the most celebrated preachers in the country, has promised us a discussion of the "Dance Craze," which is so prevalent today.

Dr. C. F. Wimberly will give us a number of articles on vital themes. His pen is always fascinating and instructive. His writings are read more largely perhaps, than those of any other pastor in all the South.

The Holy Spirit in Christian Life and Work,

By Rev. H. E. Copeland, will be discussed in several chapters. We need to keep the work of the Holy Spirit constantly before us, for it is He who works in and through us to do the will of the Father.

We shall have contributions from such able writers as E. E. Shelhamer, Dr. Henry Ostrom, C. H. Linn, Bud Robinson, and a host of others. The evangelistic reports from a nationwide revivalism will be published.

Our one great end and purpose is to preserve the faith, to help keep the Church of God a true, chaste, and fruitful Bride of the Lord Jesus; to recognize the presence, authority, and leadership of the Holy Spirit.

SPECIAL ISSUES.

We are planning to give our readers something extra in the way of Special Issues, discussing the Dress Question, Camp Meeting Issue, Missionary Number, and Revival Special. Any one of these numbers will be worth the price of the paper for a whole year. Friends, we ask that you rally to our help, that we may, through the medium of The Pentecostal Herald, and the guidance of the Holy Spirit, stay the tides of iniquity which are threatening to engulf us. The task is superhuman, and we shall have to implore the God of all power to gird and give victory in this strategic battle of sin against righteousness.

But God needs US as His channels of operation, and we must, WE WILL NOT FAIL HIM!

We want, with the help, prayers, and co-operation of Christian people everywhere, to make The Herald an advocate of righteousness, a defender of the faith, and a helpful companion and friend to Christians of all creeds and climes.

We urge that you send in your renewal at once, for we are sure you want to enjoy the rare spiritual treat we have in store for our readers during 1921.

With your subscription, solicit subscribers among your friends, and help us to press this great good work for the salvation of souls and upbuilding of Christians in the faith.

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