

PENTECOSTAL HERALD

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ALL HAIL NINETEEN TWENTY-ONE!

By The Editor.

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

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

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

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

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

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

Convictions and Courage

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

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

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

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

"ACTORS EXPRESS RESENTMENT."

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

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

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

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

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

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A New Year's View.

Rev. Richard W. Lewis.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"This Year Also."

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

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

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

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

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

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

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

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

In the same spirit of entire consecration, Wesley sings:

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

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

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

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

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

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

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

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

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

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

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

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

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

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The Clock Strikes Twelve.

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

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

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

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

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

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

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

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

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

"Oh, for a closer walk with God,
A calm and heavenly frame."

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

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

The Virgin Birth of Jesus Christ.

Andrew Johnson.

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

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

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

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

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

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

A Good Year.

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

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

CHARLIE D. TILLMAN.

The Authority of the Bible

REV. JOHN PAUL.

SECTION I.

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

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

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

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

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

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

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

(To be continued)

Asbury Students Association.

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

JOHN PAUL.

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

GOOD NEWS

By

REV. C. H. JACK LINN,
Evangelist.

THE PARABLE OF A LOCK AND KEY.

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

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

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

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

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

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

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

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

Thus endeth the Parable of Hallelujah Jack.

Let's All Join in the Chorus.

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

I can't afford to drop it,
And I find it doesn't pay
To do without a paper,
However others may;
I hate to ask my neighbors
To give me theirs on loan;
They don't just say, but mean it,
"Why don't you have your own?"

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

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

—Sel.

Good News From The Evangelistic Harvest Field.

Collingswood, N. J. Convention.

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

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

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

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

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

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

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

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

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

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

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

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

READING, PA., CONVENTION.

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

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

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

BAR-LUKE.

Hoisington, Kansas.

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

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

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

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

Decatur, Illinois.

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

WESTSIDE CHURCH OF THE NAZARENE, INDIANAPOLIS, INDIANA.

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

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

South Carolina Conference.

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

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

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

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

A Good Meeting in Somerset, Ky.

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

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

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

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

W. L. CLARK, P. C.

Brother Glascock in Idaho.

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

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

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

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

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

J. L. GLASCOCK.

Danville and Runnymede, Kansas.

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

RUNNYMEDE, KANSAS.

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

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"THIS YEAR ALSO."

(Concluded from page 3).

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

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

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

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

"Must I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?"

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

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

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

"Father, I know that all my life
Is portioned out for me;
The changes that will surely come,
I do not fear to see.
I ask Thee for a present mind,
Intent on pleasing Thee.
I would not have the restless will,
That hurries too and fro;
That seeks for some great thing to do,
Or secret thing to know.
I would be treated as a child,
And guided where I go."

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Rev. H. E. Copeland

(Continued from page 1.)

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

Destructive Criticism and The Second Coming of Christ.

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

FIFTH LETTER.

Dear Dr. Mains:

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

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

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

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

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

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

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

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

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

Faithfully,
H. C. MORRISON.

The President Elect.

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

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

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

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

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

Taking Time by the Forelock.

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

Special Announcement!

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

ASBURY COLLEGE, Wilmore, Ky.

Japanese Visitor.

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

THE SOUND IN THE MULBERRY TREES.

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

JOHN PAUL, Vice President.
Wilmore, Ky.

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

JOHN PAUL.

"Break, New Year!"

MRS. H. C. MORRISON.

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

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

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

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

"Our hearts in tears may oft run o'er;
But, Lord, thy smile still beams.

Our sins are swelling evermore;

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

"The New Year stood on the earth alone
At the dawn of a bitter day,
And he gathered his robe about his feet
In a petulant baby way.
And he said: 'I am king of this fine domain,
Of the bustle, and whirr, and hum;
But here I stand on the earth alone,
Why do not my subjects come?"

"Then a bent form came to the tiny feet,
And bowed with a weary smile.
'I am worn,' said he, 'and my work is done;
Praise God, I may rest awhile!
But, child, this world is a queer old place,
For nothing is fair and new;
But I wish you luck!' said the grand Old
Year;

And he faded away from view.

"A strong man paused by the lonely spot
Where the New Year stood in the snow.
'I am one of your subjects, sire,' quoth he,
'And my way is long to go.
But I pledge a sword to your work and play,
And I give you my heart and breath.
'Ah, who are you?' asked the Baby Year,
And the stranger answered, 'Death.'

"A chubby boy with a merry smile
Came whistling down from on high.
'I am come,' cried he, 'from the throne of
God;
A subject of yours am I.
I give you my arrows sharp and swift,
And a smile from the sky above.
'Ah! what is your name?' asked the small
New Year;
And the cherub answered, 'Love.'

"Then the New Year stood in the snow alone,
'And I may be king,' said he.
'I may rule over the earth and sky,
Over the air and sea;
But two rule ever with me,' he said,
'For the merciful God above
Has made them kings of the universe,
And their names are Death and Love.'

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

"O that each in the day of His coming may say,
'I have fought my way through;
I have finished the work Thou didst give me to do!
O that each from his Lord may receive the glad word,
'Well and faithfully done!
Enter into my joy, and sit down on my throne.'"

Bishop Mallalieu.

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

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

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

The price of the book is \$1.00 postpaid.

A Glimpse of Beulah Heights.

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

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

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

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

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

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

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

1921 ANNOUNCEMENT 1921

TWO MILLION SOLD LAST YEAR

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

Hoffman's Face of Christ

THIS great painting on a great theme is the commanding feature of the beautiful cover design in colors. In the first view one gets of this Face of Christ, an impression of manly spirituality and lofty idealism is conveyed. A closer scrutiny brings out the fine effect of the details—the high, spiritual forehead, radiating a heavenly light; the eyes penetrating, but calm and thoughtful; the mouth firm, denoting strength of character, and the whole face tempered with an expression of mingled love and sorrow. In Hoffman's work is found none of the weak sentimentality sometimes displayed in attempts at portraying the Master. Below the portrait, an appropriate group in colors, representing Christ and the Twelve Disciples, gives an ornamental effect to the cover.

Twelve Pictures in Rotogravure

THE twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by the rotogravure process. We need not enlarge on the popularity of this process of engraving. The historic events of the last few years have been presented to the public through rotogravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Septa.

AN INTERESTING FEATURE

EACH picture illustrates one of the Sunday School lessons of the month in connection with which it appears. A scripture verse for each day is given, and the International Lesson Reference and Golden Text for each Sunday. On the back is a table showing the church census of all the denominations in the United States.

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

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H. C. MORRISON, D.D., President.
DR. JOHN PAUL, Vice President, Wilmore, Ky.

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

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

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

bid adieu to these friends, the Mission, the church, the farm and the persimmon trees, and am gone from the B. H. H. M. Am now away down at Malden, Mo., preparing for my Ozark home.

Ira O. Stoughton.

Fallen Asleep.

GONE TO HIS REWARD.

My dear father, Rev. Henry Danielson, has gone to be with God and although we do miss him and feel the loss keenly we know that he is rejoicing with the angels in the presence of Jesus.

I had just arrived in Milan, Minn., to begin a revival campaign with Rev. Joransen when he received a telegram by telephone that my father had been killed by a train. Brother Joransen turned from the telephone and his face was white and he said to me: "Sister Danielson, I have very bad news for you, it is just awful," and then he told me what it was.

Everything became so dark and I could not believe it and yet I knew it was true. We knelt down together and Brother Joransen prayed and I turned to Jesus the blessed comforter for help and strength. I then remembered that mother was home alone and that I must get home to her as quickly as possible.

Sister Joransen helped me get ready and soon we were off in Brother Steensland's car for Appleton to catch the flyer to Minneapolis. Brother Joransen reminded me that I should take the same source of comfort in this dark hour that I had given to others so many times. I found it true and it did work for me too. The same that I had preached to others was my comforter. Blessed be the name of the Lord! He gave me new strength. When I got on the train it was crowded and so I walked down the aisle past some empty seats and I stopped and asked a man if the seat beside him was taken and he said no, so I sat down. When the conductor came I took out my clergy book and the man beside me noticed it and he pulled one out of his pocket and introduced himself to me. He proved to be a man of God and I soon told him about my sad journey and oh, I cannot tell what a blessing and comfort he was to me. He seemed to be a ministering angel sent from heaven to comfort me and I am sure the Holy Spirit led me to the seat beside him. God bless him wherever he may be now. Brother Joransen had telephoned to Mrs. Jacobson in Minneapolis about me and had asked her to meet me at the train if possible. She was there with three of her children and when I found I could not get a train to Omaha before morning I went home with them and found kind shelter and comfort for the night with these dear friends. May God bless them all.

On Nov. 2, he dressed up in the morning and started up town to vote, and when he came to the railroad crossing there stood two box cars, no engine near and no men in sight so he started to cross thinking it perfectly safe. An engine was up by the switch some distance away and just then sent a car flying down the track, quietly, without warning it came and struck the box cars just as he was passing and knocked him down and the wheels ran over him and killed him almost instantly. The conductor came along the track to fasten the coupling and he heard a moan and as he looked he found him on the other side lying in a heap. Not one of the train-men was on duty watching and nobody had seen him as he came and it was broad daylight and on an open crossing. Father was always careful and when they had all testified at the inquest the jury rendered the verdict of criminal carelessness on the part of the railroad employees.

It seemed so terrible to part with our dear father in that way but we are fully satisfied that he did not live to suffer as some do. I am sure he was ready. It surely is an awful warning for us to be ready for we know not the day nor the hour when the Lord cometh. Our prayers go out for all those who mourn with us in our great loss but our loss was his gain, Glory! and we shall see him again if we are true and faithful. "It won't be long, It may be soon." Amen!

His dear wife, three daughters, and two sons and twenty-one grandchildren and also two sisters and a brother remain here to await the summons. Father Danielson believed in holiness with all his heart and stood firm and clear for the Wesleyan doctrine of entire sanctification and he preached it clearly and definitely and was in perfect harmony with all who did the same. He loved holiness meetings more than any other kind, and although his own personal experience

took father's remains to Cambridge, Wis., for burial on Monday. The friends there were awaiting us and had prepared a funeral service in the old church that father had rebuilt while pastor there eighteen years ago. The pastor, Rev. Rorstaff, had charge of this service. Rev. Edward Erickson, of Milwaukee, Wis., spoke in English from the text Daniel 12:3. Rev. Nels Jacobson, who is making his home in Cambridge, preached in Norwegian from Matt. 25:20. Rev. Sloatte, from Stoughton, Wis., and many of the friends from there, were also present and he took part in the service. The church was beautifully decorated for the occasion. The choir sang many beautiful hymns and there were also many beautiful floral offerings. We laid father to rest in the old historic cemetery by the side of one daughter gone before.

Father came to America in May, 1870. He was converted in Chicago in June, 1871, and was married there in July 12, 1871. (If he had lived until next July he and his dear companion would have celebrated their golden wedding anniversary and they were looking forward with joyful anticipation to that great event and there was to be a gathering of the whole family at that time). They joined the Methodist Episcopal Church in Chicago in August, 1872 under the pastorate of Rev. O. P. Peterson. They moved to Evanston in 1874, and father felt at once the call to preach the gospel and was given work by the pastor, Rev. B. Johannsen. Father began to study and to prepare himself for his life's work (namely) the ministry. His first appointment was Neenah, Wis., in 1877, where he had a wonderful revival and a church was organized. He continued in the active work of the pastorate for forty-one years and served successfully churches in Michigan, Iowa, Illinois, Nebraska, North Dakota and Wisconsin. He retired two years ago and moved to Fremont, Neb., where he had a cosy little home. He was never fully contented unless he was out in meetings and he was planning to go out before the holidays. He was feeling very good and was busy to get the place fixed up for winter and then he would go.

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SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

THE BLESSING THAT LETS US IN.

Date: For January 9, 1921.
Subject: Jesus Teaching Forgiveness.

Lesson: Matthew 18:21-35.

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

The Church and the Kingdom.

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

How Often?

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

Divine and Human Pardon.

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

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

Pardon For All.

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

The Reassumed Debt.

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

THE PRICE OF PERFECTION.

Date: For January 16, 1921.
Subject: Our all for the Kingdom.
Lesson: Matthew 19:16-30.
Golden Text: "Thou shalt love thy neighbor as thyself." Matt. 19:19.

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

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

The Loss of Incentive.

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

The Two Conditions.

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

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

Salvation Doctrines.

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

1921

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A NEW LEAF.

He came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

In place of the leaf so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was gone—
"Dear Father, hast Thou a new leaf for me?"
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now, my child."
—Unknown.

NOTICE!

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

G. W. Pangburn.

Ashbyburg, Ky.

NOTICE!

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

Price \$1.50. Pentecostal Publishing Company.

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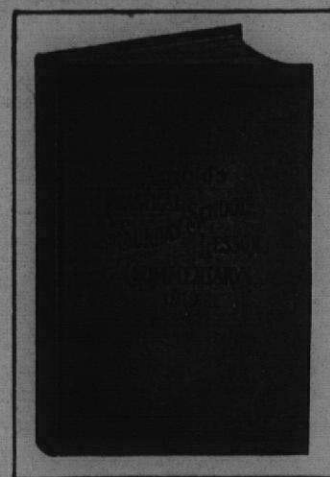
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ON THE

International Sunday-School Lessons for 1921.

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

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ANNOUNCEMENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

REQUESTS FOR PRAYER.

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

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

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

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

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

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

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

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

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

A NOTEWORTHY ANSWER TO PRAYER.

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

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

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

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

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

G. G. Yeoman.

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

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wonderful

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

Eggs \$1 a Dozen

That's the sign you'll see in the grocer's 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 Lee, 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 equal.

160 Hens—1500 Eggs
I have fed two boxes of "More Eggs" to my hens and they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 1500 eggs.

MRS. H. M. PATTON, Weaver, Mo.

5 One Dollar Packages
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Yes, I will give you absolutely

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three \$1.00 packages of "More Eggs" Tonic. To those who act within 10 days I am making this offer. I will send you 50 eggs regular full size \$1.00 packages "More Eggs" Tonic for only \$2.00 on this great offer. You pay nothing until the postman delivers you all five packages. Million dollar bank guarantees results. You can't lose. I take all the risk. Now read my offer.

Send No Money!

Don't send any money; just fill in and mail coupon. I will send you at once, five \$1.00 packages of "MORE EGGS." Pay the postman upon delivery only \$2.00. 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, Public Agent, 4999 Lake St., 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, send \$2.00 each or \$6.00 for all five packages immediately. This offer is good only in the United States.

OUR BOYS AND GIRLS

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

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

Nettie Moore.

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

Dorris Fields.

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

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

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

Harley Fisher.

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

Cora Hunter.

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

Mrs. Lois Payne Gregg.

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

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

Everett Glenn Thacker.

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

Earnest Clyde Thacker.

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

Doffie F. Roach.

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

Louise Grantham.

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

F. J. Tucker, Jr.

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

Sallie Tucker.

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

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

Fannie Moore Hocutt.

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

Fay Cheney.

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

Edna Buchler.

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

Margery Kathleen Miller.

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

E. A. Perry.

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

Helen Head.

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

Sarah Summerford.

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

Jessie Sigman.

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EVANGELISTS' SLATES

G. W. RIDOUT'S SLATE.
Summerville, Pa., Dec. 31-Jan. 10.
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.
Millott, New York, Jan. 2-23. Rev. John A. Mann, Orchard Park, N. Y.
Cherry Grove, Ind., Jan. 30-Feb. 20.
Home address, 643 W. Franklin St., Winchester, Ind.

F. J. MILLER.
Bagby, Mich., Jan. 1-16.
Home address, 723 Washtenaw, Lansing, Mich.

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

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

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

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

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

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

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

SLATE OF B. D. SUTTON AND WIFE.
St. Louis, Mo., Jan. 1-15.
Phoenix, Ariz., Jan. 16-30.
Home address, 5416 Chouteau Ave., St. Louis, Mo.

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

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

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

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

J. L. GLASCOCK'S SLATE.
Portland, Ore., Jan. 2-16.
Home address, 1550 Grace Ave., Cincinnati, Ohio.

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

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

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

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

JARRETTE AND DELL AYCOCK'S SLATE.
Kearney, Neb., Jan. 13-Feb. 6.
Allamore, Neb., Feb. 9-27.

J. B. McBRIDE'S SLATE.
Louisville, Ky., (Nazarene Church) Dec. 6-Jan. 12.
Newcastle, Pa., Jan. 14-Feb. 14.
Home address, 1594 N. Lake Ave., Pasadena, Cal.

W. W. WOOD'S SLATE.
Alma, Ga., Jan. 2-28.

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

SLATE OF O. H. CALLIS—B. O. GREEN—FELL.
Greenwood, Ind., Jan. 2-23.
Corbis, Ky., Jan. 30-Feb. 13.
Open date, March 8-23.

SLATE OF REV. AND MRS. G. S. FOLLOCK.
Harmony, Pa., Jan. 2-15.
Wurtsburg, Pa., Jan. 16-31.

SLATE OF H. W. GALLOWAY AND WIFE.
Enders, Neb., Jan. 2-10.
Smithfield, Neb., Methodist Church, Jan. 23-Feb. 13.

SLICKLEY, NEB., METHODIST CHURCH, MAR. 13-APRIL 3.
Home address, Elizabethtown, Ky.

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

W. R. GILLEY'S SLATE.
Marion, Mich., Dec. 12-Jan. 2.
Home address, 531 N. Butler St., Lansing, Mich.

L. E. WIBEL'S SLATE.
Ridgeville, Ind., Dec. 5th indefinitely.
Home address, 517 E. 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.
Reassor, Ia., Dec. 29-Feb. 6.
Attica, Ia., Feb. 8-27.

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

E. O. HOBBS' SLATE.
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.
Lansingville, Ind., (M. E. Church), Jan. 1-21.
Open date, Feb. 14-April 1.
Home address, New Salisbury, Ind.

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

LAWRENCE REED'S SLATE.
Crown City, Ohio, M. E. Church, Dec. 26-Jan. 16.
Plainfield, Ohio, M. E. Church, Jan. 20-Feb. 9.
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. 6.
East Liverpool, O., Feb. 6-27.

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

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

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

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

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

W. R. CAIN'S SLATE.
Chanute, Kan., Jan. 3-19.

SLATE OF FRANK AND MARIE WATKIN.
Bethesda, Ohio, Jan. 2-23.
Holland, N. Y., Jan. 30-Feb. 20.
Williamsport, Pa., Feb. 27-Mar. 7.
Open date, March 8-23.
Mansfield, Ohio, April 3-24.
Open date, May 11-29.
Albion, Ind., June 9-19.
Norwalk, Ohio, June 22-July 10.
Huguesville, Pa., July 14-25.
Sharon Center, O., July 29-Aug. 7.
Camp Sycar (Mt. Vernon, O.), Aug. 11-21.
Delancey, N. J., Aug. 27-Sept. 5.
Geneva, Ind., Sept. 4-15.
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.
Brookburg, Ind., March 29-April 17.
Batesville, Ind., April 18-May 1.

A. L. WHITCOMB'S SLATE.
Marshalltown, Ia., Jan. 2-16.
Galva, Kan., Jan. 23-Feb. 6.
Nebraska City, Neb., Feb. 13-27.
Southern New Jersey, March 3-27.
(Address Pitman, New Jersey)
Pontiac, Mich., April 1-10.
Minneapolis, Minn., April 13-24.
Home address, University Park, Ia.

FRED ST. CLAIR'S SLATE.
Tampa, Fla., Jan. 16-April 1.
(Tent Meeting)
Address, Tampa, Fla.

L. J. MILLER'S SLATE.
Ashland, Ohio, (1st M. E. Church) Jan. 2-23.
Cleveland, Ohio, (1st Friends Church) Jan. 25-Feb. 6.

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

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

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

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

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

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

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

T. M. ANDERSON'S SLATE.
Marietta, Ohio, Jan. 2-16.
Vesboro, Mass., Jan. 22-Feb. 13.
Manchester, N. Y., Feb. 15-27.
Home Address, Wilmore, Ky.

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

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

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

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

H. J. RANTON'S SLATE.
Des Moines, Ia., Dec. 22-Jan. 9.
Logan, Ia., Jan. 9-23.
Home address, 704 Marion St., Boone, Ia.

CHAS. C. CONLEY'S SLATE.
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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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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Jan. 12, 1921.

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"Without Holiness No Man Shall See The Lord."

By The Editor.

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

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

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

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

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

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

The Danger of the Dance

HAT our country is under the scourge of a great dance craze will be very readily admitted. There are dance halls scattered through all the great cities and night after night these halls are crowded with droves of young people in their early teens. The so-called chaperonist is very largely a farce. The evil effect of the close contact with the sex in the vulgar modern dances is manifesting itself everywhere.

The dance has invaded the public high schools and school buildings throughout the nation are being used as dance houses. Many school-teachers who ought to have a higher grade of intelligence, and better standard of morals, are encouraging and leading the dance craze among the young people in the high schools. The teen age is a dangerous age; it is a time when young people have but little experience in the serious phases and facts of life. It is a time when their animalism is strong, when appetite easily gets the victory over conscience and reason; when broken hearts and ruined lives wait out of their agony, "O, I did not think." Thoughtlessness is characteristic of youth. Young people should be under the control, guidance and direction of older persons who have had some experience in the world, who have seen the fatal effect of sin, who know the danger of sowing wild oats, the harvest of sorrow they produce. But alas! the young people of this generation have the bit in their teeth. Unfortunately, many teachers and parents are not only willing, but encourage them to participate in the modern dance with its improper embraces and its arousing of the lower and most dangerous passions.

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

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

(Continued on page 3)

Pentecostal Publishing Company, 523 S. First Street, Louisville, Ky.

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