

PENTECOSTAL HERALD

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FACING FACTS.

By The Editor.

THERE are two great facts that we ought to face and think about: Eternity! Immortality! There is no way to get around the fact of eternity and immortality. Eternity is before us, and we are immortal. We march together on an unending road, up or down.

When the billions of years have passed we still have our personal, conscious existence. An eternity stretches its ceaseless cycles before us, and on we go into a bottomless pit of darkness, or a topless heaven of life and glory. There is no greater folly than that immortal beings should dismiss from their minds their own ceaseless existence and fail to devote themselves to preparation for that great beyond which never ends.

When we read the Bible, with its laws, its severity, its records of punishment of the wicked, its mercies, the love of God, the sacrifices of Jesus Christ to save the lost, the gift of the church, the call of the ministry to lift up the voice of God through the earth, calling men to salvation, and then see droves of people brought into the membership of the church without conviction for sin, without repentance, without regeneration, without forsaking their worldly lives; the preacher wetting his hand in a bowl of water and patting them gently on the head, giving them the right hand of fellowship, it does not look much more like Bible salvation than the Catholic idolatry and worship of plaster-paris images in South America. It does not look quite so bad; it is surrounded and helped with a better civilization, but so far as redemption from sin, denying one's self and taking up the cross and following Christ, it is a miserable farce; it is deceiving souls.

The Methodist Church used to contend tremendously with sinful men and women, that they must repent; they must forsake their sins; they must separate themselves from every form of worldliness that was hurtful to spiritual life. They must be "born again." They must consecrate themselves and press on for a glorious experience, the crucifixion of the old carnal nature, and the perfect love of God shed abroad in the heart. The Holy Spirit set his seal upon this preaching. The power of God came down, and men noted for wickedness, drunken brawlers, disturbers of the peace, blatant infidels, were smitten with the power of God, born of the Spirit and became witnesses of Christ and pillars of strength in the churches with which they united.

The talk about the days of revivals having passed is cant. It is, I am about to say, a lie against the Holy Ghost. He is here in our world to perform the offices for which he was sent. He is just as able to convict of sin as he ever was. He uses the sword of the Spirit to divide asunder the sins which plague the soul; and that sword of the Spirit is the Word of God from the tongue and lips

IF WE KNEW

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain—
Would the grim eternal roughness
Seem, I wonder, all the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly
Knowing not life's hidden force,
Knowing not the fruit of action
So less torpid at its source;
Seeing not amid the evil
All the golden grains of good
And we'd love each other better,
if we only understood.

Could we judge all deeds by motives
That surround each other's lives;
See the naked heart and spirit
Know what spur the action gives,
Often we should find it better,
Purer than we judged we should,
We should love each other better
if we only understood!

Could we judge all deeds by motives,
See the good and bad within,
Often, we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.
—Author Unknown.

of a holy ministry, touched, illuminated and burning with a live coal of divine fire. Let the ministry consecrate themselves, be cleansed by the blood of Jesus, filled with the Holy Ghost, and turn themselves loose as the ministers of the Almighty with a tremendous message against sin, and a great heart plea for salvation, and we'll see revivals. All this cant and falsehood about the days of revivals being passed will be hushed up and disappear.

Was the world ever more wicked than it is now! Did unbelief and every phase of skepticism ever flourish more than at the present time! Did we ever have more Sabbath desecration! Was there ever more lewdness, shameless nakedness and vulgarity, profanity, and wickedness of every sort, than we have now! We boast of education, but are not the educated in open rebellion against God! Are they not setting his Word aside! Are they not violating our prohibition and other laws! Are they not rioting in pleasure and pastimes which are contrary to spiritual growth! Are they not attacking the inspiration of the Holy Scriptures and leading the people astray from God! Will they not go naked and doomed to the Judgment Day as helpless and hopeless as other sinners! Will they not need to be called to repentance and to be regenerated as truly as their fellow-beings who may not use as good grammar in their conversation, or handle their knives and forks as accurately at their meals! I doubt if there are any people on this continent more rebellious against God, more indifferent to his laws, and more contemptuous of the Christ, than a very large percent of

our educated people. Many of our universities are centers of skepticism and irreverence. No class needs deep, pungent repentance, glad surrender to God and regeneration more than our educated people.

These preachers who are telling you that the days of revivals are passed, who ridicule the heartcries and tears of penitent sinners, calling it "sob stuff," are traitors. They can't be ignorant of the fearful wickedness of the times. Ought not people who have spent their lives in rebellion against God and in violation of his laws, repent? Does not their wickedness call for tears of sorrow? Rich men who have oppressed the poor and made their fortune by all sorts of dishonest dealing, been the betrayers and seducers of girls, wronged and taken advantage of their fellows—they need to weep! Let the preacher show them the wickedness of their hearts, the demands of God, the coming judgment and an eternity of torment, and they will bow their heads and their broad shoulders will shake with penitent emotion. The preachers of this country ought to awake to their responsibility. They should remember the Bible teaches that if they fail to discharge their duty, the blood of the lost will be required of them. We need to bring intelligently to the consciences of the people living in these United States the facts of eternity, immortality, repentance, the new birth, and a life of consecration to God and devoted service to humanity.

LOOKING INTO THE FUTURE.

NEVER in the history of the world has there been such general effort to educate all the people. It certainly is unfortunate for any human being to grow up without instruction that will enable them to read, to know something of past history, to become acquainted with the great men who have left written records behind them. Most of all, to be deprived of the privilege of reading the Word of God for themselves.

Here in our homeland of the United States we have, for sometime, been having a real revival of effort to reach and teach the illiterate. Any state is, and ought to be, ashamed to have within its borders a large percent of people who are unable to read and write. The remarkable improvement in the high schools of the southland is quite noticeable. The public school buildings are large, handsome, and well adapted to the purposes for which they are constructed. Our public high school architecture is better than that of our universities a half century ago.

There is a most commendable desire to educate the girls of the country. Most any father and mother feel if their daughters are

(Continued on page 8)

MESSAGES FROM GREAT SCHOLARS.

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



Paul uses the term schoolmaster in relation to the law. Gal. 3:24, "The law was our schoolmaster to bring us unto Christ."

We have had many schoolmasters in life's training and drilling. As we look back upon school days we find some outstanding teacher or teachers whose lessons and messages burned their way into the deeper strata of our being and thought.

Among my schoolmasters in my student days none made a deeper impression upon me than Austin Phelps, D.D., of Andover—not that I ever attended his classes, but his books how great were they! How grateful I am that in those good old days of orthodoxy his books were in the Course of Study. I have recently been reading his book entitled "My Portfolio," in which he discusses in his usual illuminating manner such subjects as the pastorate, creeds, amusements, preaching, missions, prayer, etc. It shall be my purpose in this article to pass on to my readers some of his great words upon those great subjects.

Writing on the Pulpit and Calvinism he makes a strong case when he says that it produced many giants. Speaking of such preachers as Knox of Scotland, South of London, Chalmers of Edinburgh, Edwards of Northampton, Hopkins of Newport, Davies of Virginia, Alexander of N. Y., Albert Barnes, of Philadelphia, Beecher of Boston, and Dr. Griffin, he says: "They were men of the Pauline stamp of intellectual coin. They were productive of profound religious awakenings. They created, and what is more, controlled such awakenings in the interest of thoughtful piety. This they did by their union of a rousing eloquence with a solid thinking power. *They illustrate magnificently the practicability of uniting great hearts, with great intellects, deep feeling with deep thinking, intellectual conquest with the Baptism of the Holy Ghost.*"

Now let us stop a moment at this point to remark that in our day a number of our intellectual preachers (so called) evidently consider it beneath them to stick to the gospel in their preaching. If they take a text it is but to use it as a clothes peg upon which to hang the tawdry garments of their own eloquence or modern thinking upon. I have read a great deal of modern sermon literature and I regret to say that it is a rare thing nowadays to read a gospel sermon from any of the "advanced" thinkers of this age. Their sermons are little else than literary efforts or intellectual essays or philosophical dissertations.

Dr. Phelps, speaking of the "passing racket" and the "harpings of a few skeptical minds that our faith is defunct and our theology obsolete, says that it reminds him of Robert Southey's answer to a flippant critic who declared that the "Edinburgh Review" had crushed Wordsworth's "Excursion." "Crush the Excursion," said the brother poet, pointing to the mountain back of Wordsworth's home, "You might as well try to crush Skiddaw!" So we say to those dapper critics of the theology and of the pulpit which are built into our history, "As easily crush Skiddaw!" Yes, the "strength of the hills is his also."

Speaking of the preaching of Albert Barnes the great preacher of Philadelphia, Dr. Phelps says, that Albert Barnes was thoroughly possessed with the spirit of the early revivals of New England. His preaching was always *expectant of revivals*. His preaching disturbed his worldly church members. A lawyer said, "I must go where I can enjoy my religion; Mr. Barnes makes me feel that I haven't any." Hearing him preach, a member of his church said: "I was

convicted of sin as I had never been before. I saw that my old hope was a false one; and oh how I hated the man for so breaking up my peace! If I had had any doubt of my lost state, the enmity of my heart to him was enough to undeceive me. I would have dismissed him in a week, if I could; but I dared not say a word, the people loved him so, and so I fumed and raged carrying hell within me, till the grace of God broke me down. I owe my soul to Albert Barnes."

"His pulpit was burdened with no self-contradictions, no flings at creeds, no ranting about character as opposed to theology, and no fogs which muddle hearers as to what he did believe."

The following pen picture of Albert Barnes in action in his Philadelphia pulpit will interest my preacher readers. Theme of the sermon was: "The love of God in the gift of a Savior." He showed that salvation originated in the love of God; then, that it was the grandest expression of love of which a finite mind could conceive; and finally, that it was planned and executed for the world. In the first two thirds of the discourse, he interwove argument and illustration, and emotive appeal, and most tender soliloquy, till the whole house was hushed and many eyes were swimming at the thought of the love of an Infinite Heart for a lost soul. The inherited faith, and the matured convictions, and the personal experiences of his hearers, were all committed to swell the current of sympathy with the preacher, which evidently held the assembly fast. Every eye was fixed upon him; every breath was mute; the very children looked up, awed by the presence of an unseen power, as his mellifluous voice rolled out like the vibrations of a bell his sonorous and welling periods. Then when the still excitement, which nothing else produces like the preaching of the gospel, seemed to be at its height he lifted up his eyes, and glancing around till every corner of the house seemed as if penetrated by the light of God's countenance, and summoned to hear God's words with the single sharp perpendicular blow of the right-hand he said, "And I love to feel and will feel—it makes me love the gospel more and the Saviour more—that Christ died not for chattels and farthings; he died for souls, for men, for immortal minds . . . He who makes an arrangement by which any class of men is excluded from the gospel invades the prerogative of God, prohibits what he commands, and exposes himself to the wrath of the Almighty! Any system of things on earth which prevents the fair promulgation of the gospel is a violation of the arrangements of Heaven and will sooner or later meet the curse of the Most High." (He was denouncing slavery).

"The effect was of a singular sort," says Phelps, "such as I have never witnessed before or since in a magnetized assembly. There was no outcry, no springing to the feet, no speaking, . . . but the stillness suddenly deepened like the silence of the elements which precedes an earthquake, while a weight like that of an Atlantic tidal wave seemed to roll in as if engulfing every man, woman and child! For a moment we all seemed to lie there buried deeper than ever plummet sounded!"

THOUGHTS ON IMMORTALITY.

Dr. Phelps tells of a dying Captain in the Civil War asking, "Does heaven begin at once?" He then added: "I shall soon know all about it," and fell asleep.

A saintly person who for years did not know a painless hour, when asked what his most vivid conception of heaven was, replied: "Freedom from palpitation of the heart." Another said, "One thing I know; whatever else is before me, I am going out

of this worn out body to be shut up in it no more forever."

In immortality we shall have,

1. An enlarged range and an augmented intensity of mental powers.
2. The soul's natural dominion over material things will be grandly developed.
3. An intensified consciousness of personal identity.
4. A new sense of the personality, the perfections, and the friendship, of God.

Said Dr. Candlish on his death-bed, "I have no overpowering emotions, but I have a great faith."

Dr. Phelps on the Creeds of the Church and the Doctrines of Grace.

"They are not matters of Philosophy. They are revealed facts. If one of them is compromised or denied they all sooner or later suffer. A believer in one of these matured and standard denominational creeds of the Church has no right so to use the liberty of individual interpretation as to throw out, or to obscure, any one of these structural statements. He has no right to claim that he accepts the creed "for substance of doctrine" if he rejects any one of them."

"The church has the right to say that I shall not shelter my denial under cover of her creed, and claim therefore her fellowship and endorsement. The consensus of the Church Universal to the few central facts of the system of grace lifts them out of the range of individual liberty in interpreting the creeds which contain them. I have no right to use my liberty of interpretation to their destruction. There they stand, stamped with the impress of ages of Christian belief. There they must stand forever to all who would use those creeds as the expression of their faith and their passport as religious teachers to the confidence of mankind."

Dr. Ridout in the Orient.

Those of our readers who have failed to follow Dr. Ridout in his marvelous evangelistic work in the Orient have been unfortunate. I doubt if there have been any such revivals held by a visitor from this country as he has been holding, since the days of Bishop Taylor. Great crowds of the various churches have attended his ministry, and missionaries and native people in large numbers have been blessed at the altar of prayer, definitely regenerated and sanctified.

Dr. Ridout expects to return to the United States in time for the camp meeting season next summer and will be glad to give his services to any camp desiring them. He will not only have a camp message of full salvation, but he will have a wonderful message with reference to the blessing of God in the Orient, the open doors and the ready response of the pagan people to the gospel. I most heartily commend our brother to the camp meeting committees. He will have a message that we need to hear. The Lord has wonderfully used him in spreading Christian holiness among many pagan people. Our prayers follow him. His wife is with him and is efficient and abundant in labors. May the Lord bless and use them in India as he has in China.

Faithfully yours,

H. C. MORRISON.

Evangelistic Itinerary of Dr. and Mrs. Ridout in India.

- Ahmedabad, December 4 to 13.
- Baroda, December 17 to 22.
- Sanjan, December 23 to 29.
- Bangalore, Dec. 31 to Jan. 7.
- Madras, Jan. 8 to 16.
- Bombay, Jan. 18.

MILITANT HOLINESS.

Rev. Joseph H. Smith.

THERE was fighting after they entered Canaan. Those were Spirit-sealed believers at Ephesus whom Paul led into God's armory and bade them invest themselves with the "whole armor." And those are victor's crowns that Christ promises to the Overcomers in Revelation. Holiness is not only *worship* as of Abel, and *walk* as of Enoch, and *work* as of Noah, it is *warfare* as of David. Paul, that sample Christian—pattern for us all in closing his career, spake not only of a sacrifice he is ready to offer, and of a course he has finished; but of a *fight he has fought*.

Much of our warfare is defensive. The make-up of our armor suggests that. To the one aggressive weapon: "the sword of the Spirit," there are at least three that are defensive: the "helmet," the "breast-plate" and the: "shield." And when the apostle is urging us to full equipment thus, it is that we "may be able to *withstand* in the evil day." Earlier in the Epistle he advises us that "the days are evil." And this suggests times of siege and of conflict as of war. We are still close enough to the days of the great World War, to readily recall what sort of days they were—their jeopardy, their disorder, their distress, and the death and desolation that ensued. Well might such be called "evil days." And somehow with a sort of universal and dispensational extension this inspired apostle attaches this feature to the days in which we are to live the Christian life. "The days are evil."

"Ne'er think the victory won,

Nor lay thine armor down.

The fight of faith will not be done,

Till thou obtain the crown."

Possibly here in Ephesians 6:13, where "the evil day" is mentioned, a certain *battle day* is in mind. For though all is time of siege and the forces are ever *at war*, there are *seasons of special conflict*, which may well be likened to *battle days*. These special combats come alike to the individual Christian, who may be having a fierce fight right now while his brother sitting by him knows nothing about it, and also to the Church as a whole, when in a generation Christianity is subjected to an attack and onslaught or an assault, like some of the warfare the Philistines waged against God's people of old. And every loyal subject of Christ's Kingdom must be in readiness to fight the battles of the Kingdom as well as his own personal frays. There is an *holy patriotism* as well as a holy piety. When Paul announced that he had "kept the faith," we venture he meant that not only had he kept it in his own bosom, but *he had kept it in the church*. And it was not until "after his departure" he predicted that grievous wolves would enter to destroy the flock.

Mighty forces are arrayed against the "seed of the woman." Forces that surpass all those of "flesh and blood." Not only are these "the rulers of the darkness of this world," but in the high (or heavenly) places of religion and revelation or super-thought, they operate and militate as forces of "spirit wickedness." These, we must note, are inimical and militant attitude toward the Christ and Christianity. Not a few of the Lord's men and ministers are occupying themselves mostly in effort to offset or down hell's power as the rulers of the darkness of this world, and hence their reformation, civilization, legislation and humanitarian propagandas; and much credit may be claimed by the Church of Christ for its banishment of slavery, and restraint of various vices, and relief of many distresses for which Satan and the darkness of the world were responsible. But it rests upon us who have the seal of the Spirit, and who are "set for the spread

of holiness over these lands," to wrestle with "Spiritual wickedness in high places." And that to the "casting down of imaginations and every high thing that exalts itself against the knowledge of God."

In our day forces inimical to Christ, forces that are anti-Christ in an aggressive sense, have largely succeeded in enlisting the reasoning powers of men against the faith once delivered to the saints. Our children are attacked at school, our professors are faltering in the universities, our preachers are trembling in their pulpits and hoisting flags of truce. Church governments seem unable to conscript their men for warfare against error, and it requires such as have had the vision of the King in his glory, and whose lips have been touched with the live coal from God's altar, and whose sin has been cleansed and their iniquity purged to be ready to say: "Here am I; send me." Holiness waits not to be conscripted; but *volunteers* for Christ in the warfare of its day.

Satan's aggression against saints and the church is mostly in the realm of thought, of doctrine and of faith. Then error opens the door to vice. See how covetousness, fornication, and idolatry follows the doctrine of Balaam and Jezebel. (See Revelation Ch. 2 and 3). And no doubt the great growth of crime in our land, of looseness in society, and worldly and questionable practices in the church life of our day, is largely due to our failure to "*withstand*," in this time of battle, against the truth of Christ.

Nearly all the charges made against the five of the seven churches in Revelation which Jesus found not perfect before him, concerns the admission of *false doctrine*, like those we have referred to; and all of these errors and evils the Lord traced to Satan—speaking of his "synagogue," and his place of "dwelling," etc., and the like. From the beginning of time the old serpent's chief battle field against God and humanity has been in what we would call Theology, or the realm of truth concerning God and human responsibility. Hear his assumptuous statement to Eve in the garden of Eden, and that in contravention of what God had declared of himself in them. So in Timothy 4:1, we are advised that the departing of some from the faith have, through the seducing spirits, accepted the "*doctrines of devils*." Satan, as a war measure may counterfeit Inspiration; and posing as an "angel of light," he makes promises of great "*Freedom of Thought*" and at the same time, by his seducing agents—(for error propagators whether in Christian Science circles, or in University class-rooms are masters in arts of blandishment, and sophistry) are entrapping the mind in tangles and snares, in fetters of wrong thought, from which few ever again get free.

These high and wicked powers hold *councils of war* against the saints. This is what is signified by the "gates of hell." The gateways of those strong ancient cities, were the seat of their princes; and there they formulated their policies and programs, and their military plans. Christ's language on this line indicates his recognition of purpose, and plot, and propagandas of the kingdom of darkness against his people, his church, and his name—and himself. And while, with the sword of the Spirit, we are called to execute much aggressive warfare in casting down the towers of vain imaginations and vicious reasoning which Satan has built in place of the revealed truth of God, we are nevertheless ourselves to be well panoplied against the wiles of the wicked one, with which he still hopes to destroy our souls. Truth, he can never destroy; but many that once had the light of truth he has beguiled and damned. The "gates of hell shall not prevail" against the Christ, the Son of God; but "we must contend earnestly for the faith

once delivered unto the saints," for "the Just shall live by faith," and "if any man draw back," the writer to the Hebrews says, it is "*unto perdition*."

Our warfare then is for our lives, and for the lives of those we love. A warfare for home and native land in the kingdom of the Lord Jesus Christ.

Mark, then, well the *fighting posture* enjoined in Ephesians 6:18, 19, and this both for ourselves and the leaders or generals in the army of the Lord: "Praying *always*, with *all prayer*, and supplication *in the Spirit* and for *me*. . . that I may open my mouth boldly to *make known the mystery of the gospel*."

Why You Should Give Books for Christmas.

The world is full of cheap, trashy books, and children and young people readily get a taste for them. Unless better ones are provided, how are they to know that the others are not so good? It was Channing who said "Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race."

Besides the great money waste, toys are given today and gone tomorrow; a lot of candy and its like unfit the physical man; in numbers of instances money is spent for other luxuries which boys and girls do not need and which are not best for them in the building up of character.

The problem of this speedy age is to keep the home life contented, and we know of no better way than to invest in books which interest both parent and child. In this way many happy evenings are spent reading around the family fireside.

Books enlighten, they interest and entertain; they build character. It is the easiest thing in the world to discern between two persons as to which one reads, and reads the right kind of literature, and which one does not. The one who reads is, almost without an exception, bright, intelligent, cultured, and an inspiration. The one who does not read is stupid, unable to talk on any subject worth while.

Make your Christmas gifts count for the upbuilding of character and give books this Christmas.

But you ask, where may I secure the right kind of books? We suggest the following:

"The First Soprano," price \$1.00, for any one from 12 to 50 years of age.

"Boys Who Made Good," price \$1.00, for boys from 12 to 20.

There are four other books in this series equally as good:

"Overcoming Handicaps," \$1.00.

"Stories of Grit," \$1.00.

"Blazing New Trails," \$1.00.

"Heroes of Peace," \$1.00.

"Ideals for Earnest Youth," \$1.00, for boys or girls from 12 to 20.

"Beautiful Girlhood," \$1.00, for girls from 14 to 21.

"John Wesley the Christian Hero," 75c, for boys or girls from 10 to 20.

"Dwight L. Moody the Soul-Winner," 75c, for boys or girls from 10 to 20.

"Grandmother's Lily," "Arabella's Hen," "Harry the Newsboy," 35c each, for children from 6 to 12.

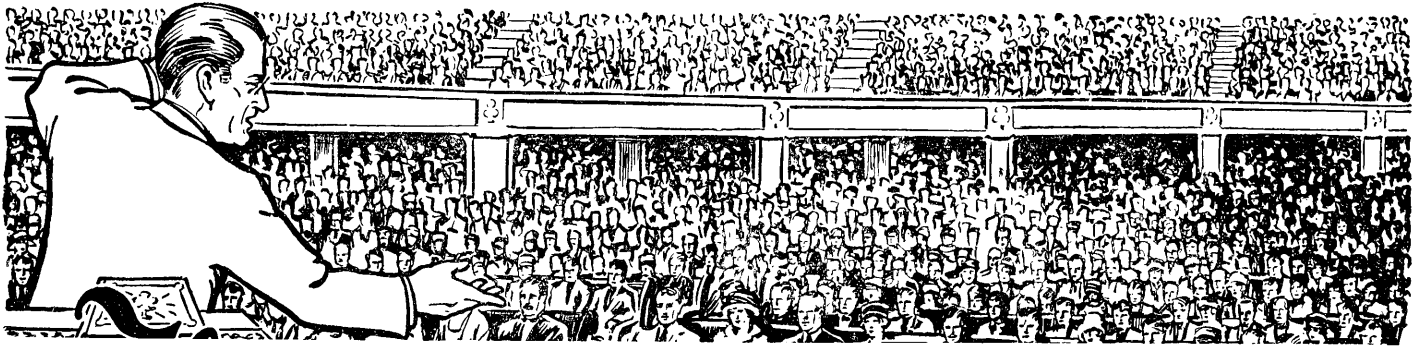
"Tiny Tots in Story Town," "Our Darling's A B C," 35c each, for children from 2 to 6.

Hurlbut's Story of the Bible, \$2.00.

Egermeirer's Bible Story, \$2.00.

Aunt Charlotte's Story of the Bible, \$1.00.

The above 3 books are suitable for reading in the home. The Pentecostal Publishing Company can furnish any of the above mentioned books.



GOD'S EAGLES.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him." (Deut. 32:11, 12).

NOW we are going to talk about eagles—God's eagles. In the first place how does God make his eagles? Moses says that God has several stages in the process of making a spiritual eagle. The first thing, he stirs up the nest; as an eagle stirs up her nest, so the Lord stirs the nests of the people out of whom he designs to make eagles.

The eagle builds a large nest on the mountain crag, or in the highest tree that it can find, a great nest of sticks, and then it lines that with wool, skins of the animals which it destroys—rabbit skins and goat skins and sheep skins—making it soft; and the young eagles get fat and lazy. So when the time comes for the young eagles to fly, they are not disposed to get out of their nest, just like people exactly. So the mother bird with her bill picks out every soft thing in the nest and throws it outside and lets the eaglet down on the sharp briars and thorns and sticks, and so the young bird is uneasy; it tries to find a soft spot and cannot find it. It gets on this side of the nest and there is a stick, and on that side there is another stick, and it cannot sleep, and it gets so miserable and unhappy that finally it is willing to get out and go somewhere else.

This is God's method with those who are going to be his eagles. God stirs the nest of every true saint. It may be the home life that God stirs and takes away the soft lining, takes away the property, takes away the loved one, the father, mother, sister, brother, husband, wife, parents or children. He stirs the church nest, makes things unpleasant and disagreeable, so that we find no peace or rest in the home church. He stirs up the neighborhood and digs away the soft things and the pleasant things, and the nice things and makes life miserable, so that we are perfectly willing to move out and go anywhere or any place, north or south, to some other neighborhood, some other surroundings. He stirs up our theology, our notions, our opinions, our beautiful dreams, and all kinds of crucifixion come.

All the apostles had their nests stirred, and all the patriarchs and all the reformers and all the evangelists and all the pastors in some way or other have had their nests stirred,—the social nest or the family nest, or the church nest. In some way or other God stirs the nest and lets us down on hard things that draw the blood, that make us ache, that make us suffer. And so, friends, this is the way that God works and is working. Go back twenty-five, thirty or forty years and see how you were fixed; look at the change in your life from then to now; see how God has taken all the props from under you—that church, that preacher, that Christian, that piece of property. God took away the props until you lay down on hard rocks,

thorns and briars. He tore up the nest. That is God's method.

God not only stirs the nest of his saints, but he fluttereth over them. When God allows trouble, sorrow, poverty and desolation to come to us, and we are sad, and weep and cry and look down to find something to lean upon, then God flutters over us—the sound of wings. God does it to draw attention to himself, to get us to look away to him, to look away from the coffin and the grave, and the old house, and the deserted farm, and the departed friend, and when God can get our attention, then there comes a change. The mother might flutter all day long, but the young birds would never look up while lying on a sheepskin or a rabbit skin. But when it is all thorns and briars and sticks, they look up.

The next thing God does is, spreadeth abroad his wings. God unfolds his magnitude, his attributes, his majesty, his might, his power, his glory. I shall never forget when we lost everything we had, after trying to save a little for twenty odd years. Everything was swept away, and we were two thousand dollars in debt without a dollar to pay it with. Then God began to reveal himself to us, and my wife said one day, "I believe God is a living God." We all say that we believe that, but I never knew what it meant until he began to spread abroad his wings. When God shows you the amplitude of his providence, the unspeakableness, the greatness, the vastness of his resources, it is a revelation to your soul. You have read it and believed it all your life with the intellect, but that doesn't count like it does when God shows you the magnitude of his grace.

The eagle spreads abroad her wings, and then the young bird sees that the mother is larger than the nest; and when God shows us the resources that he has, and that these resources are larger than all our needs for body and soul and spirit, for time and eternity; when God shows us that more than we need is, in God, provided for us, what a sense of assurance comes into our souls! When I had not a dollar on earth—only fifteen cents—and a family to support, I felt just as safe and safer than I do now. I felt that Almighty God was just as able and willing to help me as though I had a million dollars. The nest was gone, everything was gone; but God showed me his long wings, "He spreadeth abroad his wings." Are you an orphan? Is your husband dead? Is your wife dead? Is your mother or father dead? Are you poor? Are you hated? Are you cast out? Are you ostracised and minimized and undersized? Are you perplexed? If you will get your eyes on God and God alone, you will not have a care, you will not have an anxiety. All we need is to see God. "Spreadeth abroad her wings." When God comes to a soul and begins to unfurl his attributes, unfurl his inexhaustableness, and draw the vision of the soul away from briars and thorns and rocks and distress and sin and everything on earth or in hell, and you begin to see God and let God unfold himself to your soul, oh, what a wonderful epoch that is!

The next step: "She taketh them and bear-

eth them on her wings." The first is, stir the nest, tear it all to pieces. That is what God did to the Christian Church in Jerusalem. He stirred their nest, and they went out everywhere preaching the gospel. They never would have gone fifty miles if God had not stirred their nest in Jerusalem. He stirred the nests of Luther and Wesley and Whitefield, and my nest. What for? To make us go. The mother bird will spread out her wings from tip to tip and lay them right flat down, and the young eagle will step from the briars and thorns and sharp sticks, and climb up on mother's wings. It is only a step from the sharp sticks to mother's soft wings, and it will step out and put its claws in her wings and hold on to her feathers, and when she begins to shake her wings, it takes a stronger hold. The little bird can look back and see the tree and the nest, but around and around the mother goes in the clear blue sky, and after she has soared one thousand, two thousand, three, four, five thousand feet, she will give a sudden lurch, and off falls the little bird, and oh, how it tumbles and rolls, and puts out its wings and beats the air, and the mother bird watches, and when that young bird is about half way down to the earth, she shoots with the accuracy of a bullet and gets the bird, and around and up she goes; and that thing is repeated until that little bird knows how to fly.

So God stirs our nest, and we weep and sob and cry,—money gone, friends gone, church gone, nobody loves me; then Jesus Christ stretches out one great wing, and we begin to take hold of him, and then he moves out and up and away. My, my! it is a regular holiness camp meeting. When the Lord has taken us about five thousand feet high, he gives a lurch. "My! Oh! What shall I do? I thought I was sanctified; I thought I was going to heaven, and now it seems to me that my religion is gone. Down, down, down; the devil will get me." God is watching from the skies, and when we get almost down, he shoots under us and bears us around and around, higher and higher, until we get to where we have learned the lesson. "Why, Lord, forgive me. I was leaning on my sanctification; I was leaning on the camp meeting; I was leaning on what You had done for me. Now I see, Lord, I dare not lean on anything in this world, not on my feelings and shouts and blessings; not on what You have done in the past, but I must trust You and live by faith." When we get there we learn to fly. Lean on the Lord and him alone. That is God's way to make us eagles.

Then God can turn us loose in a thunder storm or at midnight, or on a cold winter day with the wind blowing forty miles an hour. The eagle has been known, in a storm where the wind blew sixty miles an hour, to set his face right in the face of the blinding storm and beat his way like a sailing ship right against the storm. God teaches us how to fly, and how to go through storms and keep alive and pressing on, willing to live by faith, to trust God for soul and body, to trust him for all things.

God stirs the nest and makes you fly, Then you begin to weep and cry;

His hand has failed and down you go,
With naught in sight but rocks below.

A dreadful sight and fast the fears
Take place as all hope disappears:
Oh, how you miss the downy nest
But God has stirred it for the best.

He knows your lack of faith and trust,
He knows how for vain things you'd lust,
He knows you'd lean on men and creeds,
And would not to his Word take heed.

So from your nest he picked the down,
Left naught but thorns and briars around;
Then gladly you stepped on his wing,
And to this thought you'd always cling.

But still on this you could not grow
The ways of God to fully know;
'Tis time to exercise *your* wings,
And get the faith that launching brings.

So quick he lurches, down you go,
And help you cannot see nor know;
Then to your wings you swiftly take,
While fears increase your heart to break.

Far down, down, down, you swiftly go
Until you're near the rocks below;
Then quick beneath your trembling frame
He darts: you're safe from care and pain.

This lesson he repeats quite oft,
Until you learn to soar aloft
Above all troubles, trials and waves,
Until you learn Christ *always* saves.
—Selected.

ASBURY COLLEGE.

THE FIFTY NEEDEST STUDENTS.



OF the readers of THE PENTECOSTAL HERALD could sit at the business manager's desk in Asbury College, and day after day read the piteous appeals that come from young men and women from all over this country, and indeed from many parts of the world, asking for some way whereby those without money and without any prospects of aid can obtain a college education, under holiness auspices in order that they may be fully equipped to go out to preach the gospel of full salvation to a dying world, as God has called them to do; I am sure that the money would pour in to such a degree that we could say to every such young man or woman, "Come to Asbury. Those interested in the spread of the gospel have provided for you, and you will be seen through your four college years."

A woman writes from the mountains of Tennessee: "Since I have for some years enjoyed the experience of sanctification, it is with the utmost grief of heart that I find my children growing up without proper educational advantages. I have four sons. As small children they responded to my teaching and prayers; but now as they are growing up, being naturally active and of course wanting company their own ages, they are finding as companions certain young men in the neighborhood who are bootlegging and engaged in many vicious pursuits. I feel I must get these boys in Asbury College where they will be with companions who know and love God; where holiness is being preached, and where there is a great spirit of prayer over the entire campus. Can you not find some way whereby they can work their way through school? I am a widow without resources, but I would be willing to live in a barn or chicken house, if I could only see my boys through Asbury College."

A letter from a private in the British Army in India: "I have but recently been saved and sanctified and now feel that God has called me to preach the gospel. Asbury College has been recommended to me and I write to inquire whether there is any help

for me to get through. It will cost me heavily to come to America and my resources are small."

A letter from a preacher friend: "There is a young man in my church who has been beautifully sanctified. He feels now that God has called him to special Christian service. He is under a serious physical handicap as a result of an accident which prevents him from doing ordinary work. Yet his character is such that I feel he must have the advantage of a college education at Asbury."

It is not only letters. This year there arrived a fine young man whose father is at the head of a holiness mission work in the South. His father is on a strictly faith basis. The work is but beginning. It is interdenominational in character and the monetary return is the slightest. This young man came in this fall and said: "I feel that I must have my college education in order that I may be ready to preach the gospel of full salvation. My life is wholly yielded to the will of God. I am willing to do anything, but I literally have no money beyond the \$10.00 registration fee for my room. I am willing to do any work if you will give me a chance to enter."

A statement from one coming in to register at the beginning of this year: "Because I was left an orphan in very early boyhood, I had few educational opportunities. For the last seven years I have been preaching the gospel, and now realize that I must have a college education to give my best service in this field. I started for school with a little money saved up, but my wife was taken with a serious illness which called for hospital treatment, and I have landed here without money. I must have six years, two years in the academy and four years in college. Is there any way that you can help me to enter?"

A statement: "I have been going to a very worldly college where every influence against Christian living is rampant. This summer through the influence of an Asbury graduate I was led to the altar in a camp meeting and was converted. I feel now I simply must not re-enter my former college with all the influences against my new found experience. At the same time my conversion was so recent that I have saved no money. I have enough work at the other college town to pay all my way through. I have been self-supporting, since I was thirteen when my father died. Can you not let me enter and earn my way? I have nothing to pay down."

Asbury College is not yet equipped to furnish industrial work in such an amount that young people can earn their total expenses. Everyone of proper character and an ambition to get a college education is given an opportunity to earn a part of their expenses. It is probably not wise that the entire expenses be earned while studying, for this is a severe handicap. A college student's earning capacity is usually very low. They are classed as unskilled labor very properly, and it is obviously impossible to work six or eight hours per day, and at the same time attend classes and devote the proper time to study and preparation, to say nothing of the all-important time required for chapel, prayer meetings, revival services and special preaching and evangelistic events throughout the college year.

The fund which we need is a revolving one. The students borrow money, and as they are out earning money, return it to be re-loaned again and yet again.

We need a large fund for this purpose; but I am making an appeal now for Asbury's fifty neediest students, at present in college, who must have a specified sum to finish the year. We can well use \$10,000 at once for this purpose. If the subscriptions to the fund were in excess of that amount, it would enable us to write to some who have applied for aid and to whom we have been unable to say, "Come on" because we have not the money to help them. Some of these last are indeed worthy of your assistance. Will you

not respond to this appeal and see to it that Asbury's fifty neediest students shall be assured, that they can complete the year which they have begun by faith? What a wonderful investment it is to send out young men and women filled with the Holy Spirit, fitted with a splendid college education, to spread out in the pulpits, and missionary posts, and the evangelistic work, to carry the preaching of holiness to the world. May we suggest that you make a response now while God puts this upon your heart? It is the aim of Asbury College that every young man and woman fully surrendered to God's will who applies for a college education shall have that education; and lack of money shall not interfere.

W. W. CARY, Business Mgr.

Just What Your Daughter Needs.

It is well in selecting presents for our children to know what is best for them, and we are taking the liberty of telling the mothers who read this paper of a wonderfully attractive book that has sold by the thousand. The title is as attractive as the book—Beautiful Girlhood—and the contents of the book are such as will bless and encourage your girl in her struggles through those transitional years from girlhood to womanhood. Many of our girls do not *do* because they do not *know*; this book treats of the various phases of a girl's life that will help her to mature into a bound in blue cloth, with extra cover, has splendid, readable print, and sells for only \$1.00. Do not fail to order this for your beautiful, modest, noble woman. The author says, "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens." Such topics as "Character Building," "A Sunny Disposition," "Sincerity," "A Christian," "Choosing a Lifework," and other equally interesting subjects are treated in this opportune book. The book is beautifully daughter, or niece, or other young women friends you may have, and it will be sure to please and profit. MRS. H. C. MORRISON.

EXPLORING THE BIBLE.

By Frank E. Gaebelein.

In one of the most remarkable contributions to the popular and at the same time thoroughly cultured and rational study of the B.ble in our generation, Mr. Gaebelein has combined real scholarship, good writing, thorough acquaintance with the latest researches, and university atmosphere and attitudes of today, with a conservative, evangelical faith that rests the whole case on the immovable foundations of the Rock of Ages, and the inviolable integrity and inspiration of that Word of God which "cannot be broken." It is amazingly rich in what it actually gives the reader. It answers innumerable questions that are constantly arising in practical Bible study. A Bible class might well spend a winter studying this entire book, chapter by chapter, and such a class would find it one of the most unusual and fascinating studies they had ever had, no matter how familiar they might think they were before with the Bible. The discussion of "Inspiration," in Chapter III, is thorough, convincing, and satisfying. There is nothing vague, or indefinite, or "up in the air," about the book. It is so delightfully practical, practicable, and concretely useful in its working suggestions for studying the Bible for oneself. Such a chapter as "Seven Guiding Principles for Bible Study" is immensely valuable; the ordinary student can readily memorize these seven principles, and will find them useful for the rest of his life. The fresh and thorough exposition of the great Covenants of the Bible, from page 120 to page 147, make a contribution to Bible study that is worth its weight in gold. The book is marked by sanity and restraint. It is not overdone. It is positive, but not dogmatic. It is not oracular. But it leaves the reader in not the slightest doubt of what the author believes, and why he believes it. The author has handled wonderfully well the historical sketch of the Canon, about which most Christian people are densely ignorant, and concerning which there is so much misunderstanding among the rank and file. The study of the significance of certain numbers in the Scriptures is convincing and satisfying, and does not make the mistake, so often made in this connection, of carrying things too far and forcing conclusions that are untenable. The book is easy to read, delightfully profitable, and one that has been tremendously needed. Price \$1.50.—S. S. Times.

Order of Pentecostal Publishing Co., Louisville, Kentucky.

The Best Witness Testifies.

EVANGELINE Booth, Commander of the Salvation Army in the United States, has lifted her voice on the subject of Prohibition, joining her sentiments to those of Bishop Manning, Dr. Cadman and other Church leaders of note in this country. Her message is directed to the public through the Anti-Saloon League to make clear the stand of the Salvation Army in the contest now raging between those who favor a bone-dry nation and those who would bring about the return of light wines and beer through a modification of the Volstead Act.

AMERICA HAS SOLVED THE DRINK EVIL.

"The Salvation Army was born under a lamp-post in London more than half a century ago," said Miss Booth, "mainly because there existed rum shops spreading misery, suffering and poverty among the masses, and now after all these years of hard fighting to protect the home, emancipate neglected children and wipe from our national escutcheon the disgrace of all the evils arising from drink, it is good to find that the people of America have come to a correct judgment concerning the drink evil. It is unthinkable that the country will ever return to the deadly saloon system and a resumption of liquor vending.

WHAT ABRAHAM LINCOLN SAID.

"This verdict was anticipated many years ago when Abraham Lincoln wrote:

"Of our political revolution of '76 we are all justly proud. In it was the germ which vegetated, and still is to grow and expand into the universal liberty of mankind.

"Turn now to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it more of want supplied, more disease healed, more sorrow assuaged; by it no orphans starving, no widows weeping; by it none wounded in feeling, none injured in interest.

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in that victory!"

THE SALVATION ARMY KNOWS.

"Surely it will be conceded that the Salvation Army knows something about the evils of strong drink. My revered father who founded the organization, began his life's work of salvaging men and women in and about the bars of saloons of England. It was to combat the degradation and vice which are inevitable consequences of liquor drinking, that he fought to rescue souls in the slums of big cities. From that day to this, with ever increasing vigor, the Salvation Army has held rigidly to its purpose and it feels it had a great deal to do with the enactment of prohibition in America.

"It is an illogical thing to say that because a new law has not worked like magic, it is best to cast it aside and return to the original state of vice which because of its awfulness prompted the enactment of that law. Such a thing would make civilization march backwards. It is rather the duty of the citizen, the state and the government, to find ways and means to make the law work out its unquestioned benefits to humanity, and if anyone says it cannot be done, that person sure enough is the one who cannot do it. But it can be done. It is being done.

"Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impractical and more vicious in its application than the effect of unbridled public drinking. As a matter of fact, vast changes have come about since prohibition and to undo them would be

to strike a blow at every fireside and every industry in this country. If prohibition has lifted up a new element of rum-drinkers who can afford to pay bootleggers' prices for immature or poisonous liquor, then indeed it is but a passing condition that must soon disappear. If it is now an indoor sport among those who can afford to throw away their money, to carry flasks, give cocktail parties and flout the prohibition law as a matter of amusement, then it is but the clatter of teacups in the boulevards that is distracting the public, and has nothing to do with the humble side streets and the great open spaces which make up the real America, because of their overwhelming majority.

DRUNKEN MEN ARE GONE.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more and are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that workingmen spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case.

"It is true that the work of organizations for human betterment and for the alleviation of suffering everywhere, goes on apace, but it is not because of any liquor issue. Prohibition changed many phases of our work but as a matter of fact released us so far as the saloon harvest of wreckage was concerned, so that we could redouble our efforts on other problems. Orphans and door-step babies still abound; young women, thrown against the world unfairly, still require help; old men and women still reach the day when they cannot work and we must sustain them; but the cash balances in your savings banks, the percentage of families that are now owning their own cottages, the crowded condition of our public and private schools, and even the fact that about twenty million automobiles are propelled around the country today, all refute the statement of the drink advocate who says that crime has been increased, secret drinking more widely spread and children inspired to break all laws, because prohibition is here. With prohibition gone you would have a third less savings in the banks, half as many cozy and independent homes, and one-tenth the radio sets, one-fourth the automobiles. The money tied up in those things came from somewhere. It came from the channel which hitherto led to the pockets of the brewers, distillers and grog-shop keepers.

DRINKING A FAD OF IDLE RICH.

"Find me one industrialist of importance in this or in any other country who will say he prefers to have his employees drink liquor, rather than remain in sobriety—it cannot be done. And the employees are not clamoring for liquor as the agitators would have the public believe. The workingman is not interested in liquor. When the saloon closed he became interested in his family, in the education of his children, in the acquirement of a home and in the attainment of those fundamental things that make life most attractive. It is the man and woman higher up, who do not have to work for the money they can produce for the bootlegger, who are doing the drinking and the talking.

"I can even see if the idle rich persist in making a sport of the prohibition law that the day may come when the boulevardiers, vastly in minority, may have to be salvaged out of their attractive places for secret drinking and rescued if possible by the Salvation Army and other agencies for relief, just as the poor saloon victim used to be. In that event the sober, busy and progres-

sive working classes will automatically become the aristocrats of the day and society, so called, will be turned upside down in its system of organization. Those trying now to repeal the law against liquor are wasting their time. That law was gained at too great a cost in years of toil and struggle, sacrifice and suffering to be lost to a handful of noisy bootleg patrons, backed of course by the old time rum investments.

LAW WILL STAND AS CHURCH HAS STOOD.

"The prohibition law will stand just as the Church has stood and still stands. Both have received many assaults. Sobriety, personal or national, is not an evil.

"There is no issue of human rights or liberty to be considered in the prohibition matter at all. There is a law against murder, and it would hardly do to say that because the wanton taking of human life is looked upon with disfavor and forbidden by statute, the rights and the liberty of the public have been violated. That is all rubbish. Liquor is harmful when used for beverage purposes and everybody knows it. Open up the gate for light wines and beer, and you have a new type of saloon with the old-time harvest of misery, cruelty, poverty, suffering and crime, full upon us again. Regulation is impossible, if by that is meant public drinking where nobody can get drunk and spend money for rum which ought to be spent on the home.

BILLIONS AT STAKE IN FIGHT FOR BEER.

"Probably many billions of dollars are at stake in the present fight to bring back light wines and beer. If the liquor were to be given away, instead of sold for a profit, the backers of the movement to modify or repeal the Volstead Act would disappear over night. That shows clearly why the fight is now on. Prohibition is a success and because of that fact the fight is on to upset it. Enforcement hurts somebody's financial interests. It always does. This government can enforce prohibition if it will and the way it can do so is to let the present boulevard and drawing room fad die out, then calmly and without any fuss deal with the law breakers just as those who murder or indulge in any other such forms of 'human liberty' are dealt with."

Help Some Boy to Find Christ

This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one How to Become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

The Illuminated Bible Story Book

For a child from 7 to 12 years old. It is handsomely bound, has an attractive jacket, presentation page, is beautifully illustrated in colors, printed on enamel paper in a beautiful dark blue ink, large, regular old folks type. Eighteen Bible stories are interestingly told, beginning with "Noah and the Ark" and ending with "Jesus Before Pilate." A little 10-year-old girl stepped into our office just a few days ago, picked up a copy of this book and was soon lost in it, the stories were so interesting. Give it for Christmas. Price 60c.

GLEANINGS FROM THE EVANGELISTIC FIELD

SYCHAR'S MISSIONARY SERVICE.

One of the most outstanding services of Sychar camp for the season of 1929 was the annual Missionary service which was held at the two o'clock hour on Wednesday, Aug. 14. Brief mention of this service was made in a previous letter, but now a little more in detail.

After a very inspiring season of congregational singing in which those old standard numbers, "The Call for Reapers" and "Rescue the Perishing," were sung, Rev. C. L. Lewis led us to the throne of grace. Then the Misses Wilcox and Budman sang "Follow Me" with such spirit and unction that the whole congregation was deeply moved.

Rev. C. T. Goodwin presided and introduced Miss Ford, missionary to Africa, who spoke briefly, but with such power and earnestness that all were deeply impressed. Miss Ford brought to our attention the fact that out of the great population of Africa only nine out of every one hundred are touched in any way by the gospel; that one-third of these are Roman Catholic; that of those remaining under Protestant influence one-third are modernist; and that of the two-thirds remaining who are fundamentalist in belief only about one-third of these teach holiness. So that in all only about one in every one hundred are reached by holiness evangelism. These facts should cause us to prayerfully consider our duty towards the holiness missionary movements now being carried on in the foreign fields.

Miss Ford is returning to Africa as an interdenominational missionary to preach holiness to the teeming millions who have never heard of Jesus, of whom there are two hundred millions in the Tanganyika district alone. The prayers of the Sychar people will follow Miss Ford as she returns to Africa.

Following Miss Ford's address Prof. and Mrs. Wells sang beautifully and with such feeling, "I wonder if I have done my best for Jesus," that we all were constrained to take an inward look and to ask ourselves that question.

The main address of the afternoon was that of Miss Leona Aggola who represented the National Holiness Association and its work in China. Space forbids an extensive report of Miss Aggola's message, for it was indeed a message coming direct from the field in China. The outstanding facts of Miss Aggola's address were that the field served by the National Holiness Association is an inland district 81 miles away from a railroad. She also pictured the awful condition of the people there,—heathenism having no music, no song, no Sunday, no schools, no physicians, nurses, or hospitals, no institutions for the unfortunate, nothing but darkness, helplessness and sorrow, and all without hope.

The people subsist on nearly nothing, eating soup prepared with chaff, having a fire only occasionally, and almost continually cold and hungry. This condition has existed since the time of Abraham until about nineteen years ago when the National Holiness Association entered this field with the gospel.

Miss Aggola emphasized the three main points of contact with the people, viz., Tracts, Chapels, and by Tents. Through these three agencies the gospel is being carried to the two hundred millions in the area fifty miles square, and for which Dr. Woodford Taylor whom Sychar people support on this needy field is responsible for sixty-five thousand. Miss Aggola is supported by a Dakota Camp and goes back gladly and enthusiastically to her work soon. She concluded with a fine tribute to the character and work of Dr. Taylor whose work and support is understood and sponsored by Sychar people.

One of the unique features of this service was the offering which is an annual event, the proceeds to be directly applied to the work of Rev. Woodford Taylor, of whom we have already written. This year no public canvass or collection was taken. It was suggested by Rev. Goodwin that it be made a subject of special prayer and that pledges be made on cards which were furnished. On their way out of the tabernacle these pledges were deposited in receptacles at the doors. No begging, no haranguing, just a prayerful consideration and a following of the leading of the Spirit of God. The result justified the method for a total of \$684 in cash and pledges was received which afterwards was raised to about \$800.

The most touching and perhaps the greatest feature of the service was the altar service. Rev. Goodwin, under the inspiration of the Holy Spirit, we are sure, gave an earnest appeal for volunteers to the foreign field, and very quietly, and with perfect understanding of the issues involved, thirty-two young people deliberately bowed at the altar definitely dedicating themselves to the foreign work, whenever and wherever the Spirit should open the way. No undue pressure or urgency was exerted, but these young people quietly and one by one stepped out in definite consecration to the missionary work. It was surely a beautiful and impressive scene. We felt as if we were in the very presence of heaven itself.

After a wonderful season of prayer led by Miss Aggola and Rev. Goodwin, Miss Anna McGhie the worker among the young people, and under whose ministry many of these young people found salvation, closed the service with a few excellent and appropriate remarks, and Dr. George Bennard, the author of "The Old Rugged Cross," dismissed us.

We were loath to disperse and felt as we imagine Peter, James and John felt upon the Mount of Transfiguration when they said, "Let us build us here three tabernacles and abide here." May we witness

many more such inspiring, uplifting, fruitful services.
Rev. H. W. Middleton,
Camp Reporter.

AWAY OVER IN LOUISIANA.

I attended the South Georgia Conference held at Columbus, Ga., last November. Before the conference began I was in the city of Columbus preaching the Gospel in the North Highland Methodist Episcopal Church. After preaching at this church a week we went to the Nazarene Tabernacle on Rose Hill. The tabernacle was a temporary headquarters for the Nazarenes while their fine church building there was being constructed. Brother Huff is the pastor of the Nazarene folks in Columbus and is doing a fine work.

While in Columbus we had the privilege of speaking over the radio. It was "something new under the sun" for me. I took for my text, Acts 2:4, "And they were all filled with the Holy Ghost," and spoke on the "Fullness of the Holy Ghost." I was invited to speak again the following Sunday night. I gladly accepted the invitation and took for my text Pilate's great question, "What shall I do then with Jesus who is called the Christ?" Mrs. Hysell sang, "They led him away to be crucified."

Since the first of this year I have been in meetings in Kansas, Georgia, Kentucky, Louisiana and West Virginia. I have not kept account of the seekers, but have seen many bow at the altar of prayer for pardon or holiness.

At present I am at Gibsland, La. Gibsland is in the Northwest part of the State. We are supplying the Gibsland charge until conference which is to be held at LaFayette, beginning Nov. 20. The Lord has blessed us since coming here and we have seen not a few bow at the foot of the cross seeking pardon, reclamation or sanctification.

I earnestly request the prayers of all who may read these lines to pray for me that I may be used of God in bringing many precious souls to our Wonderful Redeemer.

Rev. Harvey B. Hysell.

REPORT OF JOS. H. LEWIS.

For three years we have been very busy, as Conference Evangelist of the Kentucky Conference of the M. E. Church. Last year we held seventeen series of meetings. Since conference two good meetings have been held. The first at Baldwin, near Richmond, Ky., where ten were saved and five sanctified. The other was held at Mt. Carmel Academy (Baby Asbury) in Breathitt Co., Ky. Here about thirty were either saved or sanctified. Eternity alone will tell the complete story of the labor of love and the results of the sacrifice of Miss Lela G. McConnell and the six faithful, consecrated workers associated with her in that fine missionary work there. That work is one of the finest and yet the most daring faith venture I have ever witnessed. God is mightily setting his seal upon the work of the school.

Will you pray for this great work of the Lord in the mountains of Kentucky, and for me, that God may use me mightily in the days ahead.

Joseph H. Lewis.

TAMPA, FLORIDA.

Rev. C. M. Dunaway has just closed one of the most spiritual and successful revivals ever held in the First United Brethren Church here in Tampa. Many were reclaimed, saved and baptized with the Holy Ghost. People who had been in the church for years confessed that they had never been saved, though they thought they were all right. The pastor and a few of his consecrated people had been praying for a year for just such a meeting and the Lord gave the "exceeding abundantly above" results. Only eternity will reveal the results of a meeting of this nature. Rev. Dunaway is safe, sane and sound in all of his work. He is fearless and regards not the person of man. Any one really wishing a revival will make no mistake in calling this man of God.

W. D. Mitchell, Pastor.

REPORT OF MEETINGS.

From Sept. 29 to Oct. 13 we assisted the First Evangelical Church of Stockton, Ill., in a revival meeting. The pastor, Rev. J. F. Van Evera, a fine man of God and a contender for the faith, did the preaching. We had charge of the music and young people's work, and assisted the pastor in his calling on the sick and shut-ins bringing them the gospel in song. Bro. Van Evera's messages were freighted with the truth of the Gospel and it was evident that the "Gospel is the power of God unto salvation to every one that believeth." There were between fifteen and twenty who knelt at the altar for either salvation or consecration, the majority of whom were blessed.

On Sunday, Nov. 10, we closed a three-weeks campaign with our home church, the First Evangelical Congregational Church, of Highland Park, Ill. Our co-laborer for the first two weeks was Evangelist D. E. Luttrell, of Chicago. He is a very fine preacher and has a great God. His sermons were convincing and compelling. Due to a pre-arranged engagement, Bro. Luttrell had to go on to another meeting, so the pastor, Rev. C. G. Unangst, preached the last week, alternating with a few outside speakers.

Our young people's work here was very successful. The outstanding feature was the splendid program which was given at the close of the campaign.

Gospel songs and choruses as well as many scripture passages were given by the youngsters to the delight of the large attendance for the occasion.

About fifty seekers responded in this meeting. Whole families were saved; young people were saved; older people were revived. Many were the testimonies of blessing and help received. Plans are already being made for a similar meeting for 1930, and there is a desire to have us to again assist in the music and young people's work.

Besides these campaigns we have done some work at the jail of our county, singing the gospel and telling the story of Jesus and praying with the prisoners and pointing them to the Lamb of God which taketh away the sin of the world. On another occasion we gave an hour's program of sacred music at the great Government Hospital near Great Lakes, Ill. This program was greatly appreciated by those ex-service men who hear so much worldly music, and so little about Jesus.

We are at present engaged in a campaign with the First Evangelical Church of Barrington, Ill. The pastor, Rev. J. W. Davis, who has recently accepted the office of Superintendent of Men at the Moody Bible Institute, Chicago, is doing the preaching. We are in the midst of a great Visitation Campaign, going out into the byways and compelling them to come. Our young people's work here bids fair to be a great part of this meeting, having started with an enrollment of 210. God is working.

We have a few open dates which we would like to fill with churches wishing help along the lines which we have been describing. Anyone wishing to correspond with us may address us at our home address which is Box 204, Highland Park, Ill.

The Musical Whites.

INTERDENOMINATIONAL HOLINESS CONVENTION.

The fourteenth annual Brooklyn Interdenominational Holiness Convention met according to previous announcements Nov. 1 and closed Nov. 10. The situation was good and close to the great marts of trade. Rev. W. Nichols, pastor of the Bond Street Presbyterian Church, was very courteous to the people and was glad to have an opportunity to serve the convention again as he had done years ago.

Rev. John Brasher, evangelist from old Alabama, a Methodist Episcopal minister, and Rev. Raymond Browning, Nazarene evangelist from Columbus, O., together with Col. Brengle of the Salvation Army, made up the main speakers daily. Rev. A. L. Whitcomb, of the Free Methodist Church, was unwell and could not attend. He was the invited help from the Free Methodist Church.

Rev. Brasher is a great preacher. Rev. Browning is a forceful personality and his descriptive powers are splendid. Col. Brengle is always interesting and sweet as heaven itself. Mrs. Thomas had charge of the 9 A. M. Fellowship Meetings daily and our sister is a real Bible teacher of prominence being also a returned missionary from Korea. Rev. Alvin Young was in charge of the music, besides he is a superior soloist. He was assisted by Mrs. Elsie Davies, Mrs. Florence Miller, these two sisters have very superior voices and are altar workers for God and his cause. Mrs. John Norberry presided at the organ and piano with ability. Brother Cooke gave fine talks at 1:30 P. M., twice during the convention on Prophecy and was so well liked that it is very probable that he will take the whole time next year from 1:30 P. M. to 2:30 proving his thesis that has gripped him for thirty-five years.

This great convention was born in the heart of our dear Sister C. H. Cooke fourteen years ago. Sister Cooke is the Corresponding Secretary of the Convention and has spent her money and given her time to this work for all the years. Surely God has been with her and her corps of workers over the land mightily for many souls have been saved and sanctified during these meetings. She has maintained a Tuesday afternoon prayer meeting at Atlantic Avenue fourteen years in the Salvation Army Tabernacle, which place is called the Power House for the Interdenominational Holiness Convention.

The kitchen was presided over by three spiritual Free Methodist women from Rochester, N. Y. The cooking was pronounced as near perfect as could be. Great love was expressed to Sister Mary E. Magee, who had charge of the culinary department for her ability to secure the best meats, vegetables and fish in the market and at the most reasonable prices.

On Thursday night, Nov. 7, the writer was appointed to hold an all-night prayer meeting consisting of a division of time for rayer praying from 10 P. M., to 12 midnight and from 12 midnight until 2 A. M., and from then to 4 A. M., the last watch closing at 6 A. M. Some of the praying saints remained through the four watches. We have never heard such intercession in all our life before. Surely God heard and many souls were saved and sanctified during the Convention. All glory to God for giving us this marvelous, spiritual, and especially happy convention.

Rev. H. W. Hodge.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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(Continued from page 1)

prepared to teach school their sustenance is sure and that they have secured a good place in society. It were better from a financial standpoint for a man to leave his daughters well educated and prepared to earn a good living in teaching, than that he should leave them without education and quite a sum of money.

The advancement of female education in the United States in the last quarter of a century is quite remarkable. There are not only female schools giving very great advantages in higher education, but young women are now admitted to most all of the great universities, and are proving themselves quite equal to their brothers in mastering the various branches of study in higher education.

It has occurred to me, and I have been thinking for sometime of the possible menace there is in higher education for women. I must not be misunderstood. I have never spoken, voted, or taken any part in any sort of effort to hinder the advancement of women to all the opportunities and privileges enjoyed by men. It must be remembered, however, that one of the very highest services that women must perform for society and the progress of civilization, is the reproduction of the race, and it is quite noticeable that women who, after graduating at the colleges, who seek degrees in universities, and become eager for the larger knowledge which is obtained in special studies and science, and other branches of learning, and extensive travel abroad, are very likely not to marry. Many of them devote themselves most worthily to teaching or social service for the general uplift of society.

Highly educated women in our universities who are so equipped that they can easily support themselves, do not need to marry in order to secure a livelihood, and after they have spent some years in the universities, they will not marry the type of men that they would have married when graduating from college. There is one thing of which we may be sure—highly educated women, if they do marry a little late in life, have very small families, one or two children, perhaps, and frequently, none at all. Those who are best equipped, perhaps, to take care and guide the physical, mental and spiritual life of children, in many instances, have no children, and if any, only one or two.

Some time ago I was preaching in a large city church with a most excellent pastor. One day, while in conversation, he said to me, "I find that in my church there are fifteen couples of well educated, well-to-do, excellent families who have been married some two to fifteen years who have no children." He said "they attend and take an interest in church affairs. Of course, they are making no contribution to the enlargement of the Sunday school, and are not raising sons and daughters to take their places in the Church of God." He said, "I am asking myself where this church will get its membership in the future when some of my finest people, in some regards, are not rearing any children to carry forward the work of God in the church after they have passed away." It is hardly to be supposed that this was an isolated case. He had taken pains to number, and knew, personally, such families.

No one must accuse me of objecting to the higher education of the women of our country, but it is perfectly safe to say that the young women who graduate from college when they are from nineteen to twenty-two or three years of age, are much more likely to marry, raise and train large families of children, and give to the church and nation a fine type of man and womanhood, than those women who go on to the universities and seek the higher education. Of course, we want university-trained women in our colleges, and they are excellent teachers, and most of them maiden women. They have never married and the strong probabilities are, they never will.

Looking into the future, while the whole trend of our American idea is to give our young womanhood the benefit of university training, as the generations pass what will be the outcome? For instance, if our excellent Anglo-Saxon women of these United States educate themselves up to a point where they either will not marry, or if married, do not intend to be encumbered with children in seeking the enjoyments of their intellectual life, who will bear the children that will populate this nation, two or three centuries from now, if our Lord should tarry?

There are two classes of people you may count upon for large families: First, our colored population. The women of the colored race are usually equipped with physical strength; they bear large families; they are affectionate. The humblest colored mother is seeking to give her children at least, a primary education. Second, the emigrant population, especially those from Southern Europe who have little education before coming to this country, have large families. They delight in children. So, as we look into the future we are wondering what the color of the population of these United States may be within a couple or three centuries? If our Anglo-Saxon daughters seek higher education and refuse to reproduce our race—the Anglo-Saxon race—will gradually pass away, and without any sort of exaggeration, we can conceive of a period, not so far distant, in this country, when the colored race and those physically vigorous peoples from Southern Europe who have come among us and are so prolific, will be the dominating people of these United States.

I may add, also, that most all of our great universities are dominated with the evolutionary idea of creation. They are skeptical. Teachers and students have largely lost faith in the inspiration of the Scriptures, the Deity and redemptive power of Jesus Christ. These centers of skepticism are a menace to the spiritual life of our nation. It is becoming popular for one to be very liberal in his religious views. The young women who attend these institutions are drifting away from the evangelical faith which saves from sin.

I suppose some of my readers will think there is no ground to justify the suggestions I have offered; and, to tell the plain truth, I

am not lying awake at night worrying over the situation, but have been trying to look a bit into the future and ask myself in quiet moments, what sort of a population this country will have with the present drift of things, a couple or three centuries from the present time. There is one thing of which I feel perfectly sure: its dominating population will not be of Anglo-Saxon blood.

THE WATCHTOWER.



HERE is a department in *The Nashville Christian Advocate* under the above heading, signed "The Watchman." When I can get hold of the *Advocate* I always read with interest, what

he writes. He is a well posted man and has a very broad view of what is going on in the world. His reasoning, comments and conclusions, are very suggestive, and I have found it interesting to myself, to try to guess who he is. I have not been able to settle positively on any man, and yet, I am of the opinion that I could name him.

In October 18th issue, he begins his observation as follows: "The American Legion in its national convention the other day, gave a fresh kick to the football of investigation of lobbying, which President Hoover put in play not long ago. These youthful ex-soldiers even went so far as to draw a list of organizations which they think ought to be investigated. It is a rather curious list, at that, ranging from the Federal Council of Churches of Christ in America, to the Association for the Advancement of Atheism. Just what those two bodies might be supposed to have in common, will strike the casual reader as a bit puzzling."

Long ago, I came to the conclusion that the man on *The Watchtower* is a very liberal modernist. I may be mistaken, but his general tone leads me to believe that he is modernistic to the core.

Is it not true that the Federal Council of Churches of Christ in America is under the leadership and direction of rank modernists? Are not Fosdick and Cadman among its high priests? If so, may there not be a closer relationship between this organization and the Association for the Advancement of Atheism, than the Watchtower man has been able to discover? This organization of atheism denies the Bible account of creation. Do not many of the leading men in this Federal Council deny the same? This atheistic organization denies the Virgin Birth of Christ. So does Fosdick, and Cadman recognizes him as a full brother. This atheistic organization denies that Christ ever performed any miracles. So does Fosdick. This atheistic organization denies that Jesus rose from the dead. So does Fosdick. And he has a very large following among the Federal Council of Churches. This atheistic organization is set to destroy the faith of the people in its faith in the Holy Scriptures. Are there not many men connected with the Federal Council of the Churches who are not most successfully engaged in that horrible business, and have not they a tremendous advantage over the atheistic organization because of the fact that they are supported by the church, and preach their heresies from the pulpit? In many instances, men like Cadman, Fosdick, and their ilk, are ploughing the ground for the atheistic sowing of the seed of unbelief and blasphemy. Aren't they cutting logs for the atheistic mill? In truth, is not this atheistic organization an effort entirely unnecessary, and a waste of time and energy? Let the modern skeptics go on with their false teaching until they have captured the universities, the colleges, the high schools, and the churches, and when the people come to believe that the Old Testament is folklore, and the New Testament is such

fiction as Fosdick makes it out to be, will there be any need for an atheistic organization to destroy the church, to blast the home, and damn the world? All such teachers as Fosdick, Cadman, and their host of little followers, can do the work of destroying all evangelical Christian faith more successfully than the atheistic association. I should be glad to see these skeptical teachers smoked out of their holes and brought before a committee of the United States and made to tell in plain words, the infidelity and unbelief they have in their hearts, and preach from their pulpits, and teach in their schools.

If the churches of this country, in its ministry, schools, and homes, were faithful and true to the Holy Bible and the blessed Christ who is so mighty to save from sin, we would need to have little fear of the atheistic society. But these modernistic preachers and professors are more in harmony with a phase of atheism than they would like to confess. They are broadcasting the seeds of unbelief; they are destroying the faith of the finest youth of the land. They are sending into eternity multitudes who, long ago, have given up the Bible and surrendered their faith in Jesus Christ. They have produced conditions in thousands of churches in the various denominations where a true revival of religion, with deep repentance and regenerating power, is almost impossible. These high-salaried skeptics in our pulpits are far more guilty and dangerous to the churches, the homes, and therefore, to stable government, than this atheistic association.

Exploring the Bible.

A STUDY OF BACKGROUND AND PRINCIPLES,
By Frank E. Gaebelein, A. M.

Dr. Gaebelein is well known as a careful and devout Bible student. He has written a most excellent book. I sincerely wish it could have been placed in my hands when I was on my first circuit. It would have been immensely valuable to me. That does not mean that it cannot be read with interest and profit in middle life and old age.

Dr. Gaebelein stands tremendously for the divine inspiration and trustworthiness of the Bible. The book is well worth the price and time it takes for its perusal. A large percent of the people who read the Bible in a fragmentary way, and accept it as the Word of God, have little, or no knowledge of the Book, how it came to us, and the tremendous power it has over the lives of those who read it carefully and follow its instructions with devout obedience.

The thoughtful reader may disagree with the author in some of his statements, but it would be a stupid person who would refuse to read any and all books if he could not agree with all the writers may have to say in the discussion of the various subjects under consideration. I commend this book very highly. It can be had of The Pentecostal Publishing Company., Louisville, Ky. It is handsomely bound and contains 195 pages. Price \$1.50.
H. C. MORRISON.

Two Books for Girls.

Young people of our country are reading, and reading much that is of no intellectual and moral benefit, but just the reverse. It is not worth while to undertake to keep them from reading, but the wise thing to do is to place in their hands books that attract and entertain them and, at the same time, prove beneficial by inculcating good impulses and high ideals of life. We have been most fortunate in securing two books that entertain, instruct, and elevate the thought and desires of those who read them. The first I mention would make a beautiful Christmas present to any girl, is "The First Soprano," by Mary Hitchcock. She gives the remarkable conversion of a young woman who was a very talented singer in the choir of a great city church, of which she was a member. A plain, earnest minister came to the church and preached a few sermons which revealed

to her that she was not a Christian, and she was in great distress. She found no encouragement, but opposition, among her church friends, but she was finally graciously converted and led her infidel brother to Christ. And so the story goes. I think most any girl who gets hold of this book will read it with interest and, possibly, a spiritual awakening that will be of great value. It is beautifully bound in cloth, printed on good paper, contains 187 pages. Get this book both for the girls and boys of your family. Make a Christmas present of it to some girl who needs to be brought to serious thinking about her soul's salvation.

Beautiful Girlhood, by Mabel Hale, is a very interesting book of short chapters on many subjects of great importance for girls growing up. It is written directly to, and for, girls. It is attractively bound, and has suggestions all along the line of a girl's life to womanhood, her associates, boy friends, etc. Every chapter in it is interesting and suggestive. It, too, would make a nice Christmas gift for a girl, a good book to have in a family where there are several girls who will read something, and should be furnished with something good to read. These books may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00 each. I commend them because I believe they will be of real value to any girl who may be so fortunate as to read either, or both, of them.

FACTS AND EVIL SPEAKING.
MRS. H. C. MORRISON.

THE following incidents remind us of the frailties of human nature; how prone we are to see the objectionable and lose sight of the real beauty which glows in the unselfish devotion of those who count it a privilege to serve. We wonder if this party ever found out the mistake he had made in thus wrongly judging the faithful missionaries who denied themselves that their guest might have the best. May the Lord flood our hearts with that love that "thinketh no evil," that "hopeth all things," and that "never faileth." How different this spirit from that which Paul manifested when commending the Philipians that their care for him had "flourished again;" and lest they might think he was complaining, he said, "Wherein ye were also careful, but ye lacked opportunity."

Friends, we need to get where we do not demand so much attention, and then we will not feel the slights when they come; and if a little kindness should be dropped along the way, it will come as one of those sweet surprises which we did not expect, and which we feel that we did not deserve, so we will be that much ahead. Blessed is the person who does not live to be ministered unto, but who lives to minister, and counts it a privilege to serve unnoticed by any eye save that of his Lord and Master.

Some one has said that the test of leadership is the readiness to be invisible. The rudder is under the water during the voyage, and is not seen by the passengers. If it were chiefly to be seen, its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention. But the following is the point we wanted to get before you:

"A man traveling in a far-off part of the world came to a place where there were missionaries. All travelers expect missionaries to be hospitable, whether they themselves believe in missions or not. This man was no exception. He accepted the friendly invitations of the missionaries, to lunch with one, dine with another, and so on. They, on their

side, spared no pains to make their guest comfortable. Their fare was very plain. But they clubbed together and, for the visitor's benefit bought some ham, which was an expensive luxury in those parts. Wherever the visitor went for a meal, the ham was sent there for him. He enjoyed it very much. But he did not understand their hospitable strategem. He thought they all had quantities of ham in their larders; he went home and talked about the extravagance of the missionaries, who lived every day on the most expensive food.

"Another visitor accepted a missionary's hospitality in another spot. The missionary household went without butter themselves habitually; but enough butter for the guest was placed by him at every meal. He ate it. He never noticed that nobody else had any; and so he, too, went home and criticised the luxuries that missionaries have.

"Yet the facts in the case were facts. One traveler did have ham at the missionaries' tables; the others did have butter. Evil-speaking may follow facts. The trouble is, it usually doesn't have all the facts, or anything near all. More than that, it puts the wrong construction on the facts, and so makes them false in their bearings. These two incidents, reported lately by one who knew, show the risk we run of slandering others by saying unkind things based, apparently, on fact. The only safe rule is to put the kindest construction possible on facts, and when they seem beyond favorable construction—why, then keep that golden silence which all the ages have taught wise men to praise."

The First Soprano

Is the title of a very interesting story combining an entrancing narrative of human interest with a moral background of convincing merit. It shows the emptiness of mere formal church worship without having the spirit of worship, and points out the compensation a young woman received by a whole-hearted surrender to God. It is a story that will charm and captivate the young people, and will be read with interest by older members of the family as well. It is beautifully bound in dark blue cloth, with extra cover of green and gold, and put up in an attractive red box, just what you want to contain a Christmas present. You will never regret ordering this book. Price \$1.00 of Pentecostal Publishing Company.

MRS. H. C. MORRISON.

"One Christmas"—

Not a "Santa Claus" Christmas, but a Christmas which revealed to a whole family the Christ. A Christmas time when the father of the household so touchingly told of God's gift to the world that the children wanted in turn to give the best they had to the Master. The older son, like Isaiah, heard the voice of the Lord, saying, "Whom shall I send?" and answered the call to missions to far away Africa with "Here am I, send me."

This is an intensely interesting and most touching story—one calculated to stir the heart of the Christian and bring the unsaved to Christ. Any one will enjoy it; if you want to bless a class of boys and girls, a friend or some member of your family, invest in as many copies as you can use. Price 50c, or 12 copies for \$5.00. The book is beautifully bound in red Christmas binding, with the title and the wise men stamped in gilt.

Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. "Grace Before Meals," is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

PENTECOSTAL PUBLISHING COMPANY
LOUISVILLE, KENTUCKY

OUR BOYS AND GIRLS

A LIVE DOG, A DEAD LION.

"You told us about the dog and the lion." This I have frequently heard from school children, in reply to my question as to what I said when last I addressed them a year or two before: for I often use this Bible text in school talks,—"A living dog is better than a dead lion;" it gets their attention, it stays with them. Eccl. 9 is full of striking truths. But "What's the idea?" asked a young minister meeting me on my return from a school visit. Yes, why am I, a long-time preacher with many "irons in the fire," seeking the schools? Ministers having no such inclination miss much: the most fertile soil for good seed! Children's friendship, confidence, love: While the children themselves are poorer for want of the minister's spiritual talks. Too many children hear no gospel preached; others not even in Bible school. For years my compelling urge has been to bear a message to such children, specially those of the rural schools. It has proved a most satisfactory service. Love, the one direct road to their hearts; sympathy for them in troubles, which to them are as real as to adults, wins a like response.—"Their pleasures mingle sometimes with tears." Since the advent of autos, and dis-use of rural churches, Sunday visiting is the habit, thus denying church advantages to thousands of worthy children. For this reason I have made school visitation a permanent duty, not to preach a sermon, nor yet to ignore my spiritual mission to children, hence this Bible text. The very fact of a minister's presence, relates, in a child's mind, to things divine: instance, while still new in a certain town, I met a pretty three-year-old child, singing to herself. "What a beautiful little girl, and pretty song;" so saying I gave her a penny: on being asked at home who gave the penny, she replied—"I don't know his name, but he was from church." For adaptation I put the dog and lion in conversation:—

Dog—"I wish I were you, king of beasts, with your stately step, fierce eye, and tremendous roar."

Lion—"But I wouldn't be you, little weak cur, kicked around, no account, can't scare anything but a rabbit."

But after a hunter's bullet brings down the lion, the little dog happens along, and seeing the lion's big hulk lying on the mountain side, speaks again:—"I want to take back what I said awhile ago; I don't want to be you now, for a living dog is better than a dead lion. I can run and bark a little, but you can't roar at all." If the lion could speak it would say,—"I'll take back what I said too; I said I wouldn't be you, but I would now; for you can chase a rabbit, but I can't even scare a mouse: as little as you are, I'd rather be a living dog than a dead lion."

What a lesson to children of the value of their own little lives. A boy wished he could be a certain king, with castles, wealth, and a good time, but on hearing of the king's hospital experience, changed his mind, saying, "I would rather be my little self." I remarked to school children—"How rich you are," to which a lad replied, "I have no money in the bank;" but when asked what he would take for an eye or finger, shook his head to every offer, refusing all the money in the state, found himself so rich that no amount could buy him out. As in Whittier, "Let the million dollar'd ride, while you walk by his side, but you have what his millions cannot buy." The richest man in America in his day, (named reserved) starved to death. Able to purchase choicest foods, yet could not eat after he got it. Watching some laborers working in the rain for a dollar per day he remarked, "I would give all my wealth for their appetite for supper, and to sleep like they do tonight." What a new perspective to children of wealth, physical, mental, moral, spiritual, evolves out of this one text. Following my nature bent, to the hills, forests, and birds that sing there, the

flowers that bloom there, the little animals that live there; attracted by every tree, stump, and rock, with every rural sight and sound, and drawn irresistibly to the rural schools found there, fitting well into nature's setting, as if ordained of God to dwell together, I have only to dip into my heart and write,

"Fond memories hover in thy air,
For dearest of all are the children there."

To these rural children I gravitate with my messages to children, as the bird to its climate. To this I add spiritual literature, my poem "School Children," picture, "Little Brown Church," a school motto, and my tract on "An Ice Cave" here in Edgewood, Iowa, which attracts many tourists in summer. Withal these lovely children are fortunate, for here, undisturbed by distractions of modern city life, which crowd and mar the child mind, they study in quiet, learn their lessons mid the simple arrangements of nature, and are normal, intelligent, and happy. I am glad to have known so many of them; they have enriched my life beyond words, and I would urge others to enter this open door of school visitation, where welcome and uniform courtesy greet the caller. T. Richardson Gray.
Edgewood, Iowa.

Dear Aunt Bettie: Will you let a little girl from Illinois join your happy band of boys and girls? I am nine years old and in the fourth grade at school. My father is a Free Methodist minister. I go to Sunday school every Sunday. Anyone who can guess my middle name, I will write them a letter. It begins with F and ends with S, and has seven letters in it. Adele Ferris, I guess your middle name to be Nell. Rubie Broxton, I guess your middle name to be Frances. Am I right, girls? Boys and girls, please write to me. I will answer all letters I receive. I hope Mr. W. B. doesn't get this letter. Helen F. Zahniser.
318 E. College Ave., Greenville, Ill.

Dear Aunt Bettie: Will you let a little Kentucky boy join your happy band of boys and girls? I am ten years old. I am in the fourth grade. My birthday is November 4. Have I a twin? Who can guess my middle name? It begins with A and ends with L, and has five letters in it. My aunt takes The Herald and I enjoy reading page ten. I go to the Methodist Church. I go to Sunday school most every Sunday. My Sunday school teacher's name is Mrs. Bessie Dunn. I like her fine. I have two brothers, one is thirteen years old and one is seven. As this is my first letter to The Herald I hope to see it in print. Shelby A. Kiper.
McDaniels, Ky.

Dear Aunt Bettie: Will you let a little Florida girl join your happy band of boys and girls? I am eight years old and will be in the fifth grade at school. I made two grades last year. I go to Sunday school almost every Sunday. My mother is my teacher. We go to the M. E. Church. I am blessed with Father and mother. I live on a farm eight miles from Madison on the new Blue Spring road. Two of my cousins live with us; their names are Willie and Ila McCullough. Aunt Bettie, I think The Herald is the best paper I ever read. Daddy has been taking it about ten years. I have dark hair, brown eyes and a medium complexion, weigh 61 pounds. I am the only child. Grandmother lives with us but she is visiting in Florida. My middle name starts with F and ends with E, and has six letters in it. Best wishes to Aunt Bettie and the cousins. I hope to see my letter in print as this is the first. Ruby F. McCullough.
Rt. 1, Box 129, Lee, Florida.

Dear Aunt Bettie: Will you let a little Ohio girl join your large band of boys and girls? I was ten years old June 19. Have I a twin? If so, write to me. I go to country school and am in the fifth grade. We open

our school by reading the Bible and repeating the Lord's prayer. My mother takes The Herald and I enjoy reading page ten very much. I have one sister older than I. Who can guess my first name? It begins with A and ends with S. It has four letters in it. Who ever guesses it I will send them a picture of myself. I have blue eyes, brown hair, and a fair complexion. Elma L. Caley, I guess your middle name to be Lois. As this is my first letter to The Herald I will say good-bye till another time. Hoping to see my letter in print.

A. Evalyn Mahaffey.
Rt. 5, West Union, Ohio.

Dear Aunt Bettie: I am a little boy seven years old. I have brown eyes and brown hair. My birthday is September 19. I am in the third grade at school. I go to Sunday school most every Sunday. As this is my first letter to The Herald I hope to see it in print. Russell Kiper.
McDaniels, Ky.

Dear Aunt Bettie: This is my second letter. Mariam M. Burris, I guess your second name to be Minnie; if I am right don't forget your promise. I am glad to hear that Jesus has healed Dr. Morrison, and I hope that he will be able to go to his meetings. I read your story of the "Drummer's Dream;" it was certainly a good and true story. I go to the Methodist Church in pretty weather but we live on mud roads so we cannot go to church when it is bad weather. The more I read page ten the better I love to read it. I will answer all the letters I receive. I would also like to have snapshots of as many of you as can send me one. I hope that the scrapbasket is away when this letter arrives because I would like to see it in print. Avis Mahaffey.
West Union, Ohio.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band? My mother takes The Herald. This is my first letter to it, and I hope to see it in print. I have dark brown hair and eyes with a true brunette's complexion. I am five feet, five inches tall and weigh 113½ pounds. My birthday was May 3. The cousins who are my twins please write me. I was thirteen my last birthday. I belong to the Methodist Church, and go nearly every Sunday. Loye Fay O. Henderson, I guess your middle name to be Ola. Lucile Gillham, I guess your middle name to be Constance, and Mary Grinstead, I guess your name to be Mary Elizabeth Grinstead. Now please keep your promises. I will write to the cousin who guess my first name; it begins with F and ends with E. All the cousins write. I had better stop off before Mr. W. B. comes in and catches this. But first I want to tell the cousins and you, Aunt Bettie, that I enjoy your letters on page ten. Elizabeth Young.
Victoria, Miss.

Dear Aunt Bettie: How are you and all the cousins this beautiful weather? I am having a grand time in the country. I am sixteen years old, have long blonde hair, hazel eyes, fair complexion, am five feet, three inches tall and weigh 128 pounds. My father has a farm of 180 acres. I work in Baltimore, but I am in the country at my parents now. One of the great sports down here is boat rowing. My middle name begins with C and ends with Y, and has four letters in it. The boy or girl that guesses it first I will send a picture of myself. I will answer all letters I receive from any of the boys and girls. I hope Mr. W. B. is out playing golf when this arrives. Helen C. Bowen.
Wallville, Md.

Dear Aunt Bettie: Would you let a little Sandy Ridge girl join your happy band of boys and girls? This is my third letter to The Herald and I hope to see it in print. I am still reading The Herald and enjoy it fine. I have fair complexion, black hair (bobbed) blue eyes, am five feet, five inches tall and weigh 116 pounds. I am fourteen years old. I have attended four meetings and enjoyed them fine. I haven't missed but one Sunday school in almost a year. I have three

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badges for regular attendance. I am a member of the Methodist Church. I have corresponded with several boys and girls from different states and enjoy reading their letters. Be glad to hear from any of the boys and girls. I will exchange pictures with any of the cousins. Lala Carter.
Rt. 1, Sandy Ridge, N. C.

Dear Aunt Bettie: Will you make room for another little Arkansas boy? I am eight years old and in the third grade at school. I have auburn hair, blue eyes and fair complexion. My mother is dead and I live on a big farm with my grandparents, and enjoy riding the horses, feeding the pigs and milking the cows. I have a cow and a calf all my own, and like to care for them. My birthday is Nov. 21. Do I have a twin among the cousins? If so please write me. Who can guess my middle name? It begins with S and ends with A, and has six letters. David Dawson, I guess your middle name to be Orel. Am I right? And do you live at Ottus or Oltus, Ark? I have some little cousins at Altus, Ark., and I wonder if you know them, Ruth Ellen and Howard Hardgraves. I visited them a year ago last September and sure had a nice time. My grandmother takes The Pentecostal Herald and I enjoy the letters on page ten. Aunt Bettie, please print this, as I want to surprise my grandfather and grandmother, also my aunt Sue Bowman, of Rice, Texas, who is a subscriber to The Herald.

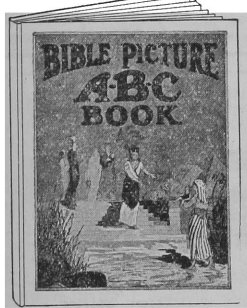
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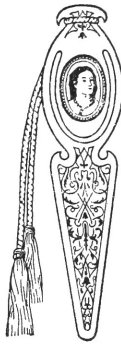
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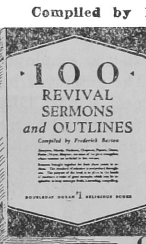
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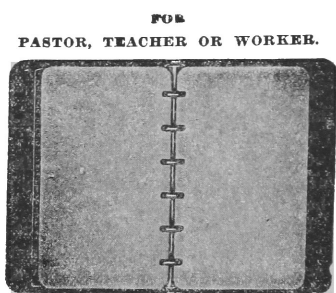
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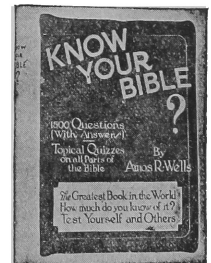
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XI.—December 15, 1929.

Subject.—The Christian Spirit in Industry. Deut. 24:14-15; Eph. 6:5-9; 1 Tim. 6:17-19.

Golden Text.—As ye would that men should do unto you, do ye also to them likewise. Luke 6:31.

Introduction.—As one faces this problem the picture shows a dark background. Even the brighter aspects of it are too much shaded. Where shall we look for the "Christian Spirit in Industry?" Certainly not in any absolute standard of right. Some comparison may help us. It is a long call between old slave laws in Rome and the best modern labor conditions in America. Then a man might work a slave to death, or kill him outright; but no punishment followed. Now the laborer is no longer a slave, but possesses, at least, some of the rights of a free man. Since Lincoln issued his famous Emancipation Proclamation industrial relationships have changed a good bit in America. Even negroes are now entitled to humane rights, even though they may not always get them.

Permit me to quote from Arnold's S. S. Notes. I do not like the picture, but it is true to facts. Some day, maybe, it will be better.

"Present condition. Machinery invention in the eighteenth century converted rural England into a great manufacturing country. During the nineteenth century industry swept Europe and America. Now it is making a 'terrific invasion' of the Orient. Labor conditions there resemble those of England over a hundred years ago. Statistics in 1923 revealed the following facts: 1. In Japan, one-fourth of the laborers are under fifteen years of age; 68,000 women work underground in mines at fifty cents for a twelve-hour day; factory wages, twenty to sixty cents a day of twelve to seventeen hours; thousands of families living on \$2.50 to \$10.00 a month in one room, six by eight feet. 2. In India, wages eight to forty-nine cents a day; as many as six families in one room fifteen by twelve feet; baby mortality in one-room apartments 828.5 per 1000; annual factory profits 100 to 420 per cent. 3. In China, wages twelve and one-half to sixteen and one-half cents a day of twelve to eighteen hours; children, six to twelve years, three to twelve cents; no protective laws; homes of city poor often barely permit the family to lie side by side. While in America by contrast we have great reason for rejoicing, we still have unsolved problems. With sixty per cent of our wealth held by two per cent of the people, and five per cent of it scattered over sixty-five per cent of the population, with large corporations paying vast dividends, and often grinding wages unreasonably low, with disgraceful conditions in our coal mining districts, with one and a half million laborers unemployed in normal times, with no concerted effort to improve wages for unskilled labor, with protective legislation still sorely needed in many states, continued study and effort to promote the Christian spirit in industry is imperative."—A. J. D.

Christ's Golden Rule that we have in this lesson, would settle all business misunderstandings, and would come as near as possible to producing ideal conditions in the industrial

world. Some claim that it does not fit modern conditions. Then modern conditions should be so altered as to fit the Golden Rule. That rule spells righteousness; and anything less than that is unrighteous. Men may refuse to live by it now; but they will settle accounts by it at the judgment bar. Eternal justice demands that. God is going to judge men "in righteousness."

In endeavoring to introduce "The Christian Spirit" into industry we must remember that the matter has two sides. Men are prone to think that it applies only to the employer; but that is wrong. The employer has as much right to expect honest labor as the employee has to demand honest wages. The obligation is as binding upon one as it is upon the other. Both of them must render account to God for the things they do.

Every good man must rejoice over every improvement that has been made in the relationship between capital and labor. Better conditions are coming slowly, but surely. They will come faster as industrial intelligence increases on both sides.

Comments on the Lesson.

Deut. 24:14, 15. This was Jehovah's law many centuries ago. He has not changed. Would God that men would obey this law today. Many a time have I seen starving children among farm-renters, because the ravenous landlords had ground their parents down to such small compensation that decent living was impossible. A Jew could not oppress a hired man in his wages. He must pay proper wages, and he must pay at the proper time, or meet God's wrath. That is true now of all men.

Eph. 6:5. Servants.—The word means slaves. Your masters.—Your owners. As unto Christ.—Although they were common slaves, they must obey their master for Christ's sake. Paul is writing to Christian slaves; but his words apply just as well to hired men and women.

6. Not with eye service, as men pleasers.—Do not pretend to render good service, when in reality you are only trying to mislead your employer. Do your best to please Jesus Christ; and men will get good service, and you will be rewarded.

7 and 8. This is a consolation to honest employees. Do your work as unto the Lord, and he will compensate you in due time. Just as I wrote that last sentence, a strange thought came to me: "Mingledorff, Jesus Christ has you employed in very sacred labor. Are you rendering him honest service?" Maybe you might do well to think this over, and apply it to your own case.

9. Ye masters.—Slave owners or employers. Forbearing threatening.—Let there be no fussing nor abusing of your employees. Your Master is in heaven.—You will render account to God for your treatment of your employees. No respect of persons.—The slave is as precious in God's sight as his owner; the employee as precious as his employer. 1 Tim. 6:17-19. No use to quote these words, and little use to comment on them. In the first place, very few of the rich will ever read these notes; and in the second place, little impression would be made, in case they did read them. Riches are a snare to the soul. Very few persons

accumulate large wealth and keep true to God. It is not impossible, if one is using his wealth for the advancement of the kingdom of God. Otherwise it spells damnation. There can be no selfish ambition, or aggrandizement, in the accumulation or use of this world's goods. "The Christian Spirit in Industry" condemns all this in toto.

EVANGELISTIC AND PERSONAL.

Evangelist Henry W. Bromley, of Cynthiana, Ky., has recently conducted two successful evangelistic meetings in New Jersey.

Miss Imogene Quinn is engaged in a series of revival services at the First Evangelical Church, corner of Bridge and Straight Ave., Grand Rapids, Mich., from Nov. 24 to Dec. 8. She will be glad to welcome any of The Herald family to these services.

Rev. Edwin P. Phillips, who has been associated with Lighthouse Mission, St. Louis, Mo., for some years, has been lately elected Superintendent of The Hannibal Holiness Mission, Hannibal, Mo., and takes charge of that work Dec. 1st.

As the result of a special evangelistic meeting held in the First Presbyterian Church of Hobart, Okla., Oct. 30 to November 10, under the leadership of Mr. Guy W. Green, of Kansas City, Mo., there were sixteen additions to the organization of God in town. Fourteen of the sixteen were adults, most of whom came on confession of faith and among whom were five sets of husbands and wives.

B. F. Pritchett, Conf. Evangelist, 656 N. Broadway, Shawnee, Okla.: "I am again entering the field of evangelism under the appointment of the East Oklahoma Conference, as Conference Evangelist. I am in sympathy with the old-fashioned methods of fasting and prayer, in the promotion of a great revival. If I am invited to your church or camp, will come without stating terms. I have devoted twenty years to evangelism, and the pastor and can furnish the best of references."

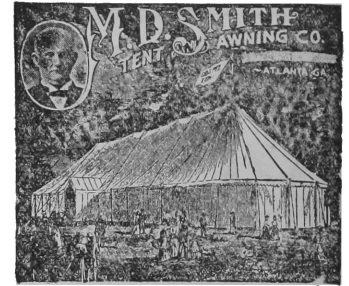
SALE CITY, GEORGIA.

Sister Morrison very kindly mentioned our choice paper shell pecans through the columns of The Herald some weeks ago. I have had many inquiries and a number of orders from same. A certain percent goes toward putting The Pentecostal Herald into home of those unable to subscribe. I wish to say that, notwithstanding we have made only about 10 percent crop in South Georgia, I still have some choice ones on hand and those wishing same for Christmas should write me at once. Yours in him,

W. W. McCord,
Sale City, Ga.

WANTED CLOTHING.

In a recent letter from Rev. Charles A. Peters, Albany, Ky., he asks that we insert a notice in The Herald calling attention to the fact that he lives in a very needy part of the state of Kentucky, and will be glad to distribute any clothing the people may have to send him. We have put notices in The Herald before and the people have responded by sending clothing to Brother Peters. Any size, or style will be appreciated, for there are most any kind of persons who need



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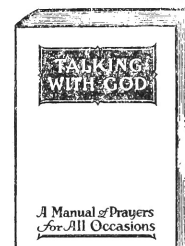
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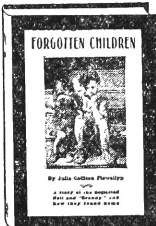
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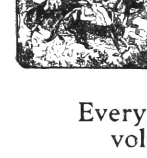
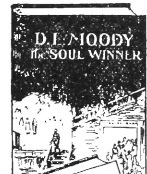
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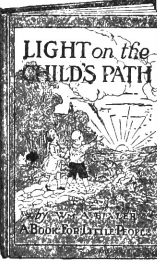
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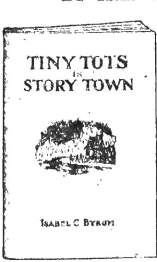
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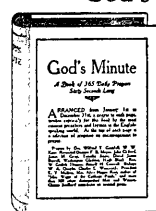
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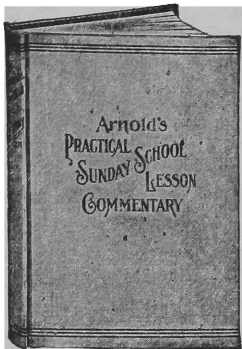
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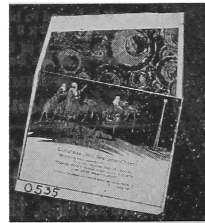
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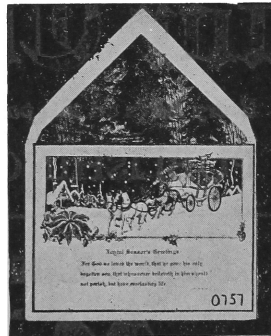
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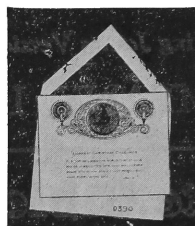
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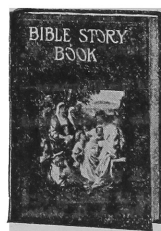
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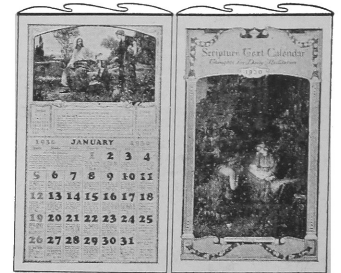
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SPECIMEN OF TYPE

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son of Da'vid, have mercy
,28 And when he was con
the house, the blind men c:

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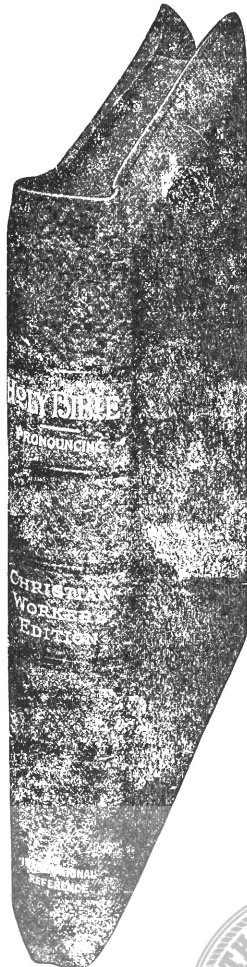
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Dr. H. C. Morrison, Editor.
Mrs. H. C. Morrison, Associate Editor

Louisville, Ky., Wednesday, Dec. 11, 1929.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 41, No. 50.

THE SIN OF ANANIAS AND HIS WIFE.

By The Editor.

THERE is a Scripture that declares, "As a man thinketh in his heart so is he." The thought of his heart leads to action. His acts build his character. His character fixes his destiny. This Scripture is quite in harmony with another which reads, "Out of the heart are the issues of life." To put it into other words, the life issues out of the heart. The heart is the fountain. The stream which flows from it makes up the life.

Ananias and his wife were wrong at heart. They were selfish, covetous. The Scriptures tell us that covetousness is idolatry. It is loving things, the creature better than the Creator. This is not so rare a sin. It takes place often in the church of God, even in the ministry it becomes the common sin of seeking a place of power and influence in the church rather than seeking to lift the church into holy communion with God and seeking the lost for whom Christ died.

It is a fearful thought that a man called of God to preach the Gospel should undertake to make a pedestal out of the Christ on which he tries to climb for his own elevation rather than making himself a pedestal upon which he lifts up the Christ.

Let it be remembered that sins are very sociable. They go in companies. They unite in unholy marriage and produce large families. It was so with this unfortunate pair. First, they were influenced by the great revival. They were profoundly impressed by the manifestation of divine power. They united themselves with the company of the Lord's people. They had a desire to appear to be of the very best. The entertainment of the great gathering of the saints called for considerable financial outlay and some zealous souls in order to meet these expenses sold their property and gave the income from such sale to provide for the wants of the visiting multitude who were giving themselves to prayer and praise and joy in the fullness of the blessing of the Gospel.

Ananias and his wife must appear to be as good as the best. So they sold a piece of property, with all outward appearance of joyful consecration to a good work, but in their selfish hearts they begrudged to God the income from the sale and while they appeared to the people to give in the full amount received for the property they kept back a part of the price for selfish uses. Notice how sin accumulates. First, they have a selfish, covetous nature. They are money lovers. Second, they join themselves with all appearance of zeal and earnestness to the people of God; hypocrisy. Third, they pretend to have such zeal that they sell the property, but keep back a part of the price and go, no doubt, with a strut of pride, and lay grudgingly, we suppose, a part of the price at the feet of the disciples.

They no doubt congratulated themselves that they were making fine headway. They appeared to be among the very best and most generous. They would receive the loving gratitude of the people who were benefited by their gift. But God is a searcher of hearts. Nothing is hidden from the eye of him with whom we have to do. This little drama is made up of a few brief acts in rapid succession. Their hearts are uncovered. Their sin is rebuked. They fall dead. The curtain drops over them. It is a black curtain.

What was the sin of this unfortunate couple? First, they undoubtedly were cursed with the love of money, very common. Second, they had enough of religious sentiment to desire to join themselves with the Lord's people. Third, they wanted to appear to be far better and more generous than they really were. Fourth, they appropriated for selfish usage that which belonged to God. Let us tarry here a moment. Is this an uncommon sin? Are we cheerfully, without the blast of trumpets, or begrudgingly, giving to God His own? I am unfortunate in the use of the word, giving. We cannot give to God that which is his own. We can pay that which we owe. We can be good stewards. On the other hand, we may rob God and I fear the robbery of God is a far more common sin than it is supposed to be.

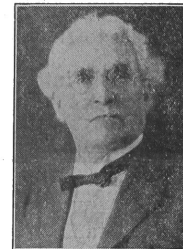
It is all right that we should have a good home, a well built, well arranged, capacious house, with modern improvements, but whose money built the house? Are you quite sure that you did not put into that house some of the Lord's money? It is all right for you to have a good car large enough for your family and to show your courtesies by now and then taking a friend for a ride, but whose money bought the car? It is fine to take a trip, to have a nice summer outing, to go to the lakes, to bathe in the brine along the seashore, but whose money bought the railroad ticket and paid the hotel bills? Are you quite sure that it is your money? In other words, have you paid your tithe? Have you given to God that which belongs to him? Have you not only paid your tithe, but have you brought a thank offering to the altars of the Lord? That house of yours there. Is there money in that building that ought to have gone to the support of a missionary? That's a beautiful car you have, but did you steal the Lord's tenth to put into those balloon tires? It runs beautifully, but did you rob God of the Sabbath morning hours and go joy riding when you ought to have been at worship?

God's attitude toward the covetous, the hypocrite, the robber, and the liar has not changed. His judgments may be delayed, but the time will come when the sword of justice will flash from the scabbard of retribution. We are hastening to death and judgment. Let us be sure that we are not playing the Ananias act, that we are not appropriating to our own use that which justly belongs to

God. Think on these things and if mistakes have been made, if we have been dominated by selfish motives, let us make haste to repentance and to restitution to God of that which justly belongs to him and upon which we have no claim.

Monthly Sermon.

HOW TO BRING SINNERS TO CHRIST.
"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."—Mark 2:5.



The account of the healing of the paralytic as given in the Gospel by Mark is one of the most interesting of all the miracles performed by our Lord. In this, we find not only the healing of the body, but the forgiveness of sin; and we judge that this was true in every case that the faith that enabled Jesus to heal also enabled him to forgive. There never was or is any question in the mind of the faithful about his power, both to heal the sick and forgive the sinful. Unbelief is the only obstacle that stands in the way of the mighty works of Christ.

There is a very interesting human element in the account, as Mark gives it to us, which is most suggestive. It was quite fortunate for this paralytic that he had four friends who had great faith in Jesus. His condition was such that he needed a group of believers to lay hold upon his cot and bring him into the presence of Christ. He was helpless; without some human assistance he would have undoubtedly died of palsy in his sin, but there were four men who believed that Jesus was more than master of the situation.

These men were also concerned for their brother. They could not be content to let him remain sick and helpless when Jesus was so able to heal, and within reach of their helpless friend. Their faith in Christ, and their love for their neighbor set them going. They went after him; they assured him of both the power and the disposition of Jesus, the compassionate and mighty Healer of the sick. He was no doubt thoroughly convinced and thankful for assistance.

This faith in Christ and love for the neighbor united the four men in zealous effort. I imagine that I can see them hurrying away to the home of their sick friend; they are walking rapidly, they are close together, and are conversing with eagerness among themselves. They break in upon their friend with enthusiasm surprising him with good news; they are all about his bed, all speaking at once and confirming each other's testi-

(Continued on page 8)

THE WORK OF THE LORD IN THE TROPICS.

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



I am writing this article on the Indian Ocean on board the P. and O. steamer Mantua on the way to India. We left Penang of the Straits Settlement two days ago. We had a strenuous three weeks in the Malay Peninsula, having to divide our time between four cities, Singapore, Kuala Lumpur, Ipoh and Penang. We had to hasten from one meeting to another in order to meet the schedule marked out. In each case we would close a meeting one night and then hasten on by train to the next point and preach the opening message the next night thus giving no chance for a rest between meetings, and our daily schedule began at 8 o'clock in the morning when I would speak at the High School chapel to the older students ranging in numbers from 250 to over 400. Mrs. Ridout would speak at the same hour to the girls to groups of 200 and more. Our daily holiness meeting for believers took place at five o'clock till six in the afternoon and the evangelistic service at 8 P. M. at night. For the Tropics this was a very full program and frequently we were warned that we should not attempt so much but the fields were white unto harvest and the laborers were few. Hundreds of souls were led to Christ and many into the deeper life during these busy days and this was our chief joy. If the angels in Heaven rejoiced over one sinner repenting (Luke 15:10) how much more should mortals rejoice in sharing in the great work of leading souls to salvation.

Malaya is one of the most intensely interesting fields we have yet visited. It was quite a unique thing to see Malay boys with their Mohammedan caps on and their traditions and background being Islamic throughout, in the school chapels singing with the other boys such hymns as "What a Friend we have in Jesus" and "Stand up, stand up for Jesus." They say the most difficult problems of these states is to Christianize the Mohammedans. By a strange course of circumstances the Mohammedan religion swept down through Malay away back about four centuries ago and ever since the natives have adhered tenaciously to that faith and though many of the youth go to the Christian schools, yet it is exceedingly difficult to make even a dent in their Mohammedanism. The Rajahs or Sultans which rule (nominally) the Malay States are entirely Mohammedan—they have many wives and live in luxury, and the Mohammedan faith permits them to do this provided they build and maintain the Mosques and observe the religious fashions of their faith.

I have read that it is the boast of the Malays of the Peninsula that during forty years of Christian Missionary work not a single convert has been won from Mohammedanism to Christianity. I cannot vouch for this statement. I hope it is not true.

Directly opposite to our dwelling place at Ipoh was a heathen Temple. From early morn till late at night the gongs and bells sound and peculiar sharp high music somewhat resembling the Scottish bagpipe is heard. Of course it indicates that worship is going on. We went through one of those Temples the other day when no service was in progress and an assistant took us around and explained the pictures. The most atrocious to our thinking, was that one representing one of the gods with an elephant face upon it. Out in this part of the world one comes in constant contact with the "real article" in Oriental religions. The Mohammedan plays a very important part in Malaya because the native rulers—the Sultans, are all Mohammedan and it is an understood thing with the British Government that the missionaries are not to interfere with the

religions of the native people. The Malays are hard to reach with the Christian religion—they will send their children to the Christian schools but in some places they forbid them to attend Sunday school or church. The Malays are forbidden to enter a Christian church, and I believe also that there is some sort of a law which prohibits the missionary from holding any public services for the Malays. The Chinese and the Tamils and other Indians attend the meetings with regularity and interest, but the Mohammedans and Hindoos seldom. The first night we held our meetings in the chapel of the school building a few Sikhs were present, the next night none were present because the meeting was held in the church, and while I am speaking of the Sikh let me stop long enough to explain that they constitute greatly the Indian police force, when Britain needs the dark skinned man for that purpose. The Sikh is a splendid soldier and Britain has honored him ever since the Indian Mutiny because they stood true to the British flag and went to their death—many of them in defence of the British.

The Mohammedan is a difficult proposition chiefly because they have the tendency to stick together when a religious issue arises. If those against whom he rebels happens to be of another faith the quarrel may eventually rise to the dignity of a Holy War. Those words "Sabil Allah" or Holy War against the Infidel is a slogan which arouses all classes of Mohammedans and they can all be fired very suddenly into an enthusiasm. Their faith so full of hate and pride and passion causes them to regard all other religions with disdain and they are very apt to regard it as a sacred thing to put to the sword all who hold the Infidel faith. In the Philippines many years ago one of this cult wanted to die killing the infidels and he went to the priest and took the solemn vow then, fired up with a crazy fanaticism, he started out with his deadly weapon and killed upwards of twenty-five white people before the authorities trailed him and killed him and the poor wretch died happy—so they say!

One thing that especially characterizes the Mohammedans is their doctrine of predestination or fatalism. The following lines suggest this tendency:

The dream that came to me as I lay
Beneath the waving palm,
It led me forth upon my way,
It broke upon my calm.
It whispered to me as I went
Beneath the forest green,
The message that my God hath sent
To break my sleep serene.

Ah me! I travailed brave and strong,
To set the wry world right,
To succour those who suffered wrong
To fight the Holy Fight,
And if the wicked win the day
Tis Allah's will I wean,
Glad to His peace I'll pass away
Who have his Vision seen!

The Mohammedans hold to the five pillars of the faith such as (1) The saying of the creed; (2) the five daily prayers; (3) the 30 days fast of Ramadan when from sunrise to sunset no food or drink is taken (but they make up for it by feasting all night); (4) almsgiving; (5) the pilgrimage to Mecca. This must be taken in person or proxy at least once during the life-time.

It is said more people go to Mecca from Malaya and the Dutch East Indies than from India. (Of course one reason is they have more money—the pay of an Indian in Malaya would be from three to ten times as much as in India). However going to Mecca usually does not improve the morals of the Malays very much. There is a proverb which says: "If thy friend has been once to

Mecca, trust him not; if twice avoid him; if thrice flee from him as from Shaitan himself."

One is constantly struck with the amazing contrasts between the Chinese in Malaya and the Chinese in China. In Malaya they rise to millionaires through rubber and tin, and live in palaces and amid luxury, and the ordinary classes and coolies have a good living, and their children are becoming well educated. In all our travels in Malay we have not seen a single case of foot binding. I was told of one man who came to Malay as a barber (street barbers are very common in China)—he is now a millionaire, another man who came as a coolie with all his clothing on his back—and not much of that—got into business and when he died left his son a business which made him one of the outstanding millionaires today. Such a thing as that would be impossible in China. The eternal and iniquitous "squeeze" which government and army generals and bandits would put on a man of means prevents any man to rise from the lower ranks to riches. Then there is something else to be reckoned with in this matter. The Malay Chinese enjoy law and order under British administration. Any one who sees what British colonization has done in the Malay Peninsula will behold an exhibit which will forever cure him of that foolish fear for giving over to people who have no genius for government the idea of "self-determination." It is just as well to admit out in the open that some people are absolutely incapable of self government and when they ally themselves with some great governing power who has a genuine genius for ruling, they pave the way to peace and prosperity; to contentment and progress. The Malay States are a monument to Great Britain's ability to rule and govern, just as the Philippines furnish an exhibit of America's genius for government.

PERSONAL NOTATIONS.

During our work in the Malay Peninsula we met with some very fine missionary workers. At Ipoh our program was in the hands of Rev. F. H. Sullivan, District Supt. He has had a very wide and extended experience in missionary work and has maintained the evangelistic note throughout. The work at Ipoh resulted in a very blessed harvesting of souls. The interest in the Girls' School under Mrs. Ridout grew daily until a real revival broke out there and scores of girls came out for Christ. In the evangelistic services at night at the church the altar would fill up with seekers and a very blessed work broke out among the young men and older people.

Readers of THE PENTECOSTAL HERALD who go to Red Rock camp meeting will remember Miss Minnie Rank who has spent many years out here in Malaya. She is in charge of a splendid girls school at Ipoh now occupying their new building. Miss Rank has a very fine helper in Miss Royce. These two missionaries made it possible for Mrs. Ridout to hold such a gracious revival in their school. We enjoyed very much taking our tiffin at the school each day. Friends in Minnesota will do well to keep interested in Miss Ranks' work in Malaya. I was informed that from Dr. Valentine's church in Minneapolis quite a good group of missionaries have gone to the foreign fields. It is a good thing in these days of Modernism to have missionaries sent out from churches like Dr. Valentine's because they have been indoctrinated in a manner that enables them to hold to the great essentials when they get to the field.

Put God's mercy to the test! He can bear a greater pressure still. Lean hard, harder, hardest, again! You cannot fatigue omnipotence.—Joseph Parker.

1849---Meridian, Miss., November Seventh, Eighty Years---1929

L. P. Brown.

My dear Children and Grandchildren:



FROM the far away Alps a little bird, named Graf, was taken on board the Zeppelin airship. On the journey across the ocean's broad expanse it was ever singing to cheer. Upon reaching the land, it looked back upon the ocean and the great air-plane that had brought it over and its throat just warbled and warbled paeans of thanksgiving and praise.

This day reminds me that I have had an eighty years' journey from my native home, and the query comes, what is the tenor of my song?

"There are voices calling me tonight,
Out of the past;
Speaking good cheer to my soul in its flight—
Out of the past;
Oh, how those voices now ring in my ears,
Kindling my hopes, and allaying my fears,
Dimming my eyes with sweet memory's
tears—
Out of the past!

"There are faces smiling on me tonight,
Out of the past;
Bringing me vision of holy delight,
Out of the past;
Visions of home with its comfort and cheer,
The unbroken circle of faces so dear,
Lovely, how lovely, those faces appear;
Out of the past!

"Loved ones, I bless you for coming tonight,
Out of the past;
Flooding my soul with heavenly delight—
Out of the past;
Some day we shall meet where the bright
chorus sings,
Meet where the sound of the dirge never
rings,
Singing the anthems swet memory brings,
Out of the past!"

THEN AND NOW.

"Yet often though I wish again
To run and swim and fish again
As did the care-free little boy
Who once I used to be.
I wouldn't backward turn the page
And barter all the joys of age
To let some fairy steal my years
And make a boy of me.

"Though much of joy was mine to know,
This older life is fine to know,
I walk with laughter still today
Despite my weight of care.
I'm sure I would not now enjoy
All things I cherished as a boy,
Nor wish to give my pleasures up
In boyhood's fun to share.

"To life this is my attitude:
I have a sense of gratitude
For every joy which I have known.
A happy boy was I,
But it is fun a man to be,
And it is good to live and see
The richer beauty of the world
As time goes swinging by."

On 'Father's Day', L. P., Jr., sent me a three-in-one framed picture. My old home at Jackson, Miss. with faces of Ma and Pa, my parents. The old home at Black Hawk with faces of Mother and Father, Willie's parents, and our home at Meridian, Miss., with faces of Willie and me. The likenesses are all good, the mechanical part, the whole setting could not be improved upon.

From time to time I sit and ponder, first of the home where I was born. The bodies of eleven once occupants are in a near-by cemetery, leaving but two, Sister Hadie and me, of a large family. The old home has passed into other hands. In this cottage in the years ago was spent happy, gladsome boyhood, early manhood, and the leaving several years before reaching my twenty-first

birthday to battle with the sterner realities of life.

The second is the vineclad home where Willie, my wife, was born. The larger part of her family have gone to their reward. Both of these homes have made history which has told on the world for great good.

The third in the picture, you as children and grandchildren know more about. For forty-two years Willie and I lived there a one-life. Within its walls you first saw the light of day. Here around the home altar you were reared. As parents we saw each of the ten—and all are now living—reach their majority.

Thirteen grandchildren today give promise of markedly strong characters. Within a few days of three years and nine months ago, God called Willie, 'Mother' and 'Grandmother,' to come up to her final and merited home. It was "No Gate ajar;" she went sweeping through the gate. I trust her beautiful, well-ordered Christian life and the effulgent translation will ever be a fresh memory and prove an inspiration for only the highest and noblest in life.

Upon this, my Fourscore Birthday, I can scarcely think of a single new line I could give you in the way of admonition. It seems I have, throughout the years, by love, teaching and prayer gone the entire gamut.

In October, 1620, one hundred and twenty pilgrims and strangers upon earth set sail in the Mayflower for Virginia, but landed at Plymouth, Mass. Part of your ancestral chain goes directly back to that group. The crossing of the ocean then required sixty-three days; the Zeppelin's trip required less than four days, and indications now point to two days. Today we are a nation of one hundred and thirty millions. Our growth and development along all lines have been marvelous. The past fifty years have out-distanced all the previous ones, yet, I ween the next ten or twenty years, at farthest, will prove in the comparison as miraculous.

The big world is before you as an open book. Opportunities were never as great. Vacancies are at the top in every line of endeavor. This seems to be the testing age of ages. Real men and women were never in greater demand. The consciousness of sin is being blotted out. Each person would be a law to himself or herself. God's Sabbath day is observed in the breach. Men called of God in high endeavor are more afraid of men than of him. The family altar and the God-ordained home-life are rapidly passing away. Often from the sacred desk in the very House of God men are heard who guardedly lower, or make weak, heaven-given Bible standards. So called "diversions" in high social circles which, in other years, brought into immediate action the "unwritten law," now go by unnoticed. In view of all these things let me give you a single verse fraught with meaning—

"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone.
By looking to Jesus
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

The real key to all true life is the home. Let it ever face toward the Father's House. Not only let the day begin and end with mercies acknowledged, and forgiveness sought, but let it be seen and felt that God is your chiefest joy.

A few months ago an old-time transport known as Thomas went out of the 'Golden Gate' in California on its last voyage. It was the first of the American transport ships. It had carried over four hundred thousand soldiers during the McKinley administration. It never lost a passenger. It

never had a wreck. It made one hundred and five trips from San Francisco to the Philippines. It carried troops to China. Without the firing of a gun, or any kind of military 'good-bye salute' the old transport, having served its day of usefulness, was silently turned out on the old ocean and consigned to the mud flats.

It is a precious thought, my loved ones, that as I pass four-score years and look back upon life there is much I should have better done, but there is consolation in the fact, I have ever leaned hard on God. My voyage has not in a detailed sense been like the old transport, yet, I have never shunned being a freighter. My desire has been to share another's woes. I have tried to build character for myself and for others. I have prayerfully tried to stand in the breach in every hour of need. In matters that pertain to Church and State and upon all moral questions, I have sought the right, and not waited to see what was the majority side.

I am fully aware of the love and confidence of each one of you, and when I am called to pass from the ocean of time to the ocean of eternity, I trust it will be in some quiet hour. The old transport according to usage should have had an honored salute. I insist that mine shall have none. Let the life for good or evil be its own interpreter.

A number of years ago, I gave to each of you ten children a neat, limp-back Bible with your names in gilt letters on it. In my recent rounds of a month's visit to the various homes, I asked for a Bible and one of the grandchildren handed me one of those same books with her mother's name on it. I am now ordering thirteen just like those, if to be found, for our grandchildren trusting that from the oldest down to the youngest it may prove to be ever at hand.

Two of the number, L. P. B. Lipscomb and L. P. Brown, Jr., recently passed their nineteenth year and are soon to be graduated from colleges. The high attainment and standard of the young men are a source of great gratification. I shall expect them to ever be clean and pure and to be exemplars through life in their respective professions.

I note that the other eleven, from the youngest to the oldest, have each a distinct individuality which omens good results. I cannot hope to live long enough to see the rich fruition in their lives, but with confidence they will not be lacking. I do now rejoice, and trust through an open window in Heaven to still watch their courses.

Widely scattered, your visits to the old home are only occasional, and I know the question upon your minds is, "How are you, Papa and Grandfather?" "What is your real physical condition?" I see but little change from that of fifteen or twenty years ago. Though I am old, yet, I am strong and well.

"Truly my age is as a lusty winter,
Frosty, but kindly."

This thought is constantly with me, "If wrinkles must be written upon my brow, let them not be written upon my heart. The spirit must not grow old."

Life's real solace, however, is in my Old Bible—

"Though the cover is worn,
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold,
Is the Book, worn and old;
This Old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way.
And each promise I find
Soothes and gladdens my mind
As I read it and heed it today."

Esteem your Bible more than your necessary food.

In simple faith, love and prayer,
Father and Grandfather.

If Methodism Shall Have a Pentecost.

Rev. B. L. Wells.



THE near approach of the anniversary year of Pentecost 1930 has filled many hearts with a yearning to see our Methodism, which was born in a Pentecostal period, enjoy again the freshness and spiritual warmth of another Pentecostal period. Some would say that this is a vain wish and impossible of fulfillment and reason thus:

1. We are now a great world-wide church with an intricate organization and the early church was small and had little organization.
2. We have brought many of our people into the church through the channels of religious education and have put less emphasis upon a climacteric experience of conversion, therefore our people would not care for such an emotional experience as would probably come in a new Pentecost.
3. We Methodists are now an educated people, many college and university graduates among us, and the early Methodists were mostly an illiterate group who desired an emotional rather than a rational type of religious experience.
4. We live in a cold, calculating, commercial age in which the Church has learned the secret of mass production and uniform output from big-business so to talk of a Pentecostal experience for individuals would be to swing back into the hand-loom and grain-cradle age.

Such arguments as the above have been the narcotics which have drugged the Methodist Church into a mere machine when it should be a spiritual dynamo that would change "men dead in trespasses and sin" into men of holy life, having the "mind of Christ," alive unto every good work.

The arguments against a great Pentecostal experience for Methodism are really the greatest arguments why we should pray that God would send the Baptism of Power upon us.

Let us look at them again:

1. We are a great church with much organization and every organization or institution in the world tends to stultify the spiritual. It is the very nature of organization to seek for the uniform and oppose the exercise of freedom. "The spirit maketh alive" but organization tends to deaden. The machine age of uniformity does not produce great painters or musicians or sculptors or saints of the finest type. The greatest need of our church is for the Free Spirit of the Living God to break through Boards, Programs, Cabinets and every other form of organization and touch with the "coal from off the Altar" the heart and lips of every Methodist Church from our Bishops to the least gifted local preacher on Hard-Scrabble Circuit.
2. We are indeed an educated people even above the average and still hungering for knowledge since one out of every five students in the colleges and universities of the United States come from a Methodist home. But, the educated mind is often a menace save the heart be touched and renewed by the grace of God. We educated Methodists need a "heart-warming" throughout the church or we will cease to be a "Savor of life unto life" and how shall the world be spiritualized if we are impotent.
3. Indeed our churches are filled with the product of our religious educational system. But how few have the "witness of the Spirit;" how few can pray till the heavens answer or can be effective laborers in the harvest that is white. If every member of our great church would tarry till the Spirit comes we would take the world for our Christ within the present century. Present-day psychology teaches that life is never on a level plane but that we make progress in waves or curves. It is by the wave-crests of conversation, consecration and the spiritual

baptism that we "may prove what is that good, and acceptable, and perfect will of God" not by conforming to this world but by the renewing of our minds.

4. We have become so enamored of the "business" ways of doing things that we have forgotten that God is spirit and his ways are spiritual. We have used earthly methods and received earthly results. Is it not time to try God's way if we want spiritual results? Bishop Meade at the McPherson, Kan., Conference is the author of this appeal, "We have tried everything else to get folk saved, let's go back again and try God's plan as he lays it down in his Word."

Now, to the main question before us: How can Methodism have a Pentecost?

1. Let's put spiritual interests in the forefront. Our bishops and leaders must tarry till the fire falls. They could well afford to give an entire year over to a spiritual conference and almost forget the business parts. Every preacher could be told to stay on the same charge for another year and the whole conference session be given to uplifting Jesus Christ and the Holy Spirit, calling the preachers to a week of prayer and tarrying instead of the tiresome round of reports and anniversaries.

2. Our District Superintendents could tell the laymen that no preachers would be changed for a space of two years and the Superintendents could rally the forces for great revivals.

3. Our Boards could well spend a part of a year calling on God to send a Pentecost to our church instead of cluttering the mails with thousands of dollars worth of useless matter. A Pentecost in Methodism would give the Boards all they needed for a steady advance and unless Pentecost does come we are doomed to retreat and failure. Office chairs in World Service offices could profitably be exchanged for knee-pads. Fervent prayers could well replace many multigraphed letters.

4. Our preachers should be asked to pray till Pentecost comes to their own souls; then we would see sweeping revivals again in our churches. Many churches are asking for men who know and preach—"the Gospel, the power of God unto salvation."

Our Advocates could well afford to fill their pages for the next six months with articles that will challenge the church to think on the deeper matters of the Spirit. It is not enough to put in an occasional article such as came from the pen of Bishop Welch, but a real Pentecost will come only as the result of the impact of a week-by-week challenge from the press, pulpit, and religious teachers. Many of our people hunger for articles that present the great truths of a mystical religion and take certain other Christian literature because the Advocates fail to feed the common man on the Word in its depth and purity.

Our laymen should be challenged to face the fact of a great church which reports only one-third of one per cent increase for a whole year with hundreds of churches failing to report a single conversion. Is God pleased that a preacher and fifty or one hundred members should labor a year without one soul saved? Has Methodism lost her passion for souls? Our great church was not founded to formulate creeds but to spread scriptural holiness and save the lost. If Methodism fails at these points she may expect to be supplanted.

Why is she failing? Because the passion for souls is in eclipse and worldliness has crowded the hunger for holiness out of our lives.

What can save our beloved Church? A new Pentecost! A fresh world-wide baptism of the Holy Spirit will cause us to hear again the shouts of joy, the ringing testimonies,

the fervent prayer. The anointing with power will send preachers and laymen to seek the lost and lift the saved.

O Methodism to your knees! Ask God to forgive our continued laziness and indifference. Tarry till the Power falls! God is not deaf! On to Pentecost!

FAITH IN MONEY MATTERS.

W. W. CARY, Business Manager
Asbury College.



THE recent terrific smash in the stock market all over the country has once more emphasized the important question: "Where shall I invest my capital? In what can I trust?"

There are many devout, godly people interested in the preaching of the gospel of full salvation, and the advancement of the Kingdom of Jesus Christ who live a life of faith in many matters, but their faith does not extend to their money transactions. They believe in God and in his many promises, but when they have money to invest they put all their confidence in the reputation of certain business leaders who are supposed to be conservative, sound and successful in handling money, and forget Kingdom needs. They may be sincerely grieved in heart at the lack of sanctified men as faithful preachers of the gospel in our pulpits, and the consequent degeneration of our churches and church members of every denomination; but those same men, when there is a thousand dollars or more to invest, will put it into stocks or bonds of some strictly commercial organization, and turn the capital to the development of steel, public utilities, automobiles, etc.; when on their desks lie urgent appeals to invest in the development of self-sacrificing, Spirit-filled preachers, missionaries and evangelists. This is often called common sense, shrewd judgment, and such conduct is explained by the statement that the leaders in institutions doing religious work cannot be trusted in money matters. How often such money is lost as though a rebuke were being given from the Lord.

The experience of generation after generation does not justify the use of the phrases, "common sense and shrewd judgment." Oddly enough God's promises are just as true in money matters as they are in things of the Spirit. Christ himself wasted scarcely any time about money matters—that all engrossing subject to which so many Christians devote almost their total energy. When he needed actual cash he plucked it out of the mouth of a near-by fish, as though to indicate to his followers that supplying necessary cash was about the smallest part of God's care for them. The Bible is filled from cover to cover with statements about the ephemeral quality of commercial organizations and of man-made enterprises. Likewise there are innumerable instances of direct statements about the unailing quality of God's own works, and the assured future of men who put their trust in him.

Let those Christians who today sit in sorrow over the loss of money invested in houses and lands, in stocks and bonds, open the one sure guide to safe investments and examine the instructions there given on how to invest money wisely for the biggest returns and the greatest safety of capital. The directions can be selected almost at random. Turn to the Psalms and we find:

"Blessed are they that put their trust in him."

"But let all those that put their trust in Thee rejoice."

"Let them ever shout for joy because Thou

defendest them. . . for Thou Lord wilt bless the righteous; with favor wilt Thou compass him as with a shield."

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God." (That might be restated in modern language, "Some trust in property deeds and first mortgages and some in stocks and bonds.")

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Have you ever stopped to see whether such statements as these could be taken into account in financial affairs as well as in spiritual matters?

This is not to say that you should serve the Lord for the sake of material prosperity. Such base motives have ever been rebuked, but in getting away from such a motive, some sincere people have gone too far in the other direction and have utterly divorced their pocketbook from their religious life. Not only "the cattle on a thousand hills" belong to the Lord; but also the total financial resources of banks and the earnings of corporations are in his hands, and it is pleasing to him when his own children follow his voice in every department of their lives.

Shrewd judgment and level-headed common sense act according to experience and past history. It is the dragon voice of the enemy, which says all institutions devoted to the training of Spirit-filled men and women for special Kingdom service, are risky places to put money. The facts disprove such a statement. It is true that there have been at times men with more zeal than judgment, who have inaugurated institutions which have proven unsound, financially, but there are many such institutions who have an unbroken history of sound financial judgment and probity.

Asbury College is an institution which proves this statement. Here a conservative, sound business policy has been adhered to over a considerable period of years. There have been no annuities issued at fantastic interest rates. There have been no huge bond issues put out. Money has been refused rather than to pay an extraordinary rate, which conservative business policy would not warrant. As a result obligations have been met promptly, and today Asbury College is glad to set forth its record in the handling of money matters. There are other such institutions and they offer an opportunity to invest money not only as gifts, but in annuities which produce a lifelong income, and in notes and bonds that can be accounted safe.

Is it not strange that corporations engaged in strictly commercial pursuits have unlimited money resources, and only need to put forth a statement that they will receive money to have the money over-subscribed; whereas, such institutions as Asbury College have to repeat and continue a statement of their money needs? The number of students that can be adequately cared for is limited. The total equipment, the teaching staff and the endowment is no where nearly as large as it should be.

But "wisdom is justified of her children." Today all over America there are men and women who thought they were living a life of faith but who forgot that faith in God can also extend to the pocketbook; who are today counting their losses and retiring in grief for some salutary meditation on the vanishing quality of money when applied to commercial enterprises.

Whereas, those men and women who went a step further in the faith program, and invested their money in the bonds, notes and annuities of Asbury College and similar institutions, are receiving steadfast income and are assured as to their future. It is not the intention of this statement to claim that no one should invest in enterprises other than religious, but first things should be put first, and so long as there are needs for the education of Spirit-filled and wholly sanctified workers for God, the money should be

pouring in in an unending stream until the word goes out, "We have more than enough. Please cease to send it." It is not improper to read Psalm 37, verses three to six and apply them to financial matters as well as to every other activity of living, for when anyone invests in an institution utterly devoted to the work of God, one is indeed putting trust in the Lord and comes under the promise, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

The one surest human activity on earth today is the development of holiness in life and heart among God's people, and the one institution, that is certain to endure among all those established by men, is one which is whole heartedly and faithfully devoted to sending out to every portion of the world men and women filled with the Holy Ghost, to preach the gospel of full salvation to every portion of the globe.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11:25.

Three C's in the Christian Life.

MRS. H. C. MORRISON.



ANY of us have noticed the placard placed at railroad crossings bearing these words: "Cross Crossings Cautiously." When I see this warning card staring me in the face, it reminds me that somebody has been interested enough to warn travelers of the danger that lies in their path, and is seeking to check their speed, lest they rush into the jaws of death.

These three C's have a lesson in them for us as Christians, which we would do well to heed. I shall let them stand for "Concern, Confession, Consecration." Let us at the same time take them as a sign of warning as we travel the road of life, remembering that if we disregard them we may rush into dangers that threaten the soul's eternal welfare.

The word "concern" means anxiety, solicitude, interest, and applied to us is a foundation stone which underlies our fate for this life, and that which is to come. A sinner will never repent of his sins unless he has an interest in his spiritual welfare, a deep solicitude for his moral character here, and his eternal happiness hereafter. When a sinner becomes concerned about his soul's salvation he becomes serious, the Holy Spirit convicts him of sin, and he resolves to better living. This, then, is the very first step toward becoming reconciled to God; First, concern, then confession, then consecration to God of one's being for time and eternity.

The word "confession" means to acknowledge one's fault or sin; to uncover, as it were, your life, and bare your sins and crimes to the world. It takes grit and grace to go through this ordeal, but when God sees we are really sorry for our past wickedness he turns the stream of grace into our heart and enables us to go to the bottom of our deepest need, bringing us into the light of a new day, a day made radiant by the Sun of righteousness who has arisen with healing in his wings. "Open confession is good for the soul" is what we have heard many times, but its familiarity does not lessen its truthfulness. The Word says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." After we have confessed our wrongdoings, then we are to confess the joy of salvation which follows confession of sins.

Concern and confession are the steps that lead us to the next step of "Consecration," which means to dedicate, or devote to some special purpose. To the Christian, it means that he abandons himself, or herself to God, absolutely, to be under his direction and con-

trol. It is expressed in that verse by Davies:

"Lord, I am thine, entirely thine.
Purchased and saved by blood divine;
With full consent thine I would be,
And own thy sovereign right in me."

It is to be "sold out" to Jesus as our Lord and Master, having no will of our own, save as it is lost in his will. It is to have the rivulet of our little wills lost in the Amazon of his will. To be wholly consecrated, as Paul indicates in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Not a dead sacrifice, but a living sacrifice; a sacrifice that means activity in his service; a sacrifice that will count for something in things spiritual for yourself and for others.

Nor is consecration all; true, it is our part, but God asks this of us that he may show himself strong in our behalf. He asks us to lay ourselves upon his altar, a holy sacrifice, separate from the world, even ourselves, that he might sanctify the gift, make it clean from sin's defilement, that the hindering cause may be removed that would deter us from being our best for him. We should bear in mind that,

"God has his best things for the few
Who dare to stand the test;
He has his second best for those
Who will not have the best."

To which class do we belong? Are we content to be a "second," or do we with holy solicitude crave to enjoy God's best? Paul exhorts us to "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, (how?) looking unto Jesus the author and finisher of our faith."

Reader, always bear in mind that the reward of consecration is "God's best"—a heart from sin set free, and filled with love divine. How small is our all compared to HIS ALL! But that is all he asks—ourselves—holy, living sacrifices.

I wonder if we can all truly say with Frances Havergal:

"Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it is thine own;
It shall be thy royal throne.
Take my love; my Lord, I pour
At thy feet its treasure store.
Take myself, and I will be,
Ever, only, all for thee."

The flights of the human mind are not from enjoyment to enjoyment, but from hope to hope.—Johnson.

Just What Your Daughter Needs.

It is well in selecting presents for our children to know what is best for them, and we are taking the liberty of telling the mothers who read this paper of a wonderfully attractive book that has sold by the thousand. The title is as attractive as the book—Beautiful Girlhood—and the contents of the book are such as will bless and encourage your girl in her struggles through those transitional years from girlhood to womanhood. Many of our girls do not do because they do not know; this book treats of the various phases of a girl's life that will help her to mature into a beautiful, modest, noble woman. The author says, "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens." Such topics as "Character Building," "A Sunny Disposition," "Sincerity," "A Christian," "Choosing a Lifework," and other equally interesting subjects are treated in this opportune book. The book is beautifully bound in blue cloth, with extra cover, has splendid, readable print, and sells for only \$1.00. Do not fail to order this for your daughter, or niece, or other young women friends you may have, and it will be sure to please and profit. MRS. H. C. MORRISON.

SAVED FROM SECTARIANISM

E. E. SHELHAMER.



AND John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us. But Jesus said, Forbid him not."

Mark 9:38, 39.

There are different degrees of salvation. First, we are saved from all outward sin. Then in entire sanctification we are saved from all inward pollution—all unholy tempers. Many good people stop here, thinking they have reached the highest peak on the "Delectable Mountains." But, beloved, there are heights and lengths ahead that no one dreamed of when he first knelt at the foot of the cross. As an instance, there are not very many who are wholly saved from prejudice and sectarianism. They imagine that to be loyal to their church, they must be more or less biased against others, especially those who are likely to be rivals and preach practically the same things. Yea, holiness people may need help in this respect.

Here was the "beloved disciple," perhaps thinking to himself, I will prove to the "Master" my superior loyalty and in return get a fine commendation when I tell him that "we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us." Yes, the preacher was casting out devils and doing it in the name of Jesus, but because *our* label was not on him or his converts; because he did not line up with *us* in every particular, "we forbade him."

John Wesley in his sermon on "Bigotry" says: "Suppose, then, a man have no intercourse with us, suppose he be not of our party, suppose he separate from our church, yea, and widely differ from us, both in judgment, practice, and affection; yet if we see even this man "casting out devils, Jesus saith, 'Forbid him not.'

"Everyone is either on God's side, or on Satan's. Are you on God's side? Then you will not only not forbid any man that casts out devils, but you will labor, to the uttermost of your power, to forward him in the work. You will readily acknowledge the work of God, and confess the greatness of it. You will remove all difficulties and objections, as far as may be, out of his way. You will strengthen his hands by speaking honorably of him before all men, and avowing the things which you have seen and heard. You will encourage others to attend upon his word, to hear him whom God hath sent. And you will omit no actual proof of tender love, which God gives you an opportunity of showing him.

"If we willingly fail in any of these points, if we either directly or indirectly forbid him, 'because he followeth not us,' then we are bigots. It is too strong an attachment to, or fondness for, our own party, opinion, church and religion.

"Take care, that you do not convict yourself of bigotry, by your unreadiness to believe that any man does cast out devils, who differs from you, or because he does not worship God according to that scheme of religion, which you have received from your fathers.

"Examine yourself: Am I not sorry, that God should thus own and bless a man that holds such erroneous opinions? Do I not discourage him, because he is not of my church, by disputing with him concerning it, by raising objections, and by perplexing his mind with distant consequences? Do I show anger, contempt, or unkindness of any sort, either in my words or actions? Do I not mention behind his back, his (real or supposed) faults, his defects, or infirmities? Do not I hinder sinners from hearing his word?

If you do any of these things, you are a bigot to this day.

"If you will avoid all bigotry, go on. In every instance of this kind, whatever the instrument be, acknowledge the finger of God. And not only acknowledge, but rejoice in his work, and praise his name with thanksgiving. Encourage whomsoever God is pleased to employ, to give himself wholly up thereto. Speak well of him wheresoever you are; defend his character and his mission. Enlarge, as far as you can, his sphere of action; show him all kindness in word and deed; and cease not to cry to God in his behalf, that he may save both himself and them that hear him."

There are two extremes, and he is well balanced who has found the happy medium. There is the narrow, churchly spirit, then on the other hand, there is the insubordinate, independent air. To swing to either extreme is to put a limitation on one's usefulness in soul winning. Thank God, it is possible to be loyal to your "fold" and yet recognize and fellowship "other sheep" which are not of your brand. It requires a *big* soul to do this.

We are not pleading for divisions. It might be a blessing if all Christians had but one name, especially, those who believe and practice practically the same things. But, on the other hand it is a fact that God did not organize his chosen people into one tribe, but twelve. Each patriarch and tribe had a different characteristic. God and nature teach variety. It seems that no man, or movement is big enough to see and magnify proportionately, all truth in all its phases.

The great battle between sin and righteousness, under king Emmanuel, is composed of regiments known as churches, each fighting the common foe under its own peculiar regulations. What a pity when they begin to spend their ammunition on each other, rather than upon the common foe.

Few are properly balanced. It seems almost impossible to find one who is considered loyal to his movement, who is not more or less biased against others. Some cannot worship freely with anything except their own little crowd. Others go to the other extreme, put on the soft pedal and tone down to suit every crowd they chance to meet.

Personally, we rejoice that God has saved us from a sectarian spirit. And the wonder is that we did not do as some of the "Church of God" factions demand, viz: come out of every sect and join their sect. To do so would have made us more sectarian than before. For we have observed that these dear people as a rule are more intolerant and less lovable toward other churches than almost any other class.

Wesley said, "The world is my parish." And again, "Go not where they want you, but where they want you most. Go not where you can do good, but where you can do the most good."

Dont's For Preachers.

REV. F. LINCICOME.

Don't neglect the course of study. The course given you by the church comprises a very brief and well-selected list of books to be studied or read as helps to the understanding of preaching the word. There is not a subject included in the course that is not exceedingly profitable. God forbid that any of us with time and strength and mental vigor should try to excuse ourselves from the mastery of this valuable course.

It is a question in my mind whether a person can be really spiritual and at the same time intellectually lazy.

What excuse can there be for a preacher who claims to be called of God to preach the word, but who spends far more time reading the newspapers than he does in studying his course of study and those books which help to the understanding of the Bible? What excuse can there be for the one who is always

THE SOUL DIGGER

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so busy building chicken coops or shopping or gadding about as a mere social mixer that he cannot give even one hour a day to his study? It is not to be wondered that thousands of preachers fail to grow in grace and fruitfulness by the way they spend their time. God puts no premium on ignorance and the preacher who is too lazy to study need not be surprised if he fails to be approved unto God, a workman that needeth not to be ashamed.

If a preacher refuses to give himself to the things which God hath appointed as a means of his spiritual and mental development, he need not wonder if his profiting fails to appear and he neither be able to save himself or those that hear him.

Don't forget that a call to the ministry is a call to study.

Evangelistic Itinerary of Dr. and Mrs. Ridout in India.

Ahmedabad, December 4 to 13.

Baroda, December 17 to 22.

Sanjan, December 23 to 29.

Bangalore, Dec. 31 to Jan. 7.

Madras, Jan. 8 to 16.

Bombay, Jan. 18.

Help Some Boy to Find Christ

This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one How to Become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

It is not what we have, but what the Lord can put into us that settles everything. "Ye shall receive,"—there is our deliverance, there is our hope!—Mark Guy Pearse.

The Illuminated Bible Story Book

For a child from 7 to 12 years old. It is handsomely bound, has an attractive jacket, presentation page, is beautifully illustrated in colors, printed on enamel paper in a beautiful dark blue ink, large, regular old folks type. Eighteen Bible stories are interestingly told, beginning with "Noah and the Ark" and ending with "Jesus Before Pilate." A little 10-year-old girl stepped into our office just a few days ago, picked up a copy of this book and was soon lost in it, the stories were so interesting. Give it for Christmas. Price 60c.

GLEANINGS FROM THE EVANGELISTIC FIELD

LOUISVILLE CONFERENCE.

Rev. C. K. Dickey, D.D.

The eighty-fourth session of the Louisville Annual Conference opened in Princeton, Ky., a town of some eight thousand people, in the beautiful new \$75,000 church, Rev. P. H. Davis, pastor, Bishop H. M. DuBose, presiding.

After devotional service led by the presiding bishop, a fifteen-year-old boy, Ralph Cash, son of Dr. W. L. Cash, delivered an eloquent address of welcome, which will be published in full in the Methodist Layman; also an address of welcome was delivered by the Mayor of the city. Baxter W. Napier, the efficient former Secretary, was re-elected Secretary without opposition.

The session was most harmonious and brotherly love was evidenced everywhere. There was an ease and rest among the preachers which was produced by the open cabinet method, yet the appointments, for the most part, were not known until Saturday.

The Louisville Times, for the first time in eighty-four years, printed a list of the tentative appointments, subject to change, in the last issue of Saturday afternoon, which were for the most part correct.

The Conference elected early in the session, the following clerical delegates: A. R. Kasey, who led the delegation, and has for a number of years, is the new presiding elder of the Louisville District. J. C. Akin, J. W. Johnson, P. H. Davis, B. W. Napier; Alternates, H. H. Jones, C. W. Hummel. The lay delegates are J. H. Dickey, brother of this writer, who is Conference Lay Leader, led the delegation on the first ballot, the others are, Mrs. W. J. Piggott, J. A. Akin, S. M. Harris, C. W. Taylor. The alternates are R. S. Cooper and Wm. Elliot.

The following connectional brethren were present and addressed the Conference: Dr. W. P. King, Dr. Jno. W. Shackford, Dr. W. G. Cram, Dr. C. C. Jarrel, Dr. C. N. Allen, Dr. L. E. Todd, Dr. R. E. Nollner, Mr. G. L. Morelock, and perhaps some others.

Four were admitted on trial: Revs. S. P. B. True, C. S. Raney, Chas. Hall of the Primitive Methodist Church, Stanley, England, whose orders were recognized, as was H. Carlisle, who was received an elder from the Christian Church. One of the four admitted, C. S. Raney, was voted in on two-thirds rule. Two who were recommended for admission on trial were voted down by two-thirds rule. Rev. S. A. Arnold was re-admitted. Rev. R. L. Oliver was transferred to the Missouri Conference and is appointed to the Missouri City Circuit, Richmond District. Twelve were admitted into full connection, viz: A. C. Bowles, H. H. Ogles, R. H. Garrison, Otha Neathery, V. V. Capps, R. V. Mathews, Owen Hoskinson, T. C. Howell, C. D. Owen, M. L. Fudge, L. F. Southern, W. C. Cassell. Two were superannuated, R. H. Roe, G. Y. Wilson. Three died, B. F. Wilson, J. E. King, F. A. Mitchell. Seven preachers' wives died during the year, whose memoirs will appear in the minutes. The Conference voted to change the time from holding the memorial service on Sunday afternoon to a week day session of the conference next year.

The districts reported ten licensed to preach, making 142 local preachers. There were received into the church an increase of 668 members over last year making a total conference membership of 63,838. There were 1462 adults baptized and 327 infants. Sunday schools 417, members enrolled 41,266. Missionary societies 257, members 6,678. Brotherhoods 3,123 members. Epworth Leagues 139, members 3833. Lindsay-Wilson, Jr., College at Columbia, and Logan College at Russellville have enrolled this year 463 students, the largest in their history at this time of the year. The two schools have property valued at \$325,000.00 and an indebtedness of over \$50,000.00. To help liquidate this indebtedness and secure larger equipment an endowment for these growing and overcrowded schools the Conference has appointed Rev. T. L. Hulse, Educational Secretary, who will give his entire time to this work. Rev. P. L. Piercy was made Missionary Secretary and will give his entire time to this work.

Mr. E. S. Boswell who has been agent for the Methodist Orphans Home in Louisville, Ky., of both the Kentucky and Louisville Conference, resigned on advice of his physician after serving as agent for 32 years, and the matron, Mrs. Jessie Way Williams, was appointed agent. She addressed the Conference and raised \$2,405. There are 62 orphans in the home at present.

Rev. B. C. Horton, D. D., is the new editor of the Central Methodist, the official organ of both the Kentucky and Louisville Conference, taking the place of Rev. T. L. Hulse, former editor the past seven years.

One of the best features of the entire conference was the evangelistic services conducted each afternoon of the Conference by Rev. Alonzo Monk, General Evangelist, Dallas, Texas. The preachers and laymen were greatly blessed and helped by the preaching of this Spirit-filled man.

There were 189 appointments in the seven districts, 174 charges and there were 75 changes. One new presiding elder was made, Dr. R. Kasey was put on the Louisville District, succeeding Dr. A. P. Lyon, who had completed his second quadrennium, bringing his district to one of the outstanding 100% districts of Southern Methodism, having paid all claims in full the past four years, and this one done by each charge without any outside help.

Dr. J. W. Johnson, who came to us from the North Alabama Conference nine years ago, goes back to Fourth Ave. Methodist Church, Louisville, Ky., for the tenth year. He was elected the second time delegate to the General Conference, an honor here rarely bestowed on a transfer. He is held in high esteem among us. Fourth Avenue is one of the one hundred leading churches in Southern Methodism.

Dr. A. P. Lyon goes to Settle Memorial Church, Owensboro, succeeding Rev. B. C. Hodge, who came to us six years ago from the North Alabama Conference, and is now stationed at Crescent Hill, Louisville, which is perhaps forging to the front more than any church in the Conference rivaling Fourth Ave. Ex-mayor Houston Quinn is a member of this church.

Our Secretary was honored for the first time by being elected delegate to the General Conference. He went from First Church, Henderson, to State Street, Bowling Green, which is a very strong station with a \$60,000 educational plant recently erected by the outgoing pastor, Dr. A. R. Kasey.

Rev. Leonidas Robinson, Ph.D., was moved after three years on Bowling Green district to the Owensboro district, and G. W. Hummel who had served four years on the Owensboro district was placed the second time on the Bowling Green district.

The Conference raised \$847,976.00 for all purposes, 55 charges paid 100%, 15 paid nothing, the average for all was 71.49% paid.

The next Conference of 1930 goes to Bowling Green, Ky. This scribe was re-elected Conference Reporter. The appointments were read at 4:30 Sunday afternoon.

One of the interesting features that came before the Conference was the different memorials that were voted on, both by the committee on memorials and the Conference. The Conference voted on a memorial recommending that a law be passed requiring all the Bishops to hold an open cabinet, and to tell, or cause to be told, to the preachers their appointments at least thirty-six hours before the appointments are read. This also requested the 1930 General Conference return to us Bishop H. M. DuBose. Concurrence was twice voted asking that the law be changed from six to two years, before laymen could be eligible for election as delegate to the Annual and the General Conference.

Rev. Virgil Elgin, a non-user of tobacco, offered a resolution that all reference in the Discipline to refrain from the use of tobacco by candidates on admission into full connection, be removed. The Conference voted it down by an overwhelming majority.

A memorial was signed by a minister's wife that the word "obey" be stricken from the marriage vow. The committee voted non-concurrence, the Conference voted concurrence. The Conference voted by large majority to retain the law in the discipline requiring a two-thirds vote to admit an applicant for admission on trial who does not meet the educational requirements.

REPORT OF THE GADDIS-MOSER EVANGELISTIC PARTY.

The Nazarenes at Fargo, N. Dak., occupy what was formerly a Baptist Church building, near the center of this the largest city in the State. This work is new and the Lord gave us a revival which will help them on to better things in the future. Attendance filled the building and some turned away the last night. The altar was filled at the first call and seeking was good through the campaign, closing with 17 at the altar the last night. Some remarkable cases, among them a schoolteacher who wrote that her life was influencing her scholars since her conversion.

Through the courtesy of Bro. McCracken, pastor of the Fargo Union Mission, we broadcasted a service each Sunday morning over WDAY, receiving good response from same. Bro. H. J. Hart, Dist. Supt., added his refreshing personality to the services of the last week and we rejoiced in his good fellowship. His wife is the good pastor of this work and carries a burden for souls. They sure treated us royally in every way. We plan to return to Fargo in 1931.

Following this we engaged Monday night at Freeman, S. Dak., with the Sunnyside Bible School in a very gracious service and Tuesday morning in a chapel service with the Freeman College. This settlement of German Mennonites are a lovely people and received us so kindly and sent us away refreshed.

Ploughing through Nebraska mud to Wauwata we began with Bro. G. E. Truesdell and his band of Pilgrims. Despite bad roads and other unfavorable circumstances this meeting climaxed in a victory with 22 at altar the closing night. We were led to take an offering for the pastor who is suffering a nervous break and needs rest. \$75.00 in cash was so cheerfully given in about five minutes.

Then spending four nights with the Denver, Colo., Holiness Mission, Bro. J. M. Ford, pastor, our fourth time in this great city. Ten seekers the first night and 23 the last and a blessed time of victory throughout. We were privileged to attend day sessions of the District Ministerial Convention of the Nazarene Church where we furnished music and singing and it was a profitable time of blessing and good fellowship. Will return to Denver in 1931.

Leaving Denver Friday morning we stopped at the Colorado Springs Bible Training School for a chapel service with Supt. Thomas and his fine student body,

and then hurried on to Wiley, Colo., for a night service with Bro. Hill and his Pilgrims.

Sunday morning following we began in the Calvary M. E. Church, Wichita, Kan., our fourth time in this city. Bro. W. E. McCoy, the faithful pastor, had his church in fine shape and on the first night the building well filled and 32 at the altar. We expect a great time of victory here.

BECK BROTHERS AT BOWLING GREEN, KENTUCKY.

Our last tent meeting was at Bowling Green. We did not know if we could have the meeting or not on account of the weather. It rained and turned cold. We put in six oil heaters and a coal heater, and put down plenty of straw. The people came on just the same, many driving from Franklin, Ky., and miles the other side. We only had one or two nights some one did not come from Franklin, Ky. We had some eight or ten ministers in the meeting, some attending regularly. Our Free Methodist brethren were nice to let us have some church pews. We got some chairs from Broadway Methodist Church. Rev. Ogles is pastor. He showed a beautiful spirit in assisting us in heaters and his prayers helped greatly. Rev. R. H. Garrison attended regularly; he did everything he could for us and the dear Lord paid him for it by saving his little daughter.

Brother Copas was with us several nights. Bro. Parker spoke one night for us and everyone enjoyed it. I do not remember the number saved, some ten or twelve, many were blessed. I stayed over and gave a temperance lecture; the tent was full. The entire crowd voted they would not vote for any man that did not declare himself dry for any office in the election that was to soon follow.

We find the people everywhere hungry for the gospel. They will come miles to hear of a Savior that can save from all sin. They want to hear a sermon preached on old-fashion hell. They want to hear a sermon on the popular sins of the day. They respond to a sermon preached on the Second Coming of the Lord. They will drive miles and miles in the rain to hear a sermon on the beautiful doctrine of holiness. They get hungry when you preach on sanctification. You cannot scare the people with the Word of God. The trouble is, God cannot get preachers enough to declare the whole counsel of God. This world is sin-sick; it is starving to death. I can fill any hall, any church, any tent with the plain gospel of the Son of God.

Our slate is filling up for 1930. We go to Tennessee for two meetings in 1930. We are to hold two Tabernacle meetings, one at Scottsville, Ky., and at Pentecostal Park, Glasgow, Ky. Rev. C. B. Hutcherson of Ft. Covington, N. Y., to assist me in this meeting at Dr. H. C. Morrison's birthplace near Glasgow, Ky. My address is 1019 So. 4th St., Louisville, Ky. A. Stanley Beck.

A REPORT.

As I read The Pentecostal Herald, especially the earnest entreaties of that grand old man, the uncrowned king of the Holiness Movement, the bearer of full salvation, the Whitefield of the twentieth century, as he lies flat of his back crying through the press to the holiness people to press the battle with all their might by preaching it, praying it, living it, and scattering it abroad through his? no, the lovers of God; paper, it stirs my heart. God's command is his enabling act. When he said, "Repent, be ye holy, go ye therefore, and teach all nations," he made it possible by his sacrificial death to obtain power by the baptism with the Holy Ghost to carry out his commands.

Men of God, let us put part of our tithes into The Pentecostal Herald and get it before the people. I held a revival for a pastor in West Virginia whose wife, while cleaning out an old parsonage, found an old Pentecostal Herald, read and subscribed for it and got sanctified before she ever heard a holiness sermon.

The press is one of the greatest powers in the world. I am rejoicing over the news that dear Doctor Morrison is rapidly regaining his health and hopes to be able to take his place in the field again. May the God of all grace grant it.

I have been in some good revivals since reporting through The Herald. In my last two meetings the Lord was with us in a gracious way. Souls found peace in the crucified one and the churches were encouraged and strengthened. The people were very generous and nice to us. They supplied all our financial needs and besides that gave us a nice flock of White Orpington hens and two turkeys.

I have some dates open through the winter months. Also have some camp meeting dates open. I go anywhere in the United States or Canada for a freewill offering trusting God and the people. Pastors, laymen, camp meeting Committees, anybody, call me anywhere you need me; don't promise me one cent, but keep me on the firing line. I have been re-appointed Conference Evangelist and recommended as General Evangelist by the Kentucky Conference.

Dr. Morrison says of me: "We commend him to our brethren desiring a revival that means a gospel and experience which prepares one for judgment day and heaven." I would like to spend much of the winter in the South, in church or tent, yea, any place for God's glory. L. E. Williams.

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(Continued from page 1)

mony. He is convinced; their enthusiasm and faith are communicated to him, and at once each man seizes a corner of the sick man's couch and they are away to the Lord. I judge there is no debate, one insisting that they carry him through the field, another contending for a back alley, another for Broadway, and another for Main Street. Faith and love, along with enthusiastic service, are very unifying. They at once agree upon the shortest and quickest route to bring their needy brother into the presence of the Master.

At one time, their way seemed blocked, but it is difficult to block the way of earnest men full of faith and on fire with love. The house is crowded, the doors are full, the windows are jammed. They possibly hesitate for a moment with no thought of giving up their object and at once they decide to climb up on top of the house. You understand that these oriental houses were flat-roofed, and that there were outside stairways leading to the top of the house which was a comfortable place for rest in the cool breeze after the setting of the sun. These men betake themselves to this stairway and are soon upon the roof, locating the Lord beneath them. At once they begin tearing off the roof; directly there is an opening; and with cords they lower the sick man down upon the very heads of the throng, who in astonishment press out of the way, and the sick man on his cot is stretched out at the feet of Jesus. How fortunate for this poor fellow that he had friends who were determined, who would overcome obstacles, who would rip the roof off a house but what they would bring a helpless brother to the feet of the Master.

Jesus looks up to see where the man came from and there are four heads filling the hole through which the sick man descended. They are looking straight into the face of Jesus. Faith is written all over their faces. Every lineament beams with confidence. Their eyes are full of trust. It isn't necessary for them to speak; Jesus can see their faith. While their lips utter no sentences, their faith speaks in eloquence. It says, "Master, we know who you are; we believe in your power, your compassion, your love; we know that you can heal this man, and we believe you will. We have brought him to you for that purpose; our efforts are ended; here thy power begins."

Jesus could not disappoint these men. It was not in his infinite heart to do so. He never did such a thing before nor since through all the centuries; faith appeals to him, moves him, and secures from him the expression of his love and the blessing of his power.

Jesus says, "Son, thy sins be forgiven thee." This was a surprise. At once, it awakens criticism; complaint is raised in the company. Some one who has no faith, no love, has brought no needy person, torn up no roof, at once says, "Who can forgive sins but God only?" Jesus rebuked him and said, "Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" Jesus was here showing his absolute authority, his Godhead, his rulership over disease and sin, and he continued: "But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

The man was healed and forgiven. He leaped up and seized his cot. It was not necessary to crawl out through the hole in the roof; the people gave way and let him walk out at the door.

We have here a wonderful lesson on how to bring men to Christ. First of all, the sinner is a spiritual paralytic. He will not get to the Lord by himself. He needs help, must have help. Revivals do not start themselves. Sinners do not stumble about in their spiritual blindness and accidentally run up on Jesus. It was the plan of God to use men to win men. He appoints his children to go and bring the lost to him. In order to have a revival of religion and the winning of souls there must be faith in Jesus Christ, faith in his deity, his Godhead, his authority and power to forgive sins, and his willingness to do it. There must be faith that he can and will save, not only the children, the decent people, the young folks, but that his power can reach those in the far country who have been smitten by sin, who are paralyzed in wickedness, who are dead in trespasses, who are far away. There must be a faith that claims the worst of sinners.

This faith must have for its companion and yokefellow, love. There must be Christian love for the worst of men. There must be a holy longing that goes out for the outcast, the drunkard, the thief, the criminal, the vilest of women, and those prodigals who have wandered farthest from the Father's house. This faith and love must be united and produce service. There must be action; an inactive faith and a timid love that hesitate to put forth effort are of little worth. Faith, love, effort, combination, zeal that will not hesitate, that will not be blocked nor halted, that will climb up on housetops, tear up roofs, invent means and find out ways to bring men to Christ,—these are what count, that bring revivals, that rescue the perishing, that rob Satan of his victims led at his will; that glorify God, that give Jesus an opportunity to show what he can do.

Observe that this man got more than he was expecting; more than his friends were looking for. They sought to get him healed, but he received the forgiveness of his sin. How like our Lord! There is more in him than we know. He gives greater blessing than we are expecting. He pours out grace and mercy abundantly, if we lay our desires at his feet and lift to him our faces radiant with faith. I have no doubt this man, once helpless with palsy and lost in sin, is somewhere today in the grand galleries of the universe with our Lord. Those four men with faith and love for capital to begin business with started things going that will go through all eternity.

Let the children of God get busy; kindle the fires of your faith; warm up your heart with love; locate the helpless; find out where the sinners are; go after them; bunch together; search them out; impart your enthusiasm to the dull, dead souls of the lost;

arouse them; bring them in; overcome the obstacles; break the fence down; tear the roof off; press through the throng; let nothing prevent; God delights in a holy recklessness that will not be stopped by any obstacle. "The kingdom of heaven suffereth violence, and the violent take it by force."

There is no work so great and blessed, and such a means of grace to the worker, as bringing souls to Christ. If you have faith, and love, and religious industry, and holy zeal, you can bring a soul to Jesus; then you have accomplished a greater work than to lead an army to victory, to build a city, or to rule an empire.

Recent Lynching in Florida.

SOME weeks ago a colored man in Florida committed the unpardonable sin against a young woman. He was captured, identified and placed in jail. If I remember correctly, he was taken from one prison to another for safe keeping, and finally landed in a jail at Tallahassee, the capital of the state. But the sheriff, so eager for his protection, took him out of the jail to seek some other place where he would be more secure, and meets a heavily armed mob with guns presented, who take the prisoner from the sheriff.

Had the sheriff kept the man in the Tallahassee jail two double-barrel shotguns loaded with buckshot would have made him secure against any mob. Not a doubt about this. Mobs act with the understanding that they are secured from punishment; that the victim is the only one in danger. When bullets begin to whistle among them they break for safety.

The colored man was hung, shot to pieces, dragged some distance and burned. We understand investigations are to be made. We get tired of that word "investigation." We find it constantly in the newspapers. Some drunken driver runs into the car of an innocent family, kills and cripples, and the papers say "investigations are to be made." Banks are robbed by the cashiers and clerks and "investigations are to be made." Senators and millionaires have a big dinner and draw their whiskey flasks from their hip pockets and drink until their eyes are bleared and their breath as fragrant as the perfume of a certain species of cat, which we shall not mention, and "investigations are to be made."

Always after a mob seizes a victim and reeks their vengeance in the most cruel manner upon him, "investigations are to be made." Very little ever comes of it. This mob, to which we refer, not only sinned against their victim who would have been duly punished, but they sinned against Florida. They sinned against the Southland. They sinned against the whole United States. Their crime is published in foreign countries in heathen lands and held up before devout missionaries as a proof that our Christianity has not saved our people from cruel barbarism. Most of all, they have sinned against God. Every one of them is a bloody murderer, and he never can have a clear, easy conscience again. If he dares to reflect upon his conduct he will see his tortured victim in the night; he will be startled in his dreams; he will carry a load that will disturb his mind and weaken his body, and without deep repentance and forgiveness will go into the torments of an eternal hell.

The public press, the religious press, teachers in the schools and preachers in the pulpit ought to cry out against mobs of every kind that are undertaking to take the law in their own hands and reek their vengeance upon some hapless victim, guilty or innocent, as the case may be.

Men may try to quiet their consciences with the plea that such violations of the law

will protect society; it does nothing of the kind. It degrades them; it makes them guilty of the high crime of murder, and subjects their community and state to the sneer and contempt of the better class of people; their crimes are published in Europe and heathen lands to the humiliation and hurt of our American people and civilization.

Men who unite in mobs and take away from the proper authorities prisoners, and hang, shoot and burn them, ought to be sought out, found, brought to the bar of justice and punished. A few instances of this kind and mobs would become very rare, and after while these black, bloody pages would no longer go into the history of our American civilization.
H. C. MORRISON.

A Special Issue of The Herald.

In an early issuing of the coming year we are going to publish a special Revival Issue of THE PENTECOSTAL HERALD. We have already secured the promise of a number of excellent articles.

There has not been a time in my knowledge when so many persons of all religious denominations, and thoughtful people in the various walks of life were thinking and saying so much with reference to the great need of a genuine revival of religion. This is a very hopeful indication. If Christian people, generally, can come to feel the need of a revival and go to the throne of grace with importunate prayer, we may certainly hope for gracious results.

We hope that a very large number of our readers will order extra copies of this Revival Number at 2 cents each per hundred of this issue and scatter them broadcast, and thus help to arouse the people and create a desire for a spiritual awakening that will bring results in the salvation of many souls.

Some one may read this notice who would like to express themselves through the columns of THE HERALD with reference to the need of a revival and the kind of revival needed. Write down your thoughts at once briefly and forcefully and send them to THE HERALD office.
Faithfully,
H. C. MORRISON.

A New Trail Through the New Testament.

We have the promise of some most interesting and helpful articles for next year's HERALD under the above head—"A New Trail Through the New Testament." These articles will be written by Rev. Andrew Johnson, D. D., a very interesting and unique scholar. He will give us a number of articles running through the New Testament. Andrew Johnson is sound to the core, a powerful defender of the faith, and these articles will be of a character to entertain, instruct, and better equip those who study them for a Christian life, both in a restful faith and active service. They will be interesting. We await them with expectation of finding something that will be unusually interesting, suggestive and helpful. They will begin with the first number of THE HERALD, January, 1930. Be sure to read the first chapter and follow the trail through the New Testament.
Faithfully,
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Order Now!

Now is the time to make your Sunday school teacher or friend a present of Arnold's Practical Commentary of the Sunday School Lessons for 1930. It is one of the safest, most practical, helpful commentaries you will find. It is just the thing for a busy man or woman who does not have time to make extensive search of Lesson Helps. I use no other Commentary, and have used this with great satisfaction for many years. And the price is just right too—only \$1.00 postpaid. It would be a fine gift for any one who enjoys looking into God's Word for spiritual light and refreshing. Pentecostal Publishing Co., Louisville, Ky., can supply you.

Dear Herald Subscriber:

This morning we received a very interesting letter. It said, "Please find enclosed check for \$1.50 for which send The Pentecostal Herald to Mrs. Blank for the coming year as a Christmas Gift."

That appeals to me because it solves the Gift problem in a practical, simple, satisfactory way. It is a gift too, that does not soon pass into the "dump heap" as a worn out, useless thing. But for fifty weeks that friend will receive a reminder of the one who sent it.

If you will list below the names and addresses of friends to whom you would like to send The Herald we will mail them a beautiful Christmas Gift Card with the Christmas Issue of the paper. What would be more Christlike; or what would more beautifully represent the true Christmas spirit than this?

Yours for a Christian Christmas,

H. C. Morrison

P. S. If you will send as many as five names we will make you a special price of \$1.00 for each subscription instead of the regular price of \$1.50

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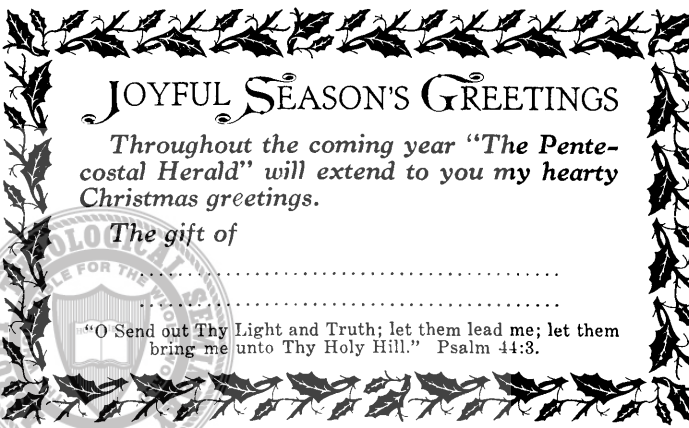
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City and State



The above is the style except that it is printed in red and green.

OUR BOYS AND GIRLS

SOWING PRECIOUS SEED.

"How it rains! I think I will not go out with my tracts this afternoon," said a gentleman to himself one wet Sabbath. Then, retiring from the window, he threw his bundle of tracts up on the table, and yawning, dropped into his easy chair.

There he sat, idly musing, while the sacred hours fled. By and by his little daughter came in from Sunday school. Seeing his bunch of tracts on the table, she said:

"Why, pa, haven't you been with your tracts?"

"No, my dear."

"Are you going with them, pa?"

"Not today, my dear. It is so very wet."

"O pa, let me go with them! I've got my bonnet on and can soon take them round."

"No, no! It's too wet for anyone to go out. You must stay at home, my dear."

"I won't get wet, pa. I'll take the big umbrella. The people will want the tracts. Do please let me go, pa."

These and similar pleas conquered the reluctant father. The little girl started. She knew the district, and was soon at her blessed work. A few steps led her to a large, old house with a big knocker. She rapped again and again, but no one replied. The poor child's patience was almost exhausted when she heard a sound in the house. Another knock, and the door was opened by a woman who wore a good dress, but whose face the little girl thought looked very unhappy.

The child smiled upon her, gave her a tract, and finished her round, and went home, little thinking that by her walk in the rain that afternoon she had snatched a soul from ruin, and a body from the jaws of death.

And yet it was even so; for the woman at whose door she had waited so long, was in the act of hanging herself when the child first lifted the knocker. The rope was fastened to the high post of an old-fashioned bedstead, the noose was round her neck, and she was about to launch herself headlong into darkness. The knock disturbed her. She waited. It came again. She waited longer. It came again and again, until to get rid of the annoyance, she slipped the rope over her head, and went to see who might be the disturber. The loving look of the child disarmed her anger. She took the tract, read it, was convicted, led to Christ and the next Sabbath told her joyful story to the little girl's father.

Thus did a little girl's hand, armed with a tract, pluck a brand from the burnings.

Here is another case. A young man having been shorn of six hundred dollars by the nimble fingers of a gang of gamblers, was bent on putting an end to his life. While on his way to execute his desperate purpose, a gentleman traveler put a tract into his hand entitled, "On the Worth of a Soul."

It startled him, shook his purpose, and to relieve his distress, he resolved to take a journey. In the carriage he met the giver of the tract, who, though ignorant of his character and purposes, gave him another tract entitled, "The Suicide." The coincidence startled the young man, and during a pause in the journey he went to the giver of the tract and in very earnest tones said:

"Pray, sir, give me a few more of your tracts, for they have saved my life!"

He then gave the foregoing recital of his case, listened to much serious advice, and on parting with the distributor, gave assurance that he would not neglect the salvation of his soul. He was another brand plucked from the burning by a tract!

Courage, O brother, in the field of tract distribution. You may be feeble in ability and weak in personal influence, but your weapons are mighty. Go forth daily, therefore, armed with your unretreating but potent instruments of warfare! Who knoweth but you, too, may save souls, and having sown with tears the precious seed,

may return again with joy, bringing your sheaves?—Tales of Trust.

Dear Aunt Bettie: I was wondering what you and the cousins are doing these fine days. I wrote to *The Herald* once before and certainly do appreciate Aunt Bettie printing it. I am five feet, two inches tall, and weigh 112½ pounds. I have blue eyes and dark brown hair. I am fourteen years old. My birthday is May 27th. Have I a twin? I have finished elementary school. Who can guess my middle name? It begins with B and ends with H, and has six letters in it. I will answer all letters I receive from the boys and girls. As my letter is getting long I will quit writing and give the other cousins room. I hope Mr. W. B. is in swimming when this arrives. Beatrice B. Bowen.
Wallville, Md.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of girls and boys? I am thirteen years of age and am a freshman in Spencer High School. I have brown eyes and medium hair, and have a dark complexion. I am five feet, two inches tall and weigh 99 pounds. Flora G. Jean, I guess your middle name to be Gaynell. Mrs. Fred Sartain, I guess your little daughter's name Evonne. Willie H. Jean, I guess your middle name is Kate. Kate A. Thomas, I guess your middle name is Alice. Now if I have guessed right remember your promises. I must close hoping Mr. W. B. is hoeing potatoes when this letter arrives. Juanita Mullins.
Spencer, W. Va.

Dear Aunt Bettie: Will you let two girls from Kentucky join your happy band of boys and girls? We read *The Herald* and enjoy the letters on page ten, especially the stories and poems from Aunt Bettie. We live on the same farm, go to the same school and church, are in the same grade, are both Christians and go to the M. E. Church. This is our first letter to Aunt Bettie and we hope it passes Mr. W. B. unharmed as we see very few letters from Kentucky. Mrs. Fred Sartain, we guess your daughter's name to be Elaine. If we are right please send us a picture. Ruth Berkeley, we guess your name to be Margaret and Emily. Write us if we are correct. Josephine Dunn, the oldest man that ever lived was Methuselah; he was 969. Who can guess our middle names? They are the same, begin with I and end with E and have five letters in them. What is the shortest chapter in the Bible? When did Jesus come into Jerusalem? Does God work with people in non-Christian lands? Bernice I. Vick,
Gladys I. Fletcher,
Smithland, Ky.

Dear Aunt Bettie: I am waiting to join your happy band of boys and girls. I am eleven years old. My birthday was August 9th. Have I a twin? If so, I would enjoy all letters from you. I have one brother eight years old. I sure do enjoy reading page ten. I see some of the cousins ask and answer questions. I will answer some that Josephine Dunn asked. First, Jesus wept; second, Issachar, Zebulun and Benjamin; third, Methuselah; fourth, he was 969 years old. Who can guess my first name? It begins with I, and ends with A, and has three letters in it. Ruth Berkeley, I guess your name to be Margaret and Emily. Hope Mr. Waste Basket is out when I knock. As this is my second letter to the dear old *Herald* I will stop. Love to all the cousins and Aunt Bettie. Evelyn Bryant.
Emporia, Va.

Dear Aunt Bettie: Will you please move over and leave me join your happy band? I have dark brown hair, brown eyes, and am 33 years of age, five feet, one inch tall, and weigh 96 pounds. We enjoy reading *The Herald* so much. I thank the Lord for Dr. Morrison. It was under his preaching

at Sebring, Ohio, camp meeting, July 25, 1915, that Jesus saved me. Was sanctified at Shelton's Grove, Sept. 4, 1915, under Mrs. W. L. Murphy. I never shall forget those days. Dear readers, please pray the Lord will undertake in my case. I'm not satisfied. My husband preaches and goes wherever the Lord leads. We have been married seven years and have three daughters we love so much. Lois Geraldine is six years old, Doris Elaine is three and Marian Esther was eight months old Oct. 7. The girls love to sing and pray, play church and have altar service. One will lead singing or preach and the other play piano like Daddy and Mama. Elaine was kneeling and told Lois to come to Jesus. Pray, dear readers, that the Lord will help us bring these girls up to love Jesus and be soul winners for him. Mrs. Fred Sartain, I guess your daughter's name to be Elaine. Am I right? If so, please send me you and your daughter's picture. Mrs. Harry M. Alexander.
1012 Howard Ave., Jeffersonville, Ind.

Dear Aunt Bettie: Will you let a little Canadian girl join your happy band? I am eleven years of age, weigh 94 pounds, about four feet, nine inches tall, have blue eyes and light hair. I go to Sunday school every Sunday I can. My Sunday school teacher is Mrs. L. E. Strandquist, and our pastor is Rev. Hunt. Who can guess my middle name? It begins with M and ends with E, and has five letters in it. As this is my first letter I will close. Irene M. Strandquist.
Warden, Alberta, Canada.

Dear Aunt Bettie: Here I am way from Alabama to talk with you. I wrote about two years ago and saw my letter in print. Now I am a good deal taller. I am nineteen years of age. I live in a country where we have fine crops. We go bathing at night or any time of the summer. Will you cousins try and find the song as follows: "There's a light in the valley." I would like to have the address of the song book this song is in. Put this in print as I would like to have the song. Martha Kleinschmidt,
Elberta, Ala.

Dear Aunt Bettie: Will you please make room for a Kentucky girl? I have been a reader of *The Herald* only a few weeks, but I enjoy it so much. I wish to join your band of girls and boys. I am a girl thirteen years of age. I have blue eyes, light hair, and a light complexion. I am four feet, eight inches and weigh 90 seven and one-half pounds. Have I a twin? As this is my first letter I hope to see it in print. I will answer any letters received and am hoping to receive letters from all of the cousins. Leona Johnson.
Morehead, Ky.

Dear Aunt Bettie: I like page ten very much and only read it Sunday for the first time. I will be ten years old Dec. 13. I want to be a Christian, and want my mother and father and two sisters and brother to be Christians. Tell my cousins to pray for us. My aunt is a Christian and goes to Asbury College. I would like to go there some day. I don't know who Mr. W. B. is but I hope this letter will be printed and will not go in the scrap basket. Jimmie S. Haring.
Ridgewood, N. J.

Dear Aunt Bettie: Will you let a little Minnesota girl join your happy band of boys and girls? I have always lived in South Dakota and am going back to go to school. My mother is going to work up there. I go to Sunday school and church every time I can. I am eleven years old and in the fifth grade. My father died five years ago. Mrs. Fred Sartain, I guess your little girl's name to be Elaine. I hope God will bless you and all the cousins. I hope Mr. W. B. is asleep when this letter gets there. Frances Shannon.
Pever, So. Dak.

Dear Aunt Bettie: This is my first letter to *The Herald*. I go to the Church of Christ. My Sunday school teacher is Mrs. Cook. I am a Christian. Grandma takes *The Pentecostal Herald* and I read the letters. I am

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ten years old. My hair is brown, eyes are brown and I have fair complexion. I am in the 6th B. I go to the Emerson School. I live in Owosso, Mich. I hope I have not taken up too much space. Lillian Lucille Weeks.
820 Queen St., Owosso, Mich.

Dear Aunt Bettie: Please move over a little bit and let me join your happy band. I have light brown hair, gray eyes, am eleven years of age. My birthday is March 18. Have I a twin? My middle name begins with L and ends with E, and has six letters in it. The one that can guess it I will write them a letter. I enjoy *The Herald* very much, but mostly page ten. This is my first letter, and I hope to see it in print. Helen Summer.
338 High St., Williamsport, Pa.



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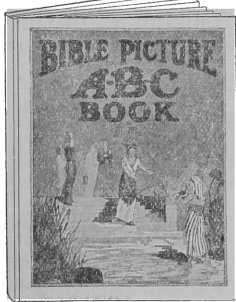
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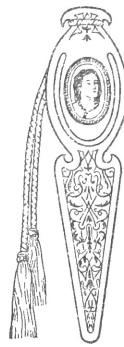
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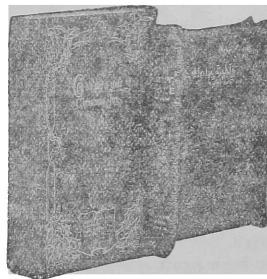
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ST. JOHN 19, 20
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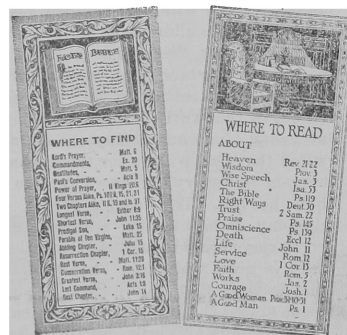
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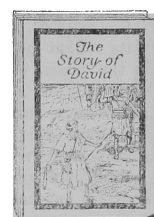
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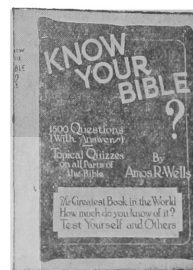
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

Lesson XII.—December 22, 1929.

Subject.—The Child in a Christian World. Luke 2:8-20.

Golden Text.—Suffer little children, and forbid them not, to come unto me; for such is the kingdom of heaven."—Matt. 19:14.

Introduction.—I do not like the caption of this lesson, for the simple reason that there is no such world this side of heaven. During the Millennium we may have such a world, but not now. Suppose we offer a substitute for this caption, and make it read thus: The Obligation of Christians to Children. That will give us working room.

The lesson material is not free from ambiguity. The text concerns solely the childhood of Jesus; but the Golden Text applies to all children. The fact that this is our Christmas lesson would indicate that we are to study about the infant Jesus, but the reading lessons for the week lead us far afield. Maybe a combination of the two will overcome the difficulty. But we must not forget that Jesus was the God-child without any carnal nature, and comparisons between him and ordinary children may easily lead us far astray.

Our world is full of sinful men and women. As I write these words my heart aches within me. Little children born in sin, as they are, have but a poor chance to grow into clean manhood and womanhood. When this nation smokes more than one hundred billion cigarettes annually, and adds ninety-seven million pounds of tobacco to its consumption of that poisonous drug in one year, our children have almost no chance at all. What is to become of our little ones when our schools are turned into ballrooms? I write as a physician, and I know that I am backed by some of the best medical authorities on the earth: The spell of the dance is its "illicit physical contact" between the sexes. Remove this, and the dance will die. Few things are more deleterious to health of body, mind and soul than this illicit excitement, especially to growing boys and girls. The salacious suggestiveness of the movies is damnably beyond the power of words to paint. I hear the cry of "Pessimist;" but every real doctor is a pessimist in that sense. He must find out what is the matter with his patient before he can minister for his relief. The genuine optimist sees the worst of his case, but has courage and faith to battle for the right. I do not like to use rough words, but the chronic optimist who is afraid to learn that his patient is ill, is a fool. He needs common sense.

This is a sick world. It is sinsick. It is already condemned, because it has not believed in the name of the only begotten Son of God; and it is now awaiting the execution of the death sentence; but, thank God, during the waiting mercy is being proffered to every one who will repent and believe in the sacred blood of Calvary's cross.

Into this sin-cursed world our children are born. I say "our children," for they are all mine and they are all yours. We dare not exclude one of the little tots. There rests upon each of us an obligation as high as heaven and as sacred as the mercies of God to lead every one of them to Jesus

Christ for salvation. They must not be simply trained in the things that make for Christianity; they must be led to him for regeneration through faith in his blood. Thank God, they can be regenerated long before they have any sense of sins committed against God. I have personally known of several cases of clear regeneration of children under five years of age. Bishop E. M. Marvin of the M. E. Church, South, I think claimed to have been born again when he was but four years of age. An old preacher friend of mine told me that he was soundly converted between three and four, and never did backslide. Not long ago an old saint stated in my presence that she was converted before she was four years old, and had never lost that experience. Five years ago I witnessed the conversion of a little four-year-old girl; and it was one of the clearest, most joyous conversions I have ever seen. Her friends tell me that she has never backslidden.

There is a lesson here that I wish to drive home with all the force I can muster: Our children are not born regenerated; but they are born under a covenant of grace that makes their final salvation certain, if they are taken out of this world before they arrive at years of accountability. Rest assured that God will do for them whatever is necessary for entrance into a holy heaven. The fearful heresy of this day is the teaching that they are born regenerated, and that all they need is good training. That trick of the devil is damning its multitudes. Jesus stated the full case when he said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Our best work for our children will be a sad failure, unless they are born the second time, and then enter into the fullness of the blessing of eternal salvation "through sanctification of the Spirit and belief of the truth," as Paul states it.

Comments on the Lesson.

8. **Shepherds abiding in the field.**—Evidently that was during the warm nights of summer, for they did not keep their flocks out in the fields at night during winter.

9. **The angel of the Lord.**—A messenger from the heavenly land—the word "angel" means messenger. Came upon them.—Directly above them in the air. **The glory of the Lord.**—I have long wanted to know the meaning of the word "glory" as used in the Bible; but thus far can find no definition. It must have been some supernatural effulgence such as shined upon Saul of Tarsus on the Damascus road. It was natural that they should be "sore afraid," for they were but human.

10. **Fear not.**—How often do we meet this statement in the New Testament, though usually from the lips of Jesus. God would have his children fear nothing but sin. Good tidings of great joy.—That is the meaning of the word "Gospel." Thank God, the good news is for "all people."

11. **The city of David.**—Bethlehem, where King David was born. **A Savior.**—"Thou shalt call his name Jesus, for He shall save his people from their sins." **Christ the Lord.**—The appointed Master.

12. **A sign unto you.**—If the angel had not told them that he would be

found in a manger and wrapped in swaddling clothes, they would possibly have sought for him among the rich people of the city; but that was not his place. One born and reared in a palace could not live and die for a lost world.

13. **A multitude of the heavenly host.**—A great company of angels. They were interested in the redemption of men, and were praising God because of the Savior's birth.

14. **Good will toward men.**—This verse is undoubtedly mistranslated, but the Revised Version seems to be even farther from the literal sense. If one so small as I am may be permitted to render the verse into simple English, I will put it thus: **Glory to God in the highest, and peace upon earth among men of good will.** Really, there can be no genuine peace among any other class of human beings.

16. **They came with haste.**—It did not take many minutes for the shepherds to decide what to do, for their expectations were wrought up to a high pitch. This thing occurred at a time when the entire nation was expecting their Messiah. The shepherds were rewarded by finding just what the angel had told them they would find.

17. **They made known abroad the saying which was told them concerning this child.**—Wonderful, but not strange. To this day no one who really hears the good news about Jesus can keep from scattering the message abroad. It is too good to keep.

19. **Mary kept all these things, and pondered them in her heart.**—Such sayings might strike others with wonder; but they went to the bottom of Mary's heart, and stuck fast. She pondered them. That is, she thought them over and over, and wondered what they could mean. He was but a babe in a mother's arms, but what sort of a babe was he? Heaven had never taken such notice of any other baby. No doubt she asked herself time and again what the future had in store for her strange boy. She understood all she could; but there were a thousand mysteries locked up in that little one that were too deep for mortal ken.

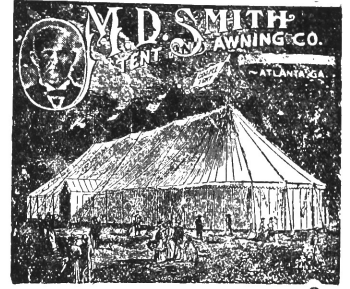
20. Well might the wondering shepherds glorify and praise God. They had heard and seen things that had set all heaven to singing. The light of heaven's Morning Star had broken over earth's long midnight of sin. Eternal glory was quivering over the eastern hills and gilding the mountain peaks from the rivers even unto the ends of the earth. Tune your harps, ye angels of light; break forth into singing, ye love captives in Paradise; for earth's Redeemer, the King of glory, is born of a woman. The Word has been made flesh, and dwells among men to bring them back to God. Amen! Hallelujah for ever!

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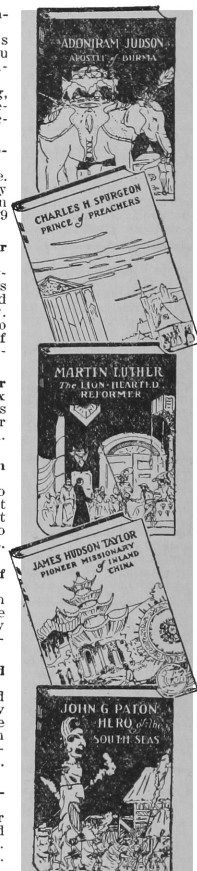
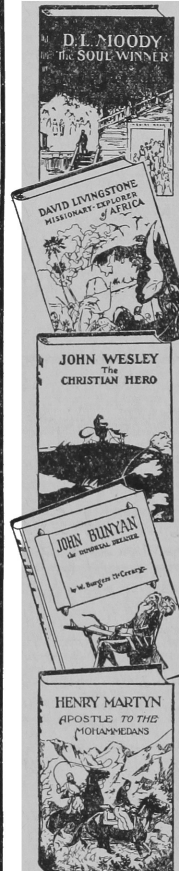
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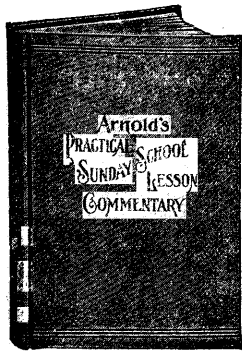
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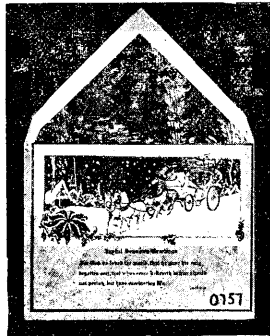
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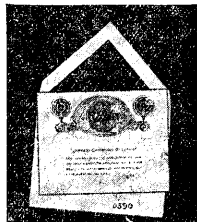
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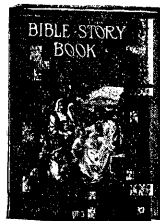
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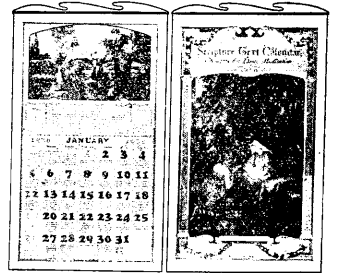
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son of Dā'vid, have mercy
,28 And when he was con
the house, the blind men c:

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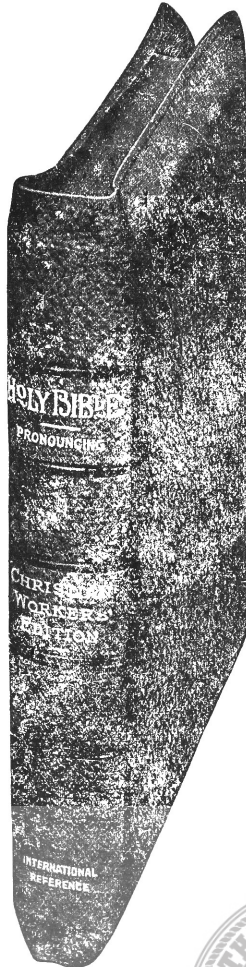
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JOY TO THE WORLD! THE LORD IS COME!

By The Editor.

WE are now approaching the greatest day of all the year; the day on which we celebrate the birth of the world's Redeemer. It is meet and right that we should all rejoice, that families should reunite, that friends should exchange tokens of love and appreciation, that children should be made happy, that the world should put on her garments of joy, and the bells should ring out the glad acclaim of full salvation in Jesus' name.

The birth of the Lord Jesus Christ was the gladdest hour in all human history. It was the wisdom of God that his Eternal Son should be manifest in the flesh. It was not an accident that he was born in a stable; he was to come into the world in so lowly and humble way that the poorest would feel that they had in him a sympathizing and loving Friend. It was the divine will that he should strike society at the bottom round.

It was a compassionate thought of the infinite Father that Jesus Christ should embrace in himself two natures—the divine and human. The human, that he might sympathize with men; the divine, that he might be able to save men. It would be impossible to improve upon the divine plan. We have a Christ who can be touched with the feelings of our infirmities; himself having been tempted, he is able to succor those who are tempted. How marvelous and how glorious a salvation has been offered to us in a Redeemer who passed through the experiences we must endure, and who has in himself unlimited and infinite power. To his name be eternal praise and glory.

But for the coming of Christ into the world, we never could have gotten a correct view of the Father. We knew he could build a universe, but we never dreamed that he would be willing to labor with carpenter's tools. We knew he was surrounded with angels and cherubim, but who would have thought he would have eaten with publicans and sinners. We knew that he held the world in the palm of his power, but who would have dreamed that the God of the universe would have taken little children into his embrace. Jesus came into the world, lived, labored, associated with, and suffered for us, and startled us with the statement that, "He that hath seen me, hath seen the Father." The Lord Jesus did not only come to die on the cross, but he came to live among men and reveal to them the compassionate heart of a merciful Father.

At Christmas time our memories are refreshed, our gratitude is brought to high tide. We tune our harps to the glad notes of praise; we forgive one another in Jesus' name. We bow in adoration at the feet of the Babe of Bethlehem. We remember with sad joy, the tragedy of Calvary. We praise our ascended Lord and renew our hopes of

JOY TO THE WORLD!
Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.
Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields, and floods, rocks, hills and plains,
Repeat the sounding joy.
No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found.
He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

his glorious appearing. We exultantly sing with the poet,

"Oh, for a thousand tongues to sing
Our Great Redeemer's praise."

Let us seek to make this Christmas time the best in all of our history. Let us try to make some one else happy; some one who has no kindred claims upon us; some one to whom Christmas is a sad occasion because there is little, or no hope, for a full stocking. Oh, that God would enlarge our hearts with gratitude and sympathy, and that we might come into closer communion with our blessed Saviour and Lord.

THE CLOSING YEAR.

THIS is the last issue of THE PENTECOSTAL HERALD for the year 1929. I trust THE HERALD has been interesting and helpful to its many readers. We have published enough sermons in these columns this year to make two large volumes if printed in book form.

We have sent out enough printed matter in these pages this year on the subject of holiness to make a large book on that gracious doctrine and experience. The revival reports put into book form would make two large books. The camp meeting reports would make a good sized book. The matter printed in THE HERALD this year of 1929 against the attacks on the inspiration of the Scriptures by modern liberalists would make a large and useful volume.

The many excellent discussions on the various phases of religion, doctrine, life and service printed in THE HERALD the past year would make, in book form, several good sized volumes. Letters of appreciation of the work THE HERALD is doing have come into this office by thousands. For this, we feel profoundly grateful, and we pray God to give us special grace and wisdom for the work of the coming year.

Our one supreme desire is to help the people in these trying times to find the Lord, to know the truth, to be saved from all sin, to live for God and humanity, to serve their

fellowbeings, and to get safely home to heaven. Sacks full of letters have come from those who claim to have been helped. We praise God and gird ourselves for earnest effort to make 1930 the best year in the history of THE HERALD. One of the hopeful features about THE HERALD is that it has large room for improvement, and it shall be our purpose to make it much better the coming year.

I am preparing to give our readers ten sermons the coming year. I trust the Holy Spirit may help me to make them profitable to all who read them. God helping me, I shall keep the flag flying against all forms of modern liberalism that is breaking in upon us from many quarters. I ask no favors, and give no quarters to the spirit of skepticism that would tear the Bible to tatters and undertake to rob our Lord of his Godhead, blood atonement, and saving power. I believe the Bible is a divine revelation from God. I love its truths, adore the God it reveals, and trust for full salvation in the Christ it offers. I crave the abiding, comforting and empowering of the Holy Spirit it promises. I rejoice to have spent much of my life in the service of the blessed Trinity, but regret that my service has not been better. I cast my mistakes and sins under the atoning blood of Christ and, if I enter the new year, it will be with a song. If I die, I'll go home to heaven washed in the precious blood of the Lamb.

We have a tempting bill of fare for the coming year. We plan to give our readers in THE HERALD PULPIT fifty sermons. This will be a mental and spiritual treat. We shall give these sermons on many themes from many able preachers. Renew your subscription at once, and if it has been a blessing to you, send in one new subscriber at once so the first issue of 1930 may reach that new subscriber, and they will get all of the fifty sermons. Think of it! Fifty Sermons! enough to make two large books. May God bless you all, cleanse, fill, keep and use you for his praise and glory among your fellowbeings. We shall pass this way but once. Let us redeem the time, because the days are evil. Judgment is coming, when our account shall be rendered.

Special Number of The Herald.

We are preparing a special Revival Number of THE PENTECOSTAL HERALD which will contain many very important contributions from men who are feeling the tremendous importance of a great spiritual awakening in this nation. Quite a little is being said of the celebration of Pentecost. Nothing could be so important, or such a gracious celebration of the coming of the Holy Spirit upon the disciples at Pentecost in Jerusalem, as a repetition of his coming upon the church. Would to God that the Protestant preachers of the Evangelical churches of this nation, with their people, could come with one accord to the throne of grace calling up-

(Continued on page 8)

A PAGE OF ILLUSTRATIONS FROM EASTERN LANDS.

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



All nature testifies to God. The vastness of the universe bespeaks a God infinite in wisdom, in greatness and in power. An Eastern Potentate said to a Jewish Rabbi, "You teach me that your God is everywhere. I should like to see him." "God's presence is indeed everywhere," said the Rabbi, "but he cannot be seen. No mortal eye can behold his glory." The King insisted that he should see God. The Rabbi took him out under the blazing Oriental sun and bade him look at the sun. "I cannot see" he cried, "the light dazzles me." Then said the Rabbi, "Thou art unable to bear the light of one of his creatures, how then couldst thou look upon the Creator?"

"They that go down to the sea in ships," said the Psalmist, "these see the works of the Lord and his wonders in the deep." *Psa.* 107:24.

Sailing as we are now in the Indian Ocean, we are reminded again of the greatness of God and the vastness of creation. The Indian Ocean has some characteristics all its own; often it is swept by the monsoon and nearly always it is hot, the vertical sun overhead shines so fiercely that one feels it greatly, there is a predominance of high temperature during the days but coolness comes on at night. But withal it is magnificent in its contents and associations. Here Coke, the man who ordained Francis Asbury Bishop, passed away upon one of his missionary tours and was buried at sea, and the Captain of our ship, the "Mantua" a few weeks ago died on board and was buried at sea.

No doubt our readers may remember the story of the pious youth who was so happy over his religion that often he would shout in the public service to the great annoyance of the minister. One evening he was invited to take supper at the parsonage where he fell upon a book on Natural History. He read on till he came to the Ocean where he read that at some places the Ocean is six miles deep. This started him shouting. The preacher asked him the reason of it and he said: "This book says the Ocean at some places is six miles deep and God says in the Bible that he has cast all my sins 'into the depths of the Sea.'" *Micah* 7:19. Hallelujah! So the Ocean deep and immense and splendid and dreadful at times speaks to us of God's marvelous pardoning grace.

(2) In Malaya the people have a great habit instead of putting their money in the bank, of turning it into gold and wearing it as buttons on their coats and jewelry in their ears and noses and on their hands, arms and feet. In one missionary home one of the servants worked in an old jacket which had as buttons three twenty dollar gold pieces. At one time she had six, but three of them got stolen. This suggests many things such as

- (a) Love of display. *1 Pet.* 3:3.
- (b) Unworthy exposure of earthly possessions.
- (c) Selfish control of that which might be invested to help others. *Luke* 19:20-23.
- (d) No vision. Ignorance!

(3) Recently we went into a Chinese Temple which was known as a Snake Temple because snakes abounded there. On the high altar could be seen snakes coiled up; on branches and ledges and posts—in fact everywhere you looked you saw snakes, big and little. These snakes, hideous as they looked, we were told were harmless, the priests fed them good and they knew when they were well off, and they drew many sight-seers to the Temple. Now it is hard to imagine how these unseemly creatures could add anything to the idea of worship—of course they could not—they were kept there for purposes of gain! But my thoughts went to the church

and I think there are many churches which have snakes and serpents in them! Many are unclean and carnal, like the Corinthian Church. They permit snakes to thrive there! The House of God must be kept clean and sacred. *Luke* 19:46.

(4) These days our travels throw us in with the English very much. Indeed they predominate everywhere. Let me pass on the following.

A lady coming up to London from the South Coast to do some shopping was asked by her husband if she had sufficient money with her. She replied that she thought she had; but her husband considered that it would be better to give her an additional five pound note, which he accordingly did.

In the train to London the heroine of the story went to the restaurant car, leaving her purse on the carriage seat, and on her return the only other occupant of the carriage, an old lady, remarked to her, "You should not have left your purse behind you, my dear. It is not safe."

Presently the old lady fell asleep, and her fellow traveller, feeling vaguely uneasy, opened her own purse. The five pound note was not there. Very quietly she reached for the old lady's handbag. It contained a five pound note, which appeared to have been the last thing put into it. She resumed possession, as she thought, and spent the money subsequently in London.

On arriving home her husband asked her how she had managed to buy so much. "I had the extra five pounds you gave me," said she. "Oh, no," replied the husband. "You left it behind on the dressing table." Every endeavor was made by inquiry and advertisement to trace the old lady; but without avail.

This story furnishes us a rebuke for being suspicious of others and blaming others for our own blunders and thoughtlessness. *1 Cor.* 13:5.

(5) Wonderful are the hidden forces of destruction hidden in the bowels of the earth. A thousand miles or less from the Malay Peninsula in the Straits of Sunda the waters are very mysterious. Volcanic cones lie around, erupted from a slumbering sea. Krakatoa presents quite a spectacle—a faint spiral of smoke issuing from his summit, but in 1883 there broke forth one of the greatest eruptions known in this region, nine square miles of Island was blown into dust and the explosion set in motion a gigantic ocean wave which is said to have careened around the entire globe destroying 300 villages and taking nearly 40,000 lives. The sound was heard 3,000 miles away. It set up a series of concentric atmospheric waves which traveled at least three times around the earth, and some can still remember the "weird sun glows of a wondrous beauty" that painted the heavens for three years in succession owing to its fine dust that lingered suspended in the sky.

In view of these things how striking is Peter's description of the day of the Lord "when the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." *2 Pet.* 3:10, 11.

(6) There is something weird and pathetic about an old ship. Out in these waters the British decided to destroy an old warship which because of her name—the Australian—the people loved very much, but her days of usefulness were over and her years numbered. They took from her everything movable; a writer described the "remains" thus, "She lay with a heavy list chained to the wharf stripped of all her glory; her paint soiled and blistering; her steel, once shining, rusted; her brass gone or neglected; her funnels lying contorted on her decks a heap of

scrapped metal; her quarter deck that was once so scrupulous—unclean; her bowels gutted, her Admiral's quarters a shamble; her ward room empty of life, its floors littered with splinters and screws and bits of iron; her doors gone; her privacy a mockery; her body a carcase. She was foul and stained and done for—but above all the ruins from the fore-castle deck flew the Australian flag! It seemed to say as it flaunted itself in the wind and the sunlight that though the body perish the spirit is immortal! In a few days the old hulk was towed out to sea and sunk—buried in the depths of the ocean she in other days sailed so majestically."

So with this body of ours—this ship that carries the soul through life's tempestuous sea, will some day go into decay. Its days shall be numbered but the soul lives on and on through eternity. Thank God for the words, *2 Cor.* 5:1-4, "For we that are in this Tabernacle do groan, being burdened not for that we would be unclothed but clothed upon that mortality might be swallowed up of life."

They tell us that it was a custom in Rome when the Emperor went by upon some grand day that amid all the pomp there was an officer appointed to burn flax before him and to cry out: "Sic transit gloria mundi," (All worldly glory shall pass away) and that like the smoke from the burning flax all these things are but vapors. Reminding us of *James* 4:14, "What is your life? It is even a vapor."

(7) There is something of romance about rubber. Thirty years ago no man thought of planting a rubber tree. It was a wild thing collected in the dim wild places of the world—in the heart of Africa and the forests of Brazil. We have read about the Belgian atrocities in Africa among the natives there who were forced to toil where the rubber grew wild and bring in certain quantities or be subject to the cruelest punishment at the hands of the Belgian taskmasters. Even at that time rubber was not cultivated. But in 1876 a great event happened when in Ken gardens, London, from a few seeds brought from Brazil the first rubber trees were developed by the English—the seedlings were sent to Singapore and prospered and from these sprang the great rubber industry! In 1900 the "boom" began and the jungle and forest and the wild beast disappeared and rubber plantations took their place. Up to the great war the Malay Peninsula exported over fifty million dollars worth of rubber, and since then the developments have grown to great proportions.

We are reminded of that passage, *Zechariah* 4:10, "Who hath despised the day of small things?"

Twenty-six seedlings of rubber grew into millions and millions. So the gospel seed; no one knows how immense may be the harvest. A story is told of a French gospel given to a lady at the Paris Exposition. She accepted it then tore it up and scattered the leaves to the winds—a poor woman picked up some of the leaves and read two or three. Her whole soul was stirred and she said: "I must get more of these, where can they be found?" She took them to a policeman and he directed her to a Bible Society's depot close at hand. She went in and inquired and was given the Word of God freely. Her hungry soul was fed and she found the living God and was born again "of the incorruptible seed of the Word of God." *1 Pet.* 1:23, *Isa.* 55:11.

IF YOU WANT SOMETHING

Convincing on the tithe, something that tells you what God says about it, send 10c and get a copy of "Will A Man Rob God." It is a splendid little book to hand out to members of your church who do not believe in tithing. We will send one dozen for \$1.00.

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OF ASBURY THEOLOGICAL SEMINARY

WHAT'S IN A NAME?

Rev. A. H. M. Zahniser



W sometimes hear the expression, There's not much in a name. And Shakespeare said, "What's in a name? That which we call a rose By any other name would smell as sweet."

True. Yet names are very significant. The name many a young person bears indicates what the parents desired them to be. If a young man bears the name of John Wesley or John Calvin, it is quite likely he had religious parents who admired great and good preachers and leaders in the Church of Christ. It is to be regretted that so many by their character and conduct belie the name they bear. Some mothers wish their daughters to be very beautiful, and to adorn society by their prettiness, and they have given them such "Christian names" as Rose or Lilly. Maybe the maiden's face, when developed, does not suggest that she should deserve such an appellation. Many times people's nicknames indicate more truly what they are than do their baptized, or originally given names. After being tested and tried by their friends they may be more correctly labeled, than by their parents at birth. Yet the critical eye of the public is not always safe and sane in discernment. It occasionally happens that a nickname has a sting or stigma to it. If this comes falsely, for Jesus' sake; the reproach should be borne bravely, and even gladly. It may possibly be turned to a good account. It is altogether likely that when the early disciples were first called Christians at Antioch it was, by way of derision or ridicule. The same is true regarding the Methodists being called Methodists because of their conscientious methodical ways and manners. Some very devoted folks have been ridiculed as "Holy-Rollers." I tell them to be sure to keep holy. "Because it is written, 'Be ye holy for I am holy.'" (1 Pet. 1:16). Then roll on, and if the devil gets in the way, as some of our colored friends used to sing, "We'll roll the old chariot over him."

There, however, are two brief portions of Scripture bearing upon this subject that I wish might be indelibly written on the hearts and minds of the young people especially. The first is in Proverbs 22:1, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." The same thought concerning the value and blessing of a good name is expressed in Eccl. 7:1, "A good name is better than precious ointment." The other reference is, Prov. 10:7, "The memory of the just is blessed: but the name of the wicked shall rot." As an illustration of the truth of this latter scripture, we frequently call attention to the record and reports we have of the twelve spies sent out to inspect the land of Canaan, and to the fact that though all their names are carefully recorded in the 13th chapter of Numbers, and all were great men among their tribes and of their times, yet it is exceeding difficult to become enough interested to memorize the names of the ten who brought back the evil report. While we seem to just naturally recall and think of the names of Joshua and Caleb. If you have not read this account lately, it would be worth your while to do so. And also to study the name and life of Caleb who was of the same tribe from which our Lord sprung. Then of Joshua the son of Nun, who succeeded Moses as the Captain of the host of Israel, and did for them what Moses was not permitted to do—led them into the promised land. And he became an illustrious type of the great New Testament Joshua—or, our Jesus. For really the names mean the same. And at least two times we find, in our "King James' Version" of the New Testament the word Je-

sus standing for the Joshua of Old Testament history and fame. See Hebrews 4:8, "For if Jesus had given them rest, then would he not afterward have spoken of another day." And also Acts 7:45, where St. Stephen speaking of the tabernacle said, "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David."

It is this name, the blessed Jesus, we would have you all think about and dwell upon, as we ask,

"WHAT'S IN A NAME?"

The name of the Deity—of the Jehovah God, has ever been sacred and precious to his people. One of the Ten Commandments in the decalogue is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Ex. 20:7).

Many interesting and useful volumes might be written on the names and titles ascribed to God in the Old Testament. David uses nine different terms or appellations in one verse, in telling what he was to him. In Psalms 18:2 he writes, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." In a time of distress and danger and persecution, the prophet Jeremiah found consolation in being able to testify, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of hosts." (Jer. 15:16). Does this not remind the reader of the wonderful prayer of that great hero of New Testament times, the Apostle Paul, recorded in Ephesians the third chapter? He says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," etc. Yes, it means something to have this name called upon us. There is a priceless privilege and tremendous responsibility that goes along with being called a Christian. Let us not contradict our name. May our practice correspond with our profession. The inspired Isaiah makes a marvelous prophecy concerning the coming of the Messiah, and gives us some of the titles he should bear. Note his words in chapter nine and verse six, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Let us think and meditate on these appellations. Then let us turn and read the announcement of the angel to Joseph, the espoused husband of the Virgin Mary, recorded in Matt. 1:20-23, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled that was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

If we really get hold of this as we should we will begin to appreciate and try to magnify the name of our God, in some such language as others have expressed, "The name of the Lord is a strong tower: the righteous runneth into it and is safe" (Prov. 18:10). "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee" (Ps. 9:10). "O magnify the Lord with me, and let us exalt his name together" (Psa. 34:3). With Charles Wesley, let us prayerfully sing,

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of thy name."

And with John Newton exclaim and proclaim,

"How sweet the name of Jesus sounds,
In a believer's ear;
It soothes his sorrows, bears his wounds,
And drives away his fear."

* * * * *

"I would thy boundless love proclaim
With every fleeting breath;
So shall the music of thy name
Refresh my soul in death."

What's in a name? Much every way, when
it's *The name high over all!*

Evangelistic Itinerary of Dr. and Mrs. Ridout in India.

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MRS. H. C. MORRISON.

Help Some Boy to Find Christ

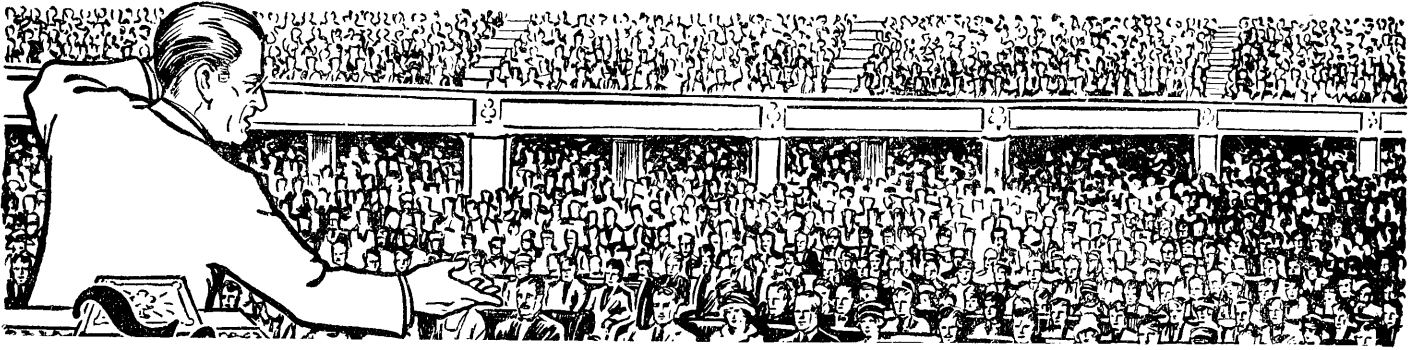
This Christmas. Just at this time we have gotten hold of one of the most attractive Testaments, just the thing for a boy to carry in his pocket. There is a place for the name and address; three pages devoted to telling one how to become a Christian; then two songs, one "Carry Your Bible," and another, "Jesus is a Friend of Mine." The music is written with the songs.

There are a number of attractive colored illustrations, and for a small Testament, the type excels any we have seen for clearness, which makes it easy to read. The chapter numbers are in figures, and the binding is a beautiful dark green imitation leather.

This is just the Testament for a Christmas gift; it is so attractively gotten up that a boy just cannot resist reading it. The price is only 50c.

The Illuminated Bible Story Book

For a child from 7 to 12 years old. It is handsomely bound, has an attractive jacket, presentation page, is beautifully illustrated in colors, printed on enamel paper in a beautiful dark blue ink, large, regular old folks type. Eighteen Bible stories are interestingly told, beginning with "Noah and the Ark" and ending with "Jesus Before Pilate." A little 10-year-old girl stepped into our office just a few days ago, picked up a copy of this book and was soon lost in it, the stories were so interesting. Give it for Christmas. Price 60c.



OUR CHRISTMAS SERMON.

Rev. W. B. Hinson.

"Thou shalt call his name Emmanuel, which means God with us."—Matt. 1:23.

I have listened to the low sigh of the wind in the pine tops when the gloaming tells that the day has gone; and I have listened through the night to the sob of the surf on the shingle when the sea was enraged; and I have listened to the moan of a strong man in his distress and his pain; and sometimes it has seemed to me as though sighing and sobbing and moaning were heard all through this Old Testament Scripture. And the men who were thus sighing and sobbing and moaning were feeling after a lost God. Job stood up in the midst of all his anguish and said, "I look before but I cannot find him, and I look behind and he is not there. Oh, that I knew where I might find him." And Tennyson millenniums afterwards came along and said, "I found him not in sun or star, In eagle's wing or insect's eye."

The Old Testament dispensation had the forward look. In the garden of Eden you become acquainted with it. "There shall come," said God, "There shall come the bruiser of the serpent's head." And all through those dispensations—Edenic, patriarchal, kingly, prophetic—you can still hear that voice of the prophet that tells of the tomorrow when the mystery of today will become a revealed thing. The star shone fitfully, I grant you, obscured by cloud quite often; but never was its light extinguished, even the star that told of the coming time when the Child would be born, and the wise men catching the radiance of that star would seek the world's Redeemer. And he came. And then as the text says the dispensation is changed, and it is no longer the God without us, but the God with us.

And he was born, as I love to think, into our experience as well as into our nature; that never does my foot strike a stone on this pilgrimage of life but his foot struck it before mine found it; that never does a clinging bramble tear my flesh but Jesus by experience knows the pain I feel because that bramble tore him before ever it found me, and that in all our afflictions he had part.

We have a High Priest who is touched with a feeling of every infirmity possible to mortals, and he knows by his own experience just how our head aches and our heart throbs and our life becomes a desolate thing. He was born into our experience. He came and he walked down those streets and along those lanes and among those vineyards, and I find as my life grows older the greatest delight I have is to sit down or walk or work in my garden, and isolate my mind and just walk up and down that old Judea with this Christ and see what a God we have in the God who then was spoken of as a God with us. I try sometimes to read the old theologies that I studied when I was a young man in college, and I never can read them now. They have such a remote God. They have a God capable of definition as they say, "Bounded there and bounded here, that is

God." And I cannot subject him to any such conditions or limitations as those. I do not know that God. But I do know the God who looked up into a tree, and back of the curiosity that the commentators say prompted Zaccheus to climb the tree, he saw the hunger in the heart of the publican for something that all his money could never buy. I do know that God who wrote once and once only so far as I know, and he bent his eyes down upon his writing while men sought to drag a woman to ignominious death. And then he looked up and said, "Where are your accusers?" "They are gone, Lord." "Yes, and I have no accusation to make. Do not do it again." I do not know this God who is limited in this way and that way. I cannot comprehend those terms. But I know Jesus who looked at the women who brought their children to him, and I know if I could I would take my little grandchild to him for his blessing. They took them to Jesus. And those old time people said, "Do not trouble the Master. Take the little children away." Oh, I would not worship any God who could be troubled by a child! And Jesus Christ said, "Drive them not away but let them come!" He gathered those little children around him, his tapering fingers nestled among their curls, and what he said to them would be far richer music to me than what he said to his blundering, bungling disciples. He is the God I know, the God with us.

Oh, I beseech you never let those people cheat you of your New Testament. I tell you it excites my wrath hot and magnificant when I meet with people trying to destroy these four gospels. I want the story of the God with us. I can go to him. I cannot go to the God of Sinai; I have too much sin. I do not want the trumpet that peals so loud—I want Calvary. And I want the Calvary that commenced at Bethlehem when the Son of God who thought it no robbery to demand equality with the Infinite and Eternal Jehovah, condescended to become a little child that you and I might be taught by the Brother who knows us because he has lived our life, to look up into the face of the God without us in the old dispensation, and lovingly confidently say, "Our Father who art in heaven."

God *with* us gave place to God *within* us. God *without* us in the Old Testament dispensation; God *with* us in the gospels; but afterward may I say a greater and grander revelation—God *within* us. Did you ever stop for one minute to think how this world would be bereaved if it lost Matthew, Mark, Luke and John, the four gospels? Because you see if they went they would necessarily take the Epistles with them; and the Old Testament is an unfulfilled fabulous thing without those four gospels. I have stood in that stable, I have seen that manger, I have seen it as plainly as the wise men from the East ever saw it. I have seen the cattle, I have heard them. I have dared look into Mary's face, and I have greatly admired mute Joseph standing in the shadows. And then I have ventured sometimes to look into the face of the Child, and I have gone with

him up and down those streets and country lanes, gone with him thousands of times, until there is nothing in the world of literature so real to me this morning as the Jesus Christ of those four gospels. I can hardly take a walk of a hundred yards but something or other reminds me of that great Brother of my soul and the wonderful way he lived, the wonderful way he looked, the wonderful way he talked in that olden time. The high water mark of the Hebrew Bible is a man finding his hiding place in God. "Lord Thou hast been our dwelling place in all generations." But the high water mark of the New Testament is God finding his dwelling place in man. "Know ye not that your bodies are the habitation of God."

Has Christ ever been born in you the hope of glory? My friend, from that stable in Bethlehem you could go to hell. It is not the Bethlehem of geography, but it is the Bethlehem of experience that you want. And you want to have Christ born in you the hope of anything you like. The hope of perfect health, for Christ born in you means you shall dwell forever more within a body that is as immune from disease as his own resurrection body in which he went to his Father. Born in you the hope of intellectual development, for while we are pent in the body down here, and the mind beats against the bars as an imprisoned eagle might against a cage, let us hearten ourselves with the thought that by and by without a single restraint the mind will have perfect liberty. But all that is as nothing beside this. If he is born in you, if your life becomes the Bethlehem in which appears the God incarnate, you shall be delivered from your sin. Would you like to give Jesus Christ a gift? He gave you one. It was a bloody gift, for it was his own spoiled, scarred, sacrificed life. That is what he gave you. Let us go to him—the blind man who is here, and the deaf man, and the dumb man, and the leprous man, and the man who is soon to be damned if he does not speedily be saved—let us all go to him.

"Oh lovely attitude he stands,

With melting eyes and outstretched hands."

It was Christmas Eve last night and the devil got hold of me as he had not in many and many a year. And he said, "There is a chance for you to preach a good sermon on that word Emmanuel, and here is a fine introduction all glittering and fair, poetical and beautiful. And here is a conclusion, and the conclusion is even better than the introduction." And I held that thought in my mind for a while and concluded I would give it utterance. And then I said, It is not what they want. They do not need word painting and poetry and rhetoric. No, but this is what they need. They need someone to take them by the hand and say, I know Jesus Christ, and I know he is Bread and Water and Light and Life. What you need, man, what you need, woman, is for someone to take your hand and put it in the hand of Jesus and say, "Meet Jesus Christ—Christ here is the man." I cannot do it. But I have a Friend who can, for The Holy Spirit will

take your hand at this moment and put it in the hand of the Son of God your Savior. All you have to do when you put your hand in the hand of Jesus is just let your finger move around the palm a bit, and it will very soon rest in a scar, and you will know he is the Savior of Bethlehem and Calvary by the print of the nail in his hand.

HIS NAME.

REV. HENRY OSTROM, D. D.



WHEN the scroll is unrolled and Jesus reads in the synagogue from the sixty-first chapter of Isaiah and shows that Isaiah was writing about him and his blessed mission on earth, he begins thus: "The Spirit of the Lord is upon me." He has called attention to that person who all through the Bible is presented without a name. The Holy Spirit while sometimes represented by the word "it" in English translations aiming to conform to the Greek is nevertheless presented by Jesus as in the sixteenth of John with the pronoun "HE," "HIM," "HIMSELF." But no name is given. He is the "other Comforter, or Advocate," he is "The Spirit of Truth." His personality is never obscured.

But of him whom we celebrate as coming to earth with special acclaim at this season of the year, it is said, "Thou hast given him a NAME." A name which is above every name! At the name of Jesus every knee must bow! Do you wonder then that the Holy Spirit (un-named) was not to speak of himself? Do you wonder that he was to testify of Jesus? That he descended upon him at his baptism? Or, that in the synagogue that day Jesus read, "the Spirit of the Lord is upon me"?

Jesus! The Angel of the Lord pronounced the word to gentlemanly Joseph and the Holy Spirit sees that it is so referred to in Luke's account specifying that it was so uttered before he was born of Mary. Jesus! The angel choir knew the name for as they sang in the cloud-heights they announced, "unto you is born a Saviour." Saviour? that is the word. It is the very essence of the meaning of the name, Jesus. So the name originated above the earth, it came through to us from the riven heavens. It would have to be so. For, man may dream out philosophies as to the need of approaching higher ideals or polishing habits to make them less fatal but man does not sense the need of a Saviour. Man would hasten to acclaim him the wonder of Bethlehem, the leader of the sages, the reformer superlative, the religionist of highest success, and with high-sounding music and rich paraphernalia applaud this one, when not too busy applauding some other, but all is mockery until we from the soul acclaim him Saviour. Whether in China or in Carolina, if we submerge this title we may cause people to contribute money, we may hear lost men singing "Onward Christian Soldiers," we may unbind bound feet and substitute heathen temple decorations with Roman Catholic absurdities called art, we may increase the sale of ice cream and foot-balls but we shall have been proceeding as refined pagans. Nor do we blot out his title as King. "He must reign!" But no mere reformer, however illustrious, can ultimately reign. Our subject now is to recognize a Saviour-King, (let us revise it and say THE SAVIOUR-KING.)

No wonder those angels sang the word "Saviour." Had not heaven been for centuries commanding and providing sacrifice of shed blood, animal sacrifice it was indeed, but such exact and fractional instructions were given by God concerning them that they were bathed in the authority of God's throne as they pointed ever to that Cross where their last little minutiae would be fulfilled in the shedding of the precious blood of

Christ. And mark, the word "precious" is not spent when you have considered that his blood was the reality and the blood of those sacrifices for centuries the type. Ah, the angels are singing of a heavenly fact, a treasured truth, a love beyond words; they know that God has but one way revealed by which to cure the sin of sinful man, and hence they carol the word "Saviour." The ruby from the heavens was being presented, the jewel earth's mines could never give, the precious wealth all set in God's great love was being handed down, so they sang the word, "Saviour." Properly, we say it—Jesus.

O, snare us not this Christmas time with paganism trying to sing in its minor key some faulty sentiments of vanity. Let us sing of the sin-cure. Let us sing of the blood that cleanseth. Find us the choir. Where will you seek it? They, intoxicated with the mere tickle of the jazz, they cannot sing it. They, trained to allow their ears to cheat their voices by vanity over their own tones, they cannot sing it. But there is a choir. That drunkard, that harlot, that criminal of yesterday but saint of today, these can sing it. That self-sufficient, well-brought-up moralist of yesterday but humble saint of today, he can help swell the chorus. Hear them, and remember that yesterday they had no song:

"Joy to the world the Lord is come!"

Hear them, and remember their hearts are singing:

"Jesus, the very thought of thee, with sweetness fills my breast."

Hear them (and are you one of them?)

"Nor voice can sing nor heart can frame, Nor can the memory find

A sweeter sound than thy blest name O, SAVIOUR of mankind."

Jesus! That heavenly word, transferred to be his earthly name. Jesus! Ah, the noise of earth. The silence of heaven! But the silence was broken and, amid the noise came the music from heaven, the music of his NAME. And to those who receive him the music out-sounds the noise. "In me ye have peace."

THE POETRY OF CHRISTMAS.

WILLIAM M. YOUNG, D. D., Sc.D.



POETRY is the highest form of human speech. The princely men of the kingdom of God all spoke in poetic forms. Five of the sixty-six books of the Bible are written in poetic beauty, and other books are interspersed with it. Poetry has a large place in the literature of the Christian Church. The world would be poor without the psalms of David, and the song of Zacharias, and the magnificat of Mary, and the cantata of the heavenly host.

Zacharias calls Christ the Dayspring from on High; this is a splendid metaphor, a picture of the rising Sun of Righteousness with healing in his rays. The day of spiritual and moral glory springs into being at the coming of the Prince of Peace. Light is a favorite metaphor of the Bible. In the nineteenth psalm we read of the sun as a bridegroom coming forth from his chambers in the east. Night's sable skirts are withdrawn; unclean prowlers and hideous beasts flee away. The splendours of the King of the day are mirrored in the golden streak on the ocean's cheek. The hillsides and forests are aflame with the glory of the life-giving fire. Quivering shafts stream across the towering mountains and light up the great city domes. It is the dayspring! It is morning in a world of night. Man goes forth to his labors and joys of the day.

Zacharias prophesied concerning Christ when he said: "Through the tender mercies of our God; whereby the Dayspring from on High hath visited us. To give light to them

that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:78. This is a beautiful bit of poetry written by one of God's great prophet-priests. "The people who sat in darkness have seen a great light." At his coming, the arctic winter of the world's hardness began to thaw. Selfishness, entrenched in a thousand strongholds, began to be broken. The light of his presence began to melt the adamant of human hearts. He laid siege to the thrones of kings and began to ameliorate harsh laws.

He broke the power of slavery, and polygamy, and idolatry, and cannibalism, and heathenism and duelling and gambling. He will yet break the power of alcoholism and militarism and prize-fighting and every hard and cruel thing. Before his ever-increasing light intemperance and avarice and lust shall melt away, and joy, and happiness, and prosperity, shall come to their own in the earth.

"Peace on earth, good will toward men!" That was part of the angelic song. Could Homer, or Milton, or Shakespeare have matched it? The wise men said: "We have seen his star in the east, and are come to worship him." Matt. 2:2. More and more the wise men of earth are coming to worship him. More and more the Babe of Bethlehem is becoming the "Figure du Jour," the Man of the Hour. Well said the Pharisees, "The world is gone after him." The advancing hosts of the earth are leaving behind them the fragments of broken idols and shattered superstitions, and the cry has gone forth: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory." Psa. 24:9, 10. Wise men presented him their gifts; we may still bring him our best, for he said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

At the head of a large branch of the Oklawaha River in Florida is the famous Silver Spring. Ten steamboats might float on it at once. Looking into the clear water from a boat may be seen the gleam of the limestone of the vast crystal bowl seventy-four feet below, and immense subterranean torrents burst forth. When Christ was born in Bethlehem of Judea there burst forth a mighty crystal fountain whose living waters are flowing on to the ends of the earth. Long before the great event, a prophet of God had said, as he saw through the mists of the ages the coming of the river of life: "And it shall come to pass, that everything that liveth, which moveth, whithersoever the river cometh, shall live." Ezek. 27:9. "Flow wondrous stream with glory crowned; Flow on to earth's remotest bounds."

In the Roman Forum, Augustus set up the Golden Milestone, the starting-point for all the great military roads which led into all lands which Rome conquered. About the same time, in Bethlehem of Judea, during the silence of the Holy Night, the Milestone of the Ages was erected. Not a year too soon, nor a year too late; not a day too soon, nor a day too late: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them which were under the law, that we might receive the adoption of sons." Some one says that Paul says nothing of the Virgin Birth of Jesus: what does he mean when he says, "made of a woman?" Bishop Leete says: "For my own part after years of study and thought, I am more confident than ever of the genuineness of the accounts of the birth of Jesus. I believe that he came to earth 'according to the Scriptures.' I think that if he had come in any other way than by a divine method, he would have been less than divine, and would long since have been well-nigh or quite forgotten. With the message of each Christmas season, the gladness, the glory and the meaning of the manger-

(Continued on page 9)

**Wanted—"Christian Colleges" That
 Are—Christian.**

DR. L. R. AKERS, PRES. OF ASBURY COLLEGE.



Properly to plant and nourish a Christian college is one of the highest privileges of Christian men and women. There is no soil so productive as mind, and who wishes to do the greatest possible good, and for the longest possible time, should nourish the fountains of learning, and help thirsting youth to the water. "Beating hearts are better than granite monuments," thus spoke the late President King of Cornell College (Iowa). But what is a Christian College? That is the question that a host of thoughtful people are asking today. Just as there is a great body of church members who are nominal Christians only, so there are schools which call themselves Christian, but bear not the gracious fruit of Christianity.

Many colleges there are who once were aflame with evangelistic fervor, but today have drifted from the "Faith of our Fathers." In some schools the big business of life would seem to be chasing the pigskin; in others the quest of the sheepskin is encouraged, in a lesser number the crown of life is emphasized, and soul culture stressed along with the training of the mind and development of the body.

True education cannot be defined in such academic terms as credit hours, class periods, courses of study and text books. These things are necessary, but other things are of supreme moment. Dispositions must be disciplined, attitudes must be tested, motives must be purified; there must be the refinement of personality, and the continuous fashioning and development of character. True education, if it means anything, means daily schooling in the art of right living, and right living means living as nearly as possible the life of Jesus Christ in harmony with, and in service for, our fellowmen. Service above self; Christ over all; his Kingdom triumphant in the hearts and lives of men; this should become the dominant force in thought and life.

There is no virtue in ignorance as there is no excuse for it. Yet to be ignorant of educational standards is not nearly so dangerous nor so inexcusable as to be ignorant of, and indifferent to, the moral values of life which make up the very bulwarks of our civilization. "The low brow" at the edge of the jungle is far less to be feared than the "high brow" among his test tubes, with a masterful knowledge of chemistry in his brain, but with a void in the heart where only love should be enthroned. There may be a menace in the yellow peril, but the greater danger is in the white peril, the peril of white men whose ideals are yellow. The supreme peril is the man with the 10x12 mind and the 2x4 soul, the man with the keen mind and dull heart.

Thinking minds appreciate the fact that America's present estate dates back to the three R's—reading, writing and arithmetic—and the Bible, to the little church that was the center of the early community's activities, serving as a means of spiritual life on the Sabbath and as a place of training for the minds throughout the week-days. Just so long as the church and the school were wedded, our country's ideals were kept untarnished and wholesome, but when education began to depart from the guiding and restraining influence of the Nazarene, then it entered upon dangerous paths and today we are suffering the effects of our departure from that path which has always led to the fullness of life. We still exalt the three R's

as the basis of our national pre-eminence, but we have well-nigh forgot the fourth "R", Religion, without which neither education nor national life can long endure. If we would bring any arraignment against the so-called religious school of today it would be this: that its religion is the religion of languor and of relaxed ideals. It was a significant indictment of the average college that appeared in a recent issue of "The Nation" under the caption "The Languid Generation." The youth of today are lolling about on velour cushions of high-powered automobiles, victims of an enervating age of luxury, yet history clearly teaches that luxury is the spade that has dug the grave of every empire that has ever perished.

This death stupor toward the finer things of life should be broken, and only the challenging appeal of a dynamic personality leading a new crusade for the moral emancipation of sin enslaved humanity can arouse the drugged minds of 20th century lotus eaters. Is not the promise of the Galilean, "And I, if I be lifted up from the earth will draw all men unto me," sufficient stimulus to send forth Great-hearts to salvage society? Bring the Contagion of the personality of Jesus into the Class Room then such insane topics as Babe Ruth and bobbed hair will give place to serious conversation, world redemption and international brotherhood will occupy the thought of America of tomorrow and a fresh lease on individual and national life will be insured.

This age is at the crossing of the roads between a science that is well-nigh godless or an education that focalizes about the person of the world's one Great Teacher. Which way will America go? Her choice means that she will follow in the death trail of Nineveh and Tyre and the forgotten nations of yesterday, or that she will utilize her central position among world powers to further the principles of peace and make the mind of Christ prevail in the councils of the world.

The colleges and universities of America not only hold in the hollows of their hands the destiny of America, but in a fearful sense the destiny of all civilization. Whether we will acknowledge it or not, we have become our brother's keeper and this means the keeping of all men everywhere. "Let the rest of the world go by" must no longer be our national lullaby. This is the golden age of America's opportunity. The nations of the world are sitting on our doorsteps. We have been feeding them with the bread of wheat. Shall we feed them the Bread of Eternal Life as well? Today the eyes of the world are focused upon us for moral leadership. This leadership is impossible unless it is created in thoroughly Christian schools. What shall it be? The triumph of the test tube or the New Testament? Science can utterly destroy civilization. Shall our schools be sufficiently Christian to restrain science from the will to destroy it?

This is indeed the age of progress and we have gone forward with the stride of seven league boots in commerce, science and invention, but, alas, we fear to the detriment of the spiritual power and consuming passion that made the heroic forbears the mighty moral force of our yesterday. We must go back to the source of power, back to the Bible, that Book of power; we must make the spiritual values for which the Bible stands a part of the very breathing of our students. We must break away from this death-stupor of contentment with things material and strive as a man who runs a race for the supreme good.

Youth is intense. We must catch and direct this passionate intensity in a new crusade for that service of humanity which can be rendered only through the fullest development of the intellect and the spiritual life.

May we not say in the trenchant words of Professor Thompson: "Truth and the finding of it, beauty and the making of it; goodness and the doing of it; are not these the

great unifying pursuits?" All these are embodied in the wisdom of him who said, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." After all there is only one alternative before us: "It is Christ or Chaos."

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Falling From Grace.

MRS. JULIA A. SHELHAMER.

"Ah, Lord, with trembling I confess,
 A gracious soul may fall from grace;
 The salt may lose its seasoning power,
 And never, never find it more."
 —Wesley.

This represents orthodox hymnology which is corroborated by Scripture.

Judas was chosen by Jesus as a fit subject to travel with him in evangelistic work—to preach, to heal and to raise the dead. "Freely ye have received," said Christ, implying that Judas was a recipient of Divine grace. Yet, "he by transgression fell" and "went to his own place" (hell).

Saul was once converted. The Bible states "God gave him another heart." And yet he so completely backslid that we find him lying on the floor of a witch's hut the night before he committed suicide. He was a self-murderer and "we know that no murderer hath eternal life, (eternal security) abiding in him."

These facts portray the exactly opposite idea of those who trust in the doctrine of "once in grace always in grace," to take them through to heaven. Those who thus believe, base their main argument upon the thought of the Fatherhood of God, or "once a son always a son."

Many other articles are given to Christians other than sons, viz, "heirs," "adopted" sons, "brethren," a "bride," "servants," "intercessor" (lawyers), "ambassadors," etc. None of these relationships are so secure that they do not permit of final separation.

The terms intercessor and ambassador apply to the highest aristocracy of professions. They have the freedom and dignity of an agent instead of the lowly capacity of a servant. The relationship of the latter is between his master and himself alone, while that of the agent is confined to the bringing of his employer into contractual relations with third parties.

All soul-winners then are agents of the very highest type.

Perhaps "American Law" will be kind enough to illustrate how it is possible for one who is a soul-winner to lose Divine favor and be eternally lost.

An employer may revoke an agency which he has expressly agreed shall be irrevocable. This agreement may be in writing and the violation of it be a legal and just cause of a lawsuit by the agent thus dismissed. However an employer may revoke an agency without liability in case said agent breaks his contract.

Likewise there is no decree of the Almighty concerning his followers which cannot be revoked in case they break their contract "with him."

The saddest thing that we can imagine is that one who has once known and loved Christ should fall from grace and finally wake up in hell.

The terror of such a situation was keenly felt by Charles Wesley when he wrote,

"Lest this my fearful case should be,
 Each moment knit my soul to thee;
 And lead me to the mount above,
 By the low vale of humble love."

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Grace Before Meals.

The same grace repeated time after time often becomes so commonplace and mechanical that we are prone to forget its real meaning. "Grace Before Meals," is not the product of one mind, but the assembled expressions of many devout servants of God. There is an appropriate grace for every day in the year. This little book has been used very effectively in teaching the different members of the family to say grace. It contains 167 pages, is neatly printed and bound. Price 50c.

GLEANINGS FROM THE EVANGELISTIC FIELD

REPORT OF EVANGELIST W. W. LOVELESS.

Since I sent in my last report I have had two meetings. The first was in Ligonier, Ind. This was a pioneer meeting. Rev. J. W. Montgomery, Supt. of the Northern Indiana District, Church of the Nazarene, had rented a nice hall on the main street, had it well lighted, and with a good piano for music, and Song Evangelist C. A. Hoover and wife to play and sing, it looked like we ought just about take the town for Jesus, but we failed to take it. Brother Hoover and I visited almost every residence in the town and left cards announcing the revival, and when folks would come to the door we would give them an urgent invitation to come, but come they would not. We thought we could get a hearing if we could have open air meetings, but the mayor would not let us, so we were compelled to stay in the hall.

Large numbers would some nights gather in front of the hall and listen and peek in at the windows and door, and while Brother Hoover and wife would sing I would slip back to the door and invite them in, but they would back off, or make a hasty get-away as though in deadly fear of being hurt or killed. Our largest crowd was 22, and most of them were professed Christians. However we are not willing to let the devil claim complete victory. One young married man was brightly saved, and we believe that some of the seed we endeavored to sow fell on good ground.

Our last revival was in a country church in the hills of Southern Ohio, in what is known as Salt Creek Valley Nazarene Church. This church is 20 miles from the nearest railroad. The roads are rough and winding and hard to travel in bad weather. Not one penny was spent to advertise this meeting. Did we have crowds? Well, if you had been there, you'd a thought so. I judge the church will seat 200, and the second night it was crowded to the limit, with the aisles standing full, and many on the outside who could not get in. And it continued that way throughout the meeting. One night we preachers and singers decided we would not try to go because the creek was out over the road so bad. But at church time we looked out and we could see the lights of autos as they were slowly going through the waters, so we decided to try it. We ran through water up to the running boards for quite a distance, but finally got to church and found a good sized crowd awaiting us. During this revival we saw 19 towns and cities represented in the crowds besides the country people who came. Some drove 30, 40, 50, and even 60 miles to this revival.

The altar services were good. We had near 60 seekers counting them as they came. Quite a number of the seekers came to the altar several times. One thing that I especially liked was the thoroughness of the altar work. The seekers were persistent and would not give up until they got a definite experience. Several nights the altar services would last until near midnight, and on Sundays we would begin at 10:30 and not get through until 2:30. And such shouting! It was a sight to behold! sometimes it would seem that everybody in the front was shouting.

The last Sunday it rained hard all day, but we closed with good victory. Five fine folks united with the church, and several more would have joined if they could have got there, but high waters kept them away. Rev. J. W. Steen was my preaching partner in this revival, and Joseph Swartz and wife were the musicians and singers. The evangelists and singers were well taken care of in the homes of these dear people, and paid well for their services, and invited to come back again. Salt Creek Valley has no regular pastor. Here is one of the greatest fields we ever saw for a good live pastor to build up a strong work. By the time this is in print we shall be in another revival campaign in Cardington, O.
W. W. Loveless.

REPORT OF BROOKLYN CONVENTION.

The Annual Inter-Denominational Holiness Convention at Brooklyn was held at the United Presbyterian Church on Atlantic Avenue. The pastor, Rev. W. Nichols, gave us a very fine welcome, co-operated with us in every way; and extended every Christian courtesy.

It was Interdenominational not only in name, but in fact. Members of all denominations mingled together and made one great happy family. Everyone forgot minor differences in Theology and Doctrine, enjoyed one another's outlook on the great experience of Bible Holiness.

A wonderful happy atmosphere pervaded every service, none looked sad—as though a Holiness Convention ought to be as solemn as a funeral ceremony. "The joy of the Lord was our strength." Happiness was the keynote of the convention, sinners noticed it, unsanctified believers wondered at it, and the saints rejoiced in the joy and liberty that all enjoyed in the presence of the Lord.

Brother and Sister Cooke have been the conveners of this Annual Convention for many years; and not one has been held without lasting result and blessing to numbers of men and women. Conventions of this character prevent us from becoming too narrow in our denominational bounds. They also rekindle the flame of zeal, for this truth of Scriptural Holiness in many hearts who rarely hear it preached elsewhere. May the Lord bless these two dear self-

sacrificing saints, and spare them to many years of fruitful service.

We missed some familiar faces this year. Dr. H. C. Morrison, that great lion-hearted warrior of the south, has been laid aside by sickness, but some of his messages and words were recalled by the speakers. Dr. A. L. Whitcomb was also prevented by sickness from being present. Both of these precious saints were the subject of many prayers for their recovery.

Each Convention speaker seemed to have a realm of his own. Dr. Brasher took us for a climb up to the mountain top, each time he spoke; as someone expressed it, "We could climb where we could not fly." After his messages some of us became spiritual mountaineers. Rev. Raymond Browning brought messages of conviction to sinners and encouragement to saints. Commissioner Brengle made everyone feel that he had a fatherly interest in them personally, and made their mouths water for the fruit of the land of Canaan. May the Lord ever keep us preaching and testifying of a land that flows with milk and honey.

The song evangelists did their part well, Rev. Alvin Young assisted by Mrs. Miller, and Mrs. Elsie Davies (the Welsh nightingale) gave us many beautiful and inspiring messages in song: that brought heaven down in such a way that the things of this world looked very small in comparison with things eternal.

Mrs. John Thomas brought wonderful messages to the morning fellowship service. Brother Cooke also gave two instructive messages on prophetic subjects, and others each in his allotted place did their work as unto the Lord. There were a number of seekers whom we believe really prayed through, took God's promise by faith, and witnessed to definite blessing of sanctification or salvation received.

Rev. J. Dunster Thomas

EVANGELISTIC REPORT.

The Lord of Elijah still lives and answers prayers. Our last meeting at Rome, N. Y., was one of the greatest of the year. A packed house greeted us every night for three weeks. Over one hundred people sought the Lord at the altar. Of that number sixty testified of getting definite victory. We hear a great deal of talk in these last days that old-fashioned revivals are things of the past, but if the readers could have been present at the Rome meeting it would have seemed like the days of old-time power to see people pray through and strike fire. We feel like buckling the armor a little tighter and pressing the battle to the very gates of the enemy.
J. M. Hames.

SHAFTSBURG, MICHIGAN.

I am acting in the capacity of pastor and evangelist. Last June I accepted the call of the Nazarene Church here when the pastor resigned to accept a call in the New York district. I am having the time of my life keeping "Bachelor's Hall" as my family live in Jackson fifty miles away. A year ago last September it seemed I had reached a place where my days of active service was ended. I arranged matters accordingly and tried to adjust myself to the situation. And then God met me and gave me the surprise of my life. He made it clear to me that my ministry was not ended and that he would take my case in hand and see to it that I would have plenty to do. Talk about stimulation and inspiration—I had plenty of it then. I went to the weekly prayer meeting and told the people that I had met God and he had renewed my commission and that I would not be among them very much from then on. I told them I knew God would set before me an open door and to just watch me to see if I was mistaken. I don't know much about science and philosophy but I do know the voice of God. The results in the last year and six months have verified my convictions expressed that night. Very little time since that day has been spent at home. In a few days a call came and from that day to now I have been busy.

I have just closed out a fine meeting in Bay City, Mich. This meeting was held in the Church of The Nazarene. Rev. Alva Eastman is the efficient pastor. I was assisted in this meeting by Irene Chaple, the blind soloist of Grand Rapids, Mich. She rendered most efficient help and was a large factor of my success. The people turned out in splendid force. Extra chairs had to be gotten to care for the crowd. The altar was filled and overflowed. There were forty the last day. There was not a day that there was not definite results. Seekers began to come the first Sunday. Nearly all the seekers were raw material too. It was not a case of knock down and set up but going right out after new material and getting them too, bless God. A Catholic sought and his wife. He had run a gambling joint in the city that got so bad the police raided it and it was closed. God got hold of him. His wife was saved. The pastor writes me that the work is going on and souls are getting through. Some of the ministers of the city churches were in attendance. This was my second meeting with this church and the best meeting the church ever had, so they said. We have a call to go back for a week-end meeting in the near future. And so—"Singing I go along life's road, for Jesus has lifted my load." Bless his Name!
E. E. Wood.

A SUMMER'S REPORT.

Mrs. Rice and I returned from Los Angeles to Upland, Ind., the first part of May, in time to attend the annual meeting of the National Association for the Promotion of Holiness which was held at Wilmore, Ky., May 7th. The annual election was held and Rev. C. W. Butler elected President. All present felt he was the providential man for the office. Many excellent holiness sermons were preached by our holiness leaders, Rev. Joseph H. Smith, Rev. H. C. Morrison, Rev. John Paul, Rev. C. W. Butler, Rev. Paul Rees and others.

A few days later found us at the great annual camp meeting held at God's Bible School, Cincinnati, Ohio, where all of our deputation workers met. This is one of the greatest camp meetings in the country in point of seekers and attendance.

Our next camp was Red Rock, near St. Paul, Minn. Dr. G. G. Valentyne, of Minneapolis, is the President of this camp and under his splendid leadership down through the years thousands of God's people have had their spiritual thirst satisfied at this great camp.

Years ago it was regarded as a long stretch from St. Paul, Minn., to Mountain Lake Park, Md., but the fast trains and automobiles have shortened the time, although the miles remain the same. This camp meeting, held annually in the mountains of Maryland is a wonderful place for the people of God to gather, coming mostly from the thickly populated eastern states. Upon our arrival we found the Lord blessing the camp. We were most graciously received and given an opportunity to present the great cause of missions.

Many of our camps are located in the country or at the edge of some city or town, the beautiful groves and shrubbery making attractive places for Christian people to gather and worship God in the beauty of holiness. We were especially impressed with the landscape and the plan of the camp at Oregon, Wis., managed by Rev. and Mrs. Jack Linn. Space forbids our mentioning each one of the camps by name, included in our summer's itinerary, however, we might say that we are strong advocates of holiness camp meetings, as the cause of Christ has been greatly advanced by this outdoor method of bringing the gospel to the multitudes.

September 30th found us, with our three children, Mary, Roland and Ardell, and Mrs. Rice's mother, Mrs. Jennie Roberts, all en route by automobile to Los Angeles. We all thank God for traveling mercies as it was through his providence that we arrived in safety on Oct. 9th, without any serious mishaps. We reached Los Angeles in time to be in meetings being conducted by Rev. Joseph H. Smith at Trinity Missionary Church, Hobart Blvd. and Lemon Grove, the American Headquarters of the Oriental Missionary Society, the meetings closing the following Sunday, Oct. 13. These meetings were a wonderful success and our dear Brother Smith never preached better during his remarkable ministerial career.

We feel that the missionary cause is greatly indebted to our camp meeting constituency and their official families. May God abundantly bless and reward them all for their Christlike spirit and helpfulness to those who have a burning desire to carry the message of the Cross to heathen lands! What a real blessing it was to our souls to meet so many of God's people who have been the means of carrying the gospel message to the ends of the earth through their prayers and financial help! We are remembering at the Throne of grace all these precious friends met during the summer and it is with glad hearts that we look forward to looking into their smiling faces again next year at these places of spiritual feasting. May God bless the camp meetings of our country and increase their number!

E. O. Rice.

STILL IN THE BATTLE.

Mrs. Linn and I just closed a unique meeting in the Gospel Mission, New Philadelphia, Ohio. It was a big little meeting. The lovely hall would not seat more than 200, but it was continually filled. We are glad to report that the old-time Gospel works, and we saw many at the altars to be saved and sanctified, and the saints were truly revived.

In these days of modernism, we are so happy to know that God has a band of faithful men and women everywhere. I never saw a finer group of Christians than at this little mission. They prayed, shouted, and boosted in every way. Sister Margaret Hewlow is the pastor of this work, and she truly was a charming yoke-fellow. She knew how to turn an evangelist loose and she knew how to boost him.

Please pray that we shall be kept faithful, and ever singing and preaching his blessed Gospel.

Rev. and Mrs. Jack Linn.

It is not what we have, but what the Lord can put into us that settles everything. "Ye shall receive,"—there is our deliverance, there is our hope!—Mark Guy Pearse.

Put God's mercy to the test! He can bear a greater pressure still. Lean hard, harder, hardest, again! You cannot fatigue omnipotence.—Joseph Parker.

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(Continued from page 1)

on God for a gracious outpouring of the Holy Spirit upon the ministry and laity of the churches.

A brilliant writer said some time ago, speaking of the condition of the churches, "The need of the hour is not more of us, but a better quality of us," to which I respond, "If we could improve the quality, we could greatly increase the quantity." If the church membership of these United States could be brought into a real consecration and receive a genuine baptism with the Holy Ghost, we could belt the world with a girdle of divine fire. We could criss-cross the nation, civilized and heathen, with a gospel in the power and demonstration of the Spirit that would do more for peace among the nations of the earth, happiness, contentment and prosperity among the people, than all conventions with reference to making war impossible, the reduction of armies and navies, put together. This special issue of THE HERALD will be prepared and sent out with the hope of helping to arouse and stir within the people a longing for the enlargement of their own spiritual experiences, and a genuine enthusiasm for the salvation of the lost. We think of publishing it about the fourth issue in January, and we hope a host of people will send in for a bundle of these for distribution, at the rate of two cents per copy. Send the order in ample time for the office force to know the number of extra copies that will have to be printed.

Faithfully,
 H. C. MORRISON.

The New Editor of The Central Methodist.

The new editor of The Central Methodist, Dr. B. C. Horton, is a man of heroic spirit. He has been a great physical sufferer, but has gone forward with a cheerful spirit that commends him to the admiration and sympathy of his brethren in a high degree. Having been sick ever since he became editor, now traveling in the west, I have been deprived of reading The Central, having seen only two copies of the paper since he took charge and they gave promise of fine work in his new and important field of labor. We notice there is some talk of uniting The Central Methodist, published in Louisville, and the Advocate published by Rev. W. A. Swift,

in Jackson, Tenn. The union of these two papers would doubtless, be a wise movement. It would give to one paper a large territory with a constituency that ought to furnish splendid support. Such a paper, perhaps, would be enlarged to 24 pages and make one of the strongest weeklies of the church. We are believing, and wishing, for our Brother Horton great success in this new enterprise.

H. C. MORRISON.

No Paper Next Week.

Remember the last issue in December will not appear as it falls at the time when the office force want a vacation, so do not think you have missed your paper, when it fails to put in its appearance December 25. We promise fifty issues a year and this is one of our skips.

The World's Christmas Gift.

MRS. H. C. MORRISON.

"For unto you is born this day in the city of David, a Savior, which is Christ the Lord." —Luke 2:11.



HERE is nothing truer than that there are many things which transpire in life whose meaning we do not understand, and whose value we do not appreciate until they are passed by.

Let us contemplate what this old world would be were the glorious Christmas-time taken from us; this of course would necessitate the taking away the fact that makes this happy time possible, and what would be the condition of the world if Christ's birth was annulled and the changes which it has brought about were obliterated? Can you imagine the chaos and confusion that would be ours?

But how joyous the thought that we have such an event to look back upon, and that the prophets looked forward to with longing expectation, for this was to be the time when a new day should dawn upon the world and, as some one has said, when we remember the high meaning that has come into human life, and the clear light that has flooded softly down from the manger-cradle in Bethlehem, we do not wonder that all mankind has learned to reckon history from the birthday of Jesus, and to date all events by the years before or after the Nativity of Christ.

It was Henry Van Dyke who said that, "The birth of Christ was the sunrise of the Bible." How true it is that he is the Sun of Righteousness and the Light of the world. We miss much of the real meaning of what Christmas really is, by celebrating it in a way that detracts, rather than adds to the sacredness of the day. It is right and proper to remember our friends with tokens of love, but in our giving do we remember that God's gift to the world was himself, and if we would give the highest and best to the world we must offer ourselves? He who would have the highest joy that this Yuletide time affords, is the one who forgets himself in serving others. This privilege is not confined to the rich, but the poorest may render some service that will help some one else and bring comfort to his own heart. Whittier expressed the true spirit of giving when he wrote:

"For somehow, not only for Christmas, but all the long year through, The joy that you give to others, is the joy that comes back to you; And the more you spend in blessing the poor and the lonely and sad, The more of your heart's possessing, returns to make you glad."

Dear readers, Christmas will not have any lasting effect upon us if we do not carry its spirit all through the year. Dr. Hale says, "It is only for thirty-six hours of the three

hundred and sixty-five days that all people remember they are brothers and sisters, and those are the hours that we call Christmas Eve and Christmas Day," but if we retain this cosmopolitan spirit all through the year we may have daily reminders of this happy occasion.

This world did not know what was transpiring that night in the manger when the Christ-child was born, but while earth was blind to the greatest event that ever appeared on the pages of history, the heavenly hosts were in readiness to come to earth and announce to the shepherds who were obedient to the heavenly vision, and had gone to where the young child lay, that unto the earth a Son was born. Note that the angel does not simply say *Christ is born*, but unto *you* he is born, and unto *you* I bring glad tidings of great joy, but praise the Lord, it was to be *to all people*; he was the *world's* Redeemer. His advent brought peace on earth and good will to men, and if we have his spirit in us, our coming into the world will mean, as far as our little sphere is concerned, peace and good will to men. If we shut out the Babe of Bethlehem, it would have been better had we never been born. What a solemn thought that we have it in our power to make our own destiny; either to make the world better by having lived in it and at last spend eternity with the good and holy, or be worse than one who never had an existence.

It is said that one dark night a young German soldier, posted at a sentry-box before the barracks, heard the hoof-beats of his captain's horse. He went quickly out and offered his salute and then stood there like a marble statue till the captain called out, "What use to me are your tokens of respect on this dark night; open the gate so that I can ride in." So it is that our outward demonstrations are but mockery in God's sight, if we do not open the door of our heart and let him enter. The thought is put very clear by an ancient poet who said,

"Though Christ a thousand times in Bethlehem be born,
 If He's not born in thee thy soul is all forlorn."

May every reader of THE HERALD open wide the door of his heart and give full sway to him, who came in the humiliation and poverty of the lowest, yet who tasted death for every man, overcame death, hell and the grave and today reigns in glory as the world's Redeemer.

"Come thou, dear Prince, oh, come to us, this holy Christmas-time!
 Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes.
 Come to us all, and with thy love touch every human heart,
 That we may know that love, and in its blessed peace
 Bear charity to all mankind."

An Interesting Book.

Missionary Heart Throbs, by James V. Reid, is the title of a most interesting book just published. The readers of THE HERALD will remember that Brother Reid, for many years a successful evangelist, has recently made an extended tour of service in Latin America. His heart has been stirred with the sad condition of a large percent of the people of the country he visited. He gives an account of these conditions and urges, with reason and pathos, the importance of a larger interest on the part of the churches in this sadly neglected people.

In several chapters he gives an account of the wonderful work of the Holy Spirit in the redemption of wicked men, and their remarkable labors among their fellows. The book is thoroughly interesting. I understand that he hopes to make another trip through that country, and is trusting that the sale of this book will go a good way in the furnish-

ing of his financial support on this evangelistic missionary journey. It is good, clear print, 86 pages, with paper binding. Price 50 cents, and can be had of Rev. James V. Reid, 2912 Meadowbrook Drive, Fort Worth, Texas. H. C. MORRISON.

THE POETRY OF CHRISTMAS. (Continued from page 5)

cradle, of the virgin birth, of the sinless nature, of the beautiful life and of the atoning death of Jesus Christ are more firmly held in my mind as the one great comfort, hope and strong assurance of the human heart. 'Glory to God in the Highest' for the fact and promise of 'peace on earth to men of good will!'

The ringing bells of Christmas sound out the joy-note of a great salvation to all the world. What sweet memories of childhood cluster around Christmas! How we remember the hanging up of the stockings, and the shouts of the children on Christmas morn. How we remember the father who read to us the story of the shepherds and the angels and the wise men. Every year Christmas is becoming more and more dear to the heart of all nations. A revival of trade every year tells the merchant that Jesus has come. Christmas creates and nourishes the spirit of brotherhood; and this expanding Christian brotherhood will one day leave no room upon the earth for hatred, and race-prejudice, and war. Christmas means, "good tidings of great joy, which shall be to all people."

Order Now!

Now is the time to make your Sunday school teacher or friend a present of Arnold's Practical Commentary of the Sunday School Lessons for 1930. It is one of the safest, most practical, helpful commentaries you will find. It is just the thing for a busy man or woman who does not have time to make extensive search of Lesson Helps. I use no other Commentary, and have used this with great satisfaction for many years. And the price is just right too—only \$1.00 postpaid. It would be a fine gift for any one who enjoys looking into God's Word for spiritual light and refreshing. Pentecostal Publishing Co., Louisville, Ky., can supply you.

What matter how the winds may blow, Since fair or foul alike are best: God holds them in his hand, I know, And I may leave to him the rest, Assured that neither calm nor gale Can bring me danger or delay As still I toward the haven sail That lies, I know, not far away!

Just What Your Daughter Needs.

It is well in selecting presents for our children to know what is best for them, and we are taking the liberty of telling the mothers who read this paper of a wonderfully attractive book that has sold by the thousand. The title is as attractive as the book—Beautiful Girlhood—and the contents of the book are such as will bless and encourage your girl in her struggles through those transitional years from girlhood to womanhood. Many of our girls do not do because they do not know; this book treats of the various phases of a girl's life that will help her to mature into a beautiful, modest, noble woman. The author says, "This little book is born of a desire to help and encourage our girls who are struggling with the problems that come up in teens." Such topics as "Character Building," "A Sunny Disposition," "Sincerity," "A Christian," "Choosing a Lifework," and other equally interesting subjects are treated in this opportune book. The book is beautifully bound in blue cloth, with extra cover, has splendid, readable print, and sells for only \$1.00. Do not fail to order this for your daughter, or niece, or other young women friends you may have, and it will be sure to please and profit. MRS. H. C. MORRISON.

Dear Herald Subscriber:

This morning we received a very interesting letter. It said, "Please find enclosed check for \$1.50 for which send The Pentecostal Herald to Mrs. Blank for the coming year as a Christmas Gift."

That appeals to me because it solves the Gift problem in a practical, simple, satisfactory way. It is a gift too, that does not soon pass into the "dump heap" as a worn out, useless thing. But for fifty weeks that friend will receive a reminder of the one who sent it.

If you will list below the names and addresses of friends to whom you would like to send The Herald we will mail them a beautiful Christmas Gift Card with the Christmas Issue of the paper. What would be more Christlike; or what would more beautifully represent the true Christmas spirit than this?

Yours for a Christian Christmas,

H. C. Morrison

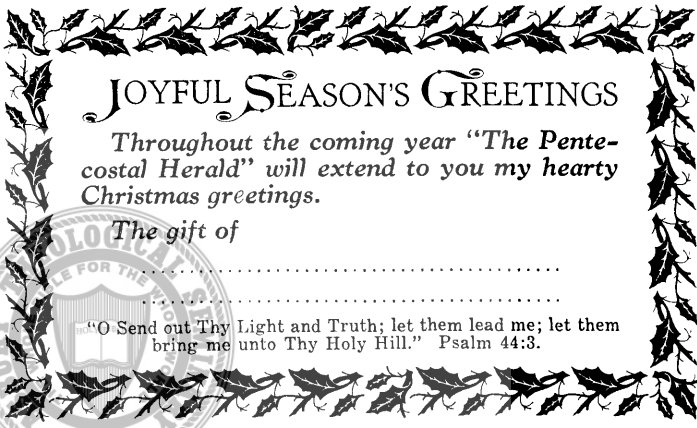
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Please send one of your attractive Christmas Gift Cards bearing my name as shown at the bottom of this sheet, and a year's subscription to THE PENTECOSTAL HERALD weekly to the following names and addresses:

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Name City and State
Name City and State



The above is the style except that it is printed in red and green.

OUR BOYS AND GIRLS

My Dear Boys and Girls:—

I suppose you think your Aunt Bettie has run away and is never coming back. Well, you probably know that Dr. Morrison and I left Louisville October 30 for Texas, expecting to go to Abilene, but after getting to Ft. Worth we found that there had been snow in Abilene, so we decided to go to the Rio Grande Valley where it does not snow, but is warm and pleasant. But an "unusual" thing happened, they say, for instead of being sunshiny, as we expected, it rained almost all the time we were there, so we came up to San Antonio, Texas, after a very pleasant three weeks' stay in Weslaco, Texas. I say "pleasant," and so it was, in spite of the rain, for we met many of our Herald readers who came to see us often and brought us delicious oranges and grapefruit which we enjoyed very much. It is wonderful how widely our great Herald family is scattered, and it is certainly a great joy to meet them as we move from place to place. They seem like real kinsfolk, and they are real Christian kinsfolk, for we are brothers and sisters in the Lord.

You will be glad to know that Dr. Morrison is improving and we are hopeful that in a short time he may soon be entirely relieved of his asthma. He has gained some weight, eats and sleeps fairly well and is much encouraged with his condition. We believe the Lord has raised him up in answer to the thousands of prayers that have ascended to the throne of grace in his behalf. We spent Thanksgiving Day on the train and had a very restful, quiet time, and as we traveled along I told him that most of all that I was thankful for was that he was able to ride by my side and had been spared to us again.

Well, my dear boys and girls, Christmas will soon be here, perhaps, before this gets in print. If so, I wish each and every one a most joyful time and a glad and happy New Year. I hope every cousin will continue to be a reader of *The Herald* during 1930.

Lovingly,
AUNT BETTIE.

CHRISTMAS.

Christmas! How we, the children of God, love to see that word in print! How we love to hear it spoken! How we love to utter it? How we love to meditate upon it!

Christmas! That word so dear to millions of God's children o'er all the earth—from the king in his royal palace, the millionaire in his mansion, all the way through the rich, middle class and poor of his family, to the poorest of the poor, and the most obscure of the obscure—to the boy or girl in the morningtide of the earthly pilgrimage, the adult in its noontide and the aged in its eventide.

Christmas! That word which is inseparably linked, as it were, by a golden chain, to that dearest and sweetest word in the English language to the believer:—

JESUS

Through that beautiful mystery of the Christian faith, the incarnation, so concisely stated by the Holy Spirit, the Third Person of the Trinity, through John, "the Beloved," in the fourteenth verse of the first chapter of the fourth Gospel:—

"The Word was made flesh, and dwelt among us," through the Incarnation we have Christmas.

Christmas! This day and Easter, Glorious Resurrection Day, both of which are so radiant with the light celestial, are the two great festivals of the Christian Year which is ushered in with the Advent Season which, because it leads up, and gives birth, to Christmas, is so appropriate a time for the preparation of the hearts of believers for the coming of that day on which is re-emphasized that voluntary act of infinite love of God the Son—so transcendently beautiful—in clothing himself with humanity, preparatory to becoming

The Savior of Mankind, of which act the Holy Spirit thus speaks to all in the Book of Hebrews, the sixteenth verse of the second chapter:—

"Verily he took not on him the nature of angels, but he took on him the seed of Abraham."
"He came down to earth from heaven, Who is God and Lord of all."

The Holy Spirit, again speaking, this time through Paul, "The Apostle to the Gentiles," in the latter's First Epistle to Timothy, the fifteenth verse of the first chapter, clearly defines the mission of Jesus in these words:—
"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Thus uniting in his Person, Perfect and Eternal Deity and Perfect Humanity, he, through his death upon the Cross of Calvary, became

The World's Savior, the Savior of the "whosoever," saving the individual from the guilt and power of sin in this world and from its penalty "in the world to come." This, the Heart of the Gospel, was proclaimed in the angelic announcement made to the humble shepherds "abiding in the field, keeping watch over their flock by night" (Luke 2:8), near the "little town of Bethlehem," in the land across the sea, on "the midnight clear long years ago:—
"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior Who is Christ the Lord." (Luke 2: 10, 11).

"He died that we might be forgiven, He died to make us good, That we might go at last to heaven, Saved by his precious blood."

So wonderful is this! At the time of the calendar year when the period of darkness is the longest, we have a spot that is so bright—so radiant with the light which shines from heaven,—and that spot is a day, and that day is the twenty-fifth of December, upon which the greater part of the Christian church celebrates the Incarnation of the Eternal Son of God, the Second Person of the Glorious Trinity—the taking of humanity into the Godhead, God the Son, by so doing, becoming also the Son of Man.

Christmas! How its spirit, so sweetly and so silently, like a visitor from heaven, comes into our hearts, even long before the dawning of the twenty-fifth of December—just filling them to overflowing—and lingers far into the New Year. A blessed experience is this! But there is a much more blessed one which can be the priceless possession of every child of God, and that one is this: As the One Whose Incarnation is celebrated on Christmas abides—not comes and goes, but abides,—spiritually in the heart of every believer, so it is the glorious privilege of the believer because of the presence of the Abiding One, to have the Christmas spirit in his heart the whole year round, that spirit only being intensified, enriched and made more beautiful during the Christmas season which has the twenty-fifth of December as its center. O that if any one of us does not have this, the much more blessed, experience—this experience which God desires everyone of his children to have,—may such a one seek it at once and become its happy possessor.

Christmas! How its world-wide message "to all people" is proclaimed even before, as well as after, the twenty-fifth of December. It is the blessed privilege of every believer to proclaim the wondrous and uplifting world-wide message of Christmas. O that everyone of us who is a follower of Jesus may embrace every opportunity—for each is a golden one—to proclaim that message which the world needs so much to hear, believe and put into terms of living, not only during the month of December, but also during each of the eleven months preceding it.

May Christmas of nineteen twenty-nine be the day upon which there will be a deepening, a sweetening and an

increasing of our love as Christians for God's "Unspeakable Gift," Jesus, our Savior who abides spiritually in the hearts of all who are his (Rev. 3: 20, John 15:23, 1:12) and who as the God-Man the Second Person of the Blessed Trinity, clothed in our humanity—our "Great High Priest," "touched with the feeling of our infirmities" (Heb. 4:15), now sitteth "on the right hand of God" "the Father Almighty" in Heaven, where "He ever liveth to make intercession for us" (Heb. 7:25), and from which beautiful place He is coming some glad day in that Resurrection in which, with hands outstretched in blessing upon his loved ones, he went back to heaven from Mount Olivet, coming to receive his own unto himself. (John 14:2, 3).

And to those who are not Christians who read these lines—this Christmas message—may that day be the day on which you will accept Jesus as your personal Savior—"Let Jesus come into your heart." But something better: accept him NOW—as soon as you read this message. Then you will be able to begin Christmas as his own dear ones.

God bless Aunt Bettie, Dr. Morrison, and the great family of Pentecostal Herald cousins.

Sincerely yours in Christ,
Cousin Sunshine.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am just a little Georgia girl, five feet, six inches tall, have brown hair, (not bobbed) blue eyes and fair complexion. I weigh 145 pounds. My age is between fourteen and eighteen. This is my first letter to *The Herald* and I trust to see it in print. I live on a 164 acre farm which we own. I enjoy farm life fine. We can grow most any kind of fruit and vegetables we desire. On the farm people can enjoy the fresh air and sunshine most. I do not go to dances, shows or anything of the sort. I enjoy reading good books. I have three brothers and two sisters and I am the youngest. I have two brothers and one sister married. My father takes *The Herald* and he and mother enjoy reading the good articles in it. Bernice Strickland, I guess your middle name to be Mary. Virginia M. Tilford, to be Mae, and Donna M. Wessman to be Marie. My birthday is Oct. 16. Have I a twin? Thanking you, Aunt Bettie, if I see this in print on page ten. Love and best wishes to Aunt Bettie and the cousins.

Katie Lee Banks,
Rt. 3, Fayetteville, Ga.

Dear Aunt Bettie: Will you just give me a little room? I want to join your band of boys and girls. I have only been a follower of Christ a short while, but I have been happier than I have ever been. I want to be always true to my Christ, the one who suffered on Calvary for me. It is so wonderful to walk along life's rugged pathway with your hand in the hand of Christ. Well I had better stop or old W. B. will get my letter. I will answer any letters written to me.

Blanche J. Thomas,
Richview, Ill., Box 78.

Dear Aunt Bettie: Will you permit an Alabama girl to join your happy band of boys and girls? I thank you. I surely do enjoy reading *The Herald*, especially page ten. We have only been taking it a short while but I have learned to love it. I am a member of the Methodist Church and enjoy going to Sunday school and to hear the gospel. I have brown hair, brown eyes, fair complexion, with freckles, and am fifteen years young. How do you like me? Willie K. Jean, I guess your middle name to be Kate. Am I right? Mrs. Fred Sartain, I guess your little daughter's name to be Eunice.

Bessie Bumpers,
Salitpa, Ala.

Dear Aunt Bettie: Will you let an Alabama girl join your happy circle? There! I knew you would. I enjoy reading *The Herald*, especially page ten. I am a member of the Methodist Church and attend services and Sunday school regularly. I am the fifth of ten children. Have no dead brothers or sisters and my parents are still alive. I don't like to frighten

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people but I will tell you how my beauty stands. I am thirteen years old. Will be fourteen Jan. 4. Have I a twin? I am in the ninth grade, have blond hair, light complexion and blue eyes, weigh about 122 pounds, and am about five feet, four inches high. There! I hope I didn't frighten many of you away. Katie A. Thomas, I guess your middle name to be Alice. If I am right don't forget your promise. I had better hurry on before Mr. W. B. gets back from his hike. My middle name starts with E, ends with E, and has five letters in it. The one to guess it I will write to you.

Brittie E. Bumpers,
Salitpa, Ala.

Dear Aunt Bettie: I am a lonely Mississippi girl wanting to find some one that has my birthdate and age. I was twenty years of age December 29, 1928. My one desire is to be a preacher, if not, a preacher's helpmate. I am trying to live a true-blue Christian's life, however, the way is rugged sometimes. I do not like the movies, dancing, nor any other worldly pleasure. I am a poor girl expecting to finish high school next spring. I wonder if there is one who doubts life beyond the grave? I do not now, but once I did. One day a year ago I lay at the point of death. My people thought me dead, but I was only unconscious. I felt myself sinking into darkness. I said, "Be patient, God will lead the way." A bright light shone around me and I found the angels standing at my side. They seemed to breathe or whisper to me, and at once I was stronger and was soon able to be up. I have learned from this that a person must watch his steps if he expects to be a child of God. I wonder if there is any one who would like to write to me? Just say the word and I will answer. I am a member of the Baptist Church, but I enjoy all religious literature. May God bless each one that reads this and help you to never stray from this fold, is my prayer. A true lover of *The Pentecostal Herald*.

Blue Eyes.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter and I hope to see it in print. My mama takes *The Herald* and I enjoy reading page ten. Donna Wessman, I guess your middle name to be Marie. I am in the sixth grade. I go to the U. B. Church and Sunday school. Rev. Rumbaugh is our pastor and Mrs. Huber is my Sunday school teacher. I will be glad to get any letters from the cousins and will answer all letters received.

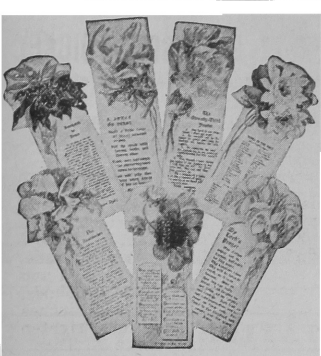
Virginia Bachman,
Rt. 1, Wauseon, Ohio.

Dear Aunt Bettie: I have come to ask for admittance to your happy band of boys and girls. I live in Akron, Ohio. I am staying with my grandmother. I read *The Pentecostal Herald*. I like to read it, and it does me a lot of good. I am ten years old, have light hair and blue eyes. I am a member of the U. B. Church. I am in the fifth grade at school. This is my first letter and would like to see it in print.

Jean Dulabohn,
Akron, Ohio.

Andrew J. Jones, Folkville, Ala.: "I have sold out my business sometime ago and have an appointment as Conference Evangelist of our church. I am a John Wesley type of a preacher. I sing, but prefer to do one at a time. I refer any who are interested in my service to Revs. J. L. Brasher, John and Joseph Owen and J. B. Kendall."

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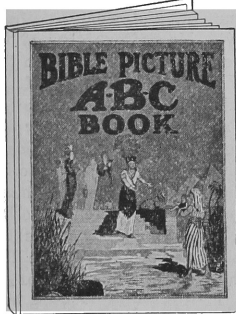
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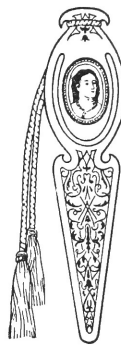
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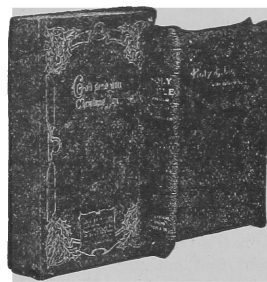
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ST. JOHN 19, 20
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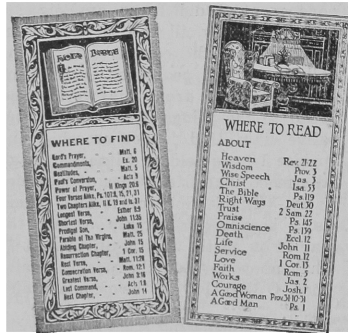
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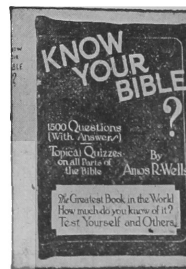
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D. D.

(Owing to our skip Christmas week, we are giving two Sunday School Lessons this week.)

Lesson XIII.—December 29, 1929.

Subject.—Fellowship through Worship. Psa. 122:1-9; Heb. 10:22-25.

Golden Text.—As his custom was, he went into the synagogue on the Sabbath day. Luke 4:15.

Introduction.—In the sense of the word as used in our lesson, I suppose worship means adoration, reverence, praise rendered to Deity. This is the highest sense of the word, and must be the one intended here. For a group of people to meet in some place, and sing a few songs with little thought of their meaning, and join in a formal prayer, is not worship. One would better call it mockery. Worship is a serious matter in which one's entire being is engaged.

Where shall one worship? That is an important question in our day. The Jews said Jerusalem was the proper place; but the Samaritans called for Mount Gerizim; but Jesus said the time would come when neither of these would be the best place. He indicated that any place would be suitable, if one's heart be right toward God. To join in their so-called worship with Mormons, Jews, Russellites, Unitarians, Christian Scientists, Mohammedans, Theosophists—with any cult or ism that denies the Deity of our Lord, is taboo to every genuine Christian, no matter what sort of building the service may be in. It is sacrilegious and brings reproach upon our Savior.

Shall a Christian worship with a Modernist? Let me put the question a bit differently. Suppose a Modernist pastor is appointed to my church; must I worship with him, and sit under his preaching? No! Forever No! But says some one: "I must fill my place in the house of God." Well, suppose you do; you will endorse that man, and bid him "God Speed" by your endorsement, something that the Word of God absolutely forbids. (See 2 Jno. 9-11). Shall one endorse such a pastor by helping to pay his salary? Certainly not. "But," says one, "I have taken an obligation to support the Church, and I must do it." Not so fast. There is a double responsibility. Your church is under a sacred obligation to furnish you the pure Word of God; and you are under no obligation to support infidelity in the pulpit. Rather, you are under a solemn obligation to Almighty God to rebuke such infidelity by refusing to worship with it, and by withholding your financial support from it. The time has arrived when God-fearing Christians must fight this modern infidelity in the Church with every possible means. Such evil men must be taught that they cannot get either our support, or our fellowship. The battle is on to stay on.

There is a glorious fellowship among the true saints of God. Remember this: All true Christian fellowship is "with the Father, and with his Son Jesus Christ," through the Holy Ghost. I suppose that this was in the mind of our Lord in his great prayer recorded in John seventeen. Through entire sanctification God's people are made perfect in one as Jesus and the Father are one. When such people come together for wor-

ship (though they may belong to a dozen different denominations) there is a blessed fellowship. Witness the different denominations working together in the N. H. A. mission in China. There has never been a jar in that holy group. One may visit a half dozen holiness camp meetings in a summer, where from fifteen to twenty different denominations worship together, pray at the same altar and preach from the same pulpit, but he will find nothing contrary to the sweetest fellowship. The prayer of Jesus seems to have been answered among such people.

I am wondering whether the worship produces the fellowship, or the fellowship the worship. Such fellowship cannot be found anywhere among men, except among "the pure in heart." Blessed fellowship! It is akin to heaven. I went through six ten-day camps of this sort during the summer that has just closed; but I never did find out to what church most of the saints belonged. Not for one moment did I see any sign of envy, jealousy, ill will, or any other workings of the carnal mind among all those dear people of God. They are separated from the world—yes, dead to the things of the world, but alive unto God. Such worship and praise I have seldom witnessed in all the more than fifty years of my ministry. Thank God for it all. There is a heaven of worship among the saints on earth, that is an earnest of that above. "Let the people praise thee, O God, let all the people praise thee."

Comments on the Lesson.

1. Let us go into the house of the Lord.—Dr. Adam Clarke gives the date of the writing of this psalm as B. C. 536. The author seems to impersonate the Jews in their joy when returning to Jerusalem after the seventy years of captivity in Babylon. The very hope of being once more in the house of God filled their hearts with joy.

2. Our feet shall stand within thy gates, O Jerusalem.—Although most of those then living in Babylonia had never seen the city of their fathers, they longed to be within its walls and to worship in its sacred temple. Jerusalem is, in a big sense, home to every Jew on earth to this day.

3. A city that is compact together.—Closely built.

4. Whither the tribes go up. . . . to give thanks unto the name of the LORD.—The reference is to the custom of all the tribes going up to Jerusalem for worship at stated seasons of the year.

5. Thrones of judgment, the thrones of the house of David.—The throne represented justice. The Jews always took pride in the dynasty of king David.

6. Pray for the peace of Jerusalem.

—What sort of a vile wretch would refuse to pray for the peace and prosperity of his own country? Dr. Clarke says it would disgrace the hemp to hang men who "labor to destroy the public peace, to subvert the government of their country, to raise seditions, and to destroy all its civil and religious institutions." Amen! They shall prosper that love thee.—I suppose that was purely a poetic wish arising from a glad heart.

7. Peace be within thy walls.—

They had had sufficient war and strife to satisfy them. The long captivity was gone, and the one remaining desire was for peace.

8. This verse rings with the same sentiment: "Peace be within thee." They could think of little else.

9. Because of the house of the LORD our God I will seek thy God.—The psalmist rises to a high point when he puts the temple above the city. The greatest asset that any city, or any people, can have is a house of God wherein his pure Word is regularly preached to the people. But an inadequate church is worse than none at all; for it preempts that ground, and thereby renders it impossible to reach the people with the message of salvation. Turkey, Russia, Italy and Mexico are, in large measure, in that condition now. Preaching that does not save people will damn them.

Heb. 10:22. Let us draw near with a true heart.—No worship is acceptable to God that does not arise from hearts that are sincere. In full assurance of faith.—Without faith it is impossible to please God. A faithless prayer insults him. Having our hearts sprinkled.—With the precious blood of the Lamb of God. From an evil conscience.—The condemnation for sin removed by the merit of the blood. Our bodies washed with pure water.—There is here a reference to the ablutions of the Jewish priests prior to the temple service; possibly also to Christian baptism.

23. Let us hold fast the profession of our faith without wavering.—The writer has good reason for this exhortation: "For he is faithful that promised." It is a fearful thing to doubt God, for it calls him a liar.

24. Let us consider one another to provoke unto love and to good works.—That is fine. It is not to excite in others a spirit of envy or emulation, but to lead them on by good example. Any other spirit would be sinful.

25. Not forsaking the assembling of ourselves together.—Unless one must absent himself from the church as a rebuke to false teaching, I know of no excuse that will permit one to stay away, unless providentially hindered. As the manner of some is.—I wonder what Paul would think of this present age. People who belong to no church can hardly be expected to be regular attendants upon services; but when one thinks of the multitudes who have their names on church rolls, but seldom, if ever, attend public worship, he is amazed. About nine out of ten of our young people never attend church at all. They are growing into manhood and womanhood in dire ignorance of the best things in our civilization. They are losing what can never be regained; and the nation is losing in good citizenship. Not only is she losing in good citizenship, but she is gaining in bad citizenship; for nearly all our criminals are coming from this unchurched class. We must have a nation-wide revival, or there will be trouble in the near future.

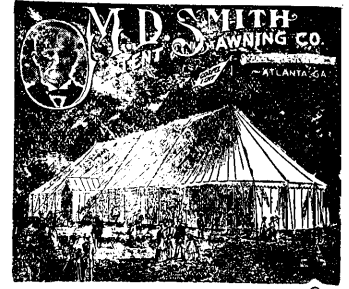
Lesson I.—January 5, 1930.

Subject.—Childhood of Jesus. Matt. 2:10-22.

Golden Text.—Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1:21.

Time.—B. C. 5, according to corrected chronology. The month is not known; but his birth must have taken place sometime during the summer months.

Place.—Bethlehem.



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Introduction.—A few words concerning Matthew, the writer of the first Gospel, may be in order. About all we know of his parentage is that his father's name was Alphaeus. Before his call to the apostolic office he was a tax collector under the Roman government, and went by the name of Levi. No reason is given for the change of his name; although the new name, Matthew, means "gift of Jehovah."

As a Roman tax collector he was commonly known as a publican, and was bitterly despised by his own people, the Jews, who not only hated the Romans, but considered it both a sin and a disgrace to pay taxes to support their government. The Romans demanded a certain sum of money from the tax collector, his own remuneration being whatever he could "squeeze" out of the people beyond that amount. The door for extortion was wide open, and many tax gatherers entered in thereat, which accounted in some measure for the contempt in which they were held by the people.

Some think that this Levi (Matthew) was rather an honest sort of a collector; but there is no evidence pro or con. The notion may have grown out of the fact that Jesus called him to be an apostle; although that can hardly be termed evidence, seeing that such a man as Saul of Tarsus, a persecutor and a murderer, was later called to a similar high office in the Church. God is not looking for clean men, but for men who will let him make them clean. We are all rather dirty by nature.

Several of the disciples of Jesus were disciples of John the Baptist prior to their call to follow the Master, but Matthew was not. We do not know that he had ever so much as heard the preaching of The Baptist. But he did possess some fine qualifications for the work to which Jesus called him. He certainly was not very religious, after the traditions of the Jews; but there was in him a sort of sturdiness of character that was worth while. Then his fine training in business was no small matter. It taught him accuracy in dealing with facts. As one reads this little book that bears his name, he sees the business man all through it. It is accurate even to details.

Matthew seems to have followed the Master very closely; although he never attained unto the close intimacy accorded to Peter, James and John. But we judge from the portrayal he gives of the Master and his work,

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that he was a close observer of what was going on, and that he entered quite fully into the spirit of Jesus. Although he was in the upper room on the day of Pentecost and received the baptism with the Holy Ghost, he says nothing about it. In this regard he runs a close parallel with the writers of the other three Gospels. They write of it as a coming event, but leave Luke to tell the wonderful story in the Acts of the Apostles.

Except what we find in the book that bears his name, we know little of what Matthew did after Pentecost. He wrote the Gospel about A. D. 60 to A. D. 65. In looking up the matter we can find no authentic history, but tradition credits him with having preached some fifteen years in Palestine, and after that with having done some missionary work in other lands. Believe it or not, as you like: it makes little difference after the passing of these more than 1800 years.

The birth of the baby Jesus was the greatest miracle the world has ever known. On the supposition that "the Word was made flesh, and dwelt among us full of grace and truth," the mystery is luminous with the light of eternal day; but if he was not the God-man, his birth was, and is, the most inexplicable, unsearchable mystery of all the ages. If he was not God in the flesh, the results of his short life constitute the miracle of all miracles. On no other ground can the how and the why of it be explained. We find the proof of his virgin birth in what he was and in what he did. Maybe I should say: "In what he is still doing." For him a human father was impossible, because there was none great enough. The very dimensions of his being declare that he was "begotten of the Holy Ghost."

It will be well for the student to compare carefully the two genealogical tables as given by Matthew and Luke. They differ very much, but are not contradictory. Space forbids me to enter into the question here. Read some good orthodox writer on the subject—Clarke is good; but by all means avoid the modern "pestilence that walketh in darkness." The one important point brought out by both writers is the fact that, on his human side, Jesus descended in a direct line from King David. Thus he had to come, in order to the fulfillment of the Scriptures that went before.

I was almost at the point of saying that I was sorry we do not know the exact time of our Lord's birth; but if we did, many of us would worship the day and hour. I suppose God covered up forever many of these matters, because the human race is so prone to idolatry. For a long time men did not know even the year in which Jesus was born; but that has now been discovered. As to the month and the day, we know absolutely nothing. Maybe that is best for us.

Comments on the Lesson.

In studying a passage of Scripture it is always important to get the setting. We read in the beginning of this chapter that Jesus was born in Bethlehem of Judea in the days of Herod the king. This was Herod the Great who was about seventy years of age at the time of our Lord's birth. You will remember that this Herod died shortly after he had the babies around Bethlehem murdered in his jealous purpose to destroy Jesus, and that his son Archelaus became king in his father's stead. The Herods were a bad lot. One of the sons of Herod the Great, Herod Antipas, had John the Baptist beheaded; and it was he who abused the Lord Jesus Christ when Pilate sent him to him for examination.

When the wise men came from the east saying that they had seen a star in the heavens that portended the birth of a Jewish King, Herod was troubled, and all Jerusalem with him. His trouble possibly caused the trouble among the people. We note that he called together the learned men of Jerusalem to learn from them where Jesus should be born. They answered almost verbatim from the prophet Micah 5:2: "And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." When Herod had received the coveted information, he sent the wise men to Bethlehem with orders to search diligently for the young child Jesus, and to come back and tell him where he was, pretending that he too wished to worship him. Herod was somewhat like the devil, "a liar from the beginning."

10. When they saw the star.—I see no reason to try to explain the occurrence of this star. The birth was miraculous, and the star was miraculous. Our wisest explanations only puzzle our brains. There was a notion among the people that peculiar stars hung about the birth places of royalty; but that does not explain this miracle. They rejoiced with exceeding great joy.—The Greek says: "They rejoiced a very great joy."

11. They . . . fell down and worshipped him.—Had he not been God, that would have been idolatry. Mark you, they did not worship Mary, as some of our moderns would have done. Read Hebrews 1:6. I do not know that there is any special significance attached to the kinds of gifts presented to the young child. Some people have a habit of weaving a good deal into the Scripture that God never put there. They are wise above what is written, and sometimes make fools of themselves.

12. Warned of God in a dream.—In Bible times God frequently used this means to communicate with his chosen ones; and I am persuaded that he still does so in our day.

13. The angel of the Lord.—Angel means messenger. Again God's orders are given through a dream; but they are none the less real. He would outwit the murderous king by sending his Son into Egypt for protection. One is puzzled at the quickness and the simplicity of God's work. Men would have called for an army to protect the babe of Bethlehem; but God needed only one man and a donkey and the shining stars.

15. The death of Herod.—It would take a book to record the bad men who have been called into eternity soon after the commission of some great sin. God leaves them free to

commit the sin; but before they are aware of it, the death-trap is sprung. Out of Egypt have I called my Son.—This is an indirect quotation from Hosea 11:1, a fulfilment of prophecy.

16. Mocked of the wise men.—They disobeyed his orders, and raised his wrath; but that was not the cause of his murdering the little ones. He was so jealous of his throne that he was afraid of a baby. Even kings are sometimes very great cowards. I am not sure that the world knows a greater scoundrel than Herod the Great. I have known of one man who named his son Herod; but I think he must have hated the boy.

18. Again Scripture is fulfilled. Rachel weeping for her children.—Rachel stands as the representation of the mothers among her descendants. Her little ones "are not": they have been ruthlessly murdered.

19. When Herod was dead.—That was the best deed he ever did for his people. Again God's angel carries a message to Joseph. It is time to leave Egypt.

20. Go into the land of Israel.—Some have wondered at this command from God, when Archelaus was reigning in place of his father, and would be no less cruel. But God knew all about it. There was a prophecy to be fulfilled. Jesus must live in Nazareth; and so once more the messenger comes in a dream. Joseph turns "aside into the parts of Galilee; and the little one is safe. The world will never forget that one little statement: "He shall be called a Nazarene."

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repay,
Or at least to make my prayer a
song of gratitude,
And I knelt
In the dark oblivion of the night
time
Just to pray.
But the words came not, and then
I said
The self-same prayer
I always say.

I know He knows—
That lost in the dim labyrinth of
my thought
It guidingly glows—
That other prayer, the prayer I can-
not say, but only feel;
Yet in the dark oblivion of the night
time when I kneel
Just to pray,
The words come not, and then I say
The self-same prayer
Of yesterday.

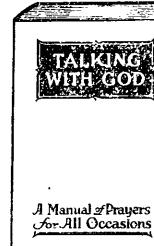
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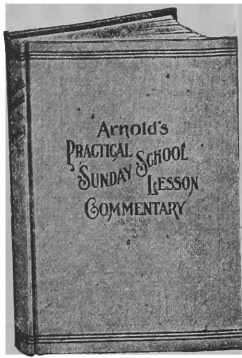
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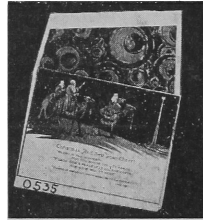
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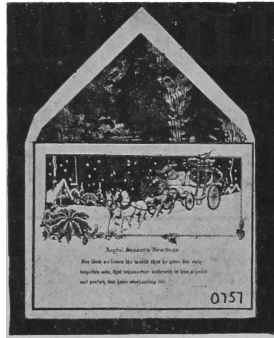
Every card has a fancy tissue lined envelope that tones in with its design.

The 10c Series



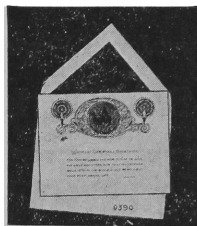
8 designs. Average size 4 1/2 x 5 1/4. Price per dozen, \$1.10.

The 15c Series



6 designs. Average size 5 x 5 3/4. Price per dozen \$1.70.

The 5c Series



12 designs. Average size, 4 x 5. Price per dozen, 55c.

CONVENIENT BOX ASSORTMENT OF CHRISTMAS CARDS.

More and more people each year are buying their Christmas Cards in this convenient way. Twenty-two cards each with envelopes for only One Dollar.

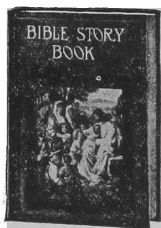
There are cards in this assortment to meet every need; some of them sell regularly at 10c and 15c each. Most of the envelopes are lined with colored tissue. EVERY CARD CARRIES THE TRUE CHRISTMAS MESSAGE. The designs are varied, artistic and attractive including scenes of the Christmas story, holly and evergreen festoons, snow scenes and other conventional designs all appropriate to the season.

These cards come to you packed in an attractive holly gilt box that itself would cost you ten cents.

FREE. In addition to the twenty-two envelope cards, there is in each box a package of twelve Scripture Text Christmas Post Cards lithographed in colors. These cards sell at twenty cents a dozen.

The total value of this assortment is \$1.50. Order Assortment K. PRICE \$1.00 POSTPAID.

BIBLE STORY BOOK



FIRST OF ALL—Here is an up-to-date, recently written Bible Story Book that puts the entire Bible from Genesis to Revelation into charming child language.

It is what Christian parents are asking for—an up-to-date book of Bible stories. The author has so admirably written these stories that everyone—from little Betty to Grandpa—never tire of reading them.

The best parents realize the importance of training the moral side of their children and gather into their homes such books as will easily lead themselves, in an interesting manner, to this important task.

A New Story Each Night for 233 Nights.

Your children will eagerly await "story hour" when you get your copy of Egermeier's Bible Story Book. They will always clamor for "just one more."

This large book has 233 stories chronologically arranged so that Bible events are as one continuous, beautiful narrative.

WELL ILLUSTRATED WITH HIGH-GRADE PICTURES. Everyone realizes the importance of good pictures in teaching. That's why so much money was invested in the pictures of this book. There are three kinds—drawings, actual photographs, and beautiful color reproductions.

The nearly 200 pictures that we have so carefully chosen are of the highest quality.

609 pages. Size 6 1/2 x 9. Rich brown cloth binding. Colored cover—picture of Christ blessing the children. Price \$2.00.

BRIGHT, FASCINATING STORY BOOKS

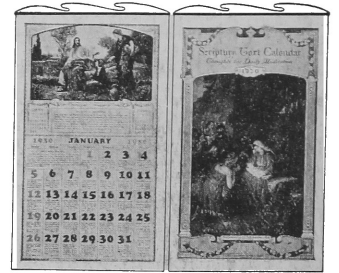
Christmas gifts for Sunday school scholars 6 to 12 years old. Outside covers and four pages in full bright colors. Text in large, clear, easy-to-read type. Books are 5 x 6 1/2 inches. Pages of heavy, white paper of excellent quality. Each book in plain, heavy white envelope.

In the Spirit of Christmas. A charming little story that teaches unselfishness. The Twins' Birthday. A lesson in gratitude for God's many blessings. A Christmas at Grandpa's—Making the unfortunate happy at Christmas Time. How They Got Their New Dora. A dear little story dealing with kindness to animals. Little Prayers for Little People. Five evening and five morning prayers in verse form. Little Stories from the Bible.—The Stories of Isaac and Rebekah, and 10 other Bible characters. . . . retold in the simple language of childhood. Bible Stories from the Life of Jesus. Dealing with the more important events in the life of the Master. More Little Prayers for Little People. A general collection of children's prayers. 10c each, 75c per set, or \$1.00 a dozen.

Pentecostal Publishing Company, Louisville, Kentucky.

THE NEW Scripture Text Calendar

For 1930 is Here.



The Most Complete Sacred Calendar

Thirteen costly religious paintings are reproduced in full colors; daily Scripture verses and lesson references for Sundays make this calendar a daily reference and joy in the home. And besides there are in the 1930 Edition

New and Exclusive Features

Separate illustrated Calendar pages for each month—thirteen artistic full color reproductions of famous biblical subjects—keep it fresh and interesting.

Scriptural quotations for each day and Sunday School lesson references for Sundays—make it a daily need and help.

Three months at a glance! Each Calendar page has the current month calendar featured in the actual size that we are showing it on this page. In addition the preceding and following months are shown in small size.

Moon Phases illustrated on the day they occur.

Printed in the finest offset lithography, reproducing almost perfectly the true colors of the originals.

Sixty Bible reading selections, covering the more important facts recorded in the Bible.

Descriptive Story of each of the religious paintings reproduced.

Special Prices to Representatives

Profits are easily earned with these greatly improved Scripture Text Calendars which practically sell on sight.

Quantity	Cost	Sell for	Profit
100	\$17.00	\$30.00	\$13.00
200	32.00	60.00	28.00
250	40.00	75.00	35.00
300	45.00	90.00	45.00

As Christmas Gifts

Appropriate, thoughtful, useful, Messenger Sacred Calendars make ideal gifts for Christmas, for their beauty and interest keep fresh through twelve months of the year.

Small Quantities

Quantity	Price
may be purchased for gift purposes at the following prices:	
Single copies	\$.30
4 copies	1.00
12 copies	3.00
25 copies	5.75
50 copies	9.00

Prices slightly higher in Canada. The regular Advertised Selling Price is 30c each, thus assuring you a worth while margin of profit.

Don't Delay

The demand always exceeds the supply because each year orders increase far beyond expectation. Place your order now and be sure to get the quantity you wish. And remember, your best sales will be made before Christmas.

Order NOW!

USE THIS COUPON—

Gentlemen: Kindly ship at once Scripture Text Art Calendars. Enclosed please find remittance in sum of \$

Ship to Address City

Pentecostal Publishing Co., Louisville, Ky.

Snowden's Sunday School Lessons for 1930

BY THE REV. JAMES H. SNOWDEN. Practical Exposition of the International Sunday School Lessons. Improved Uniform Series. Seventh Annual Volume. Cloth, 127 pages. Price \$1.35.

IDEAL INDIA PAPER BIBLE

For Teacher, Pastor or Friend

It is self-pronouncing.
 It is printed in long primer type.
 It is bound in Persian Morocco.
 It is silk sewed, guaranteed not to break in the back.
 It is leather lined to edge.
 It is printed on fine India paper.
 It has references, concordance, maps.
 It has silk headbands and marker.
 It is 8 3/4 x 5 1/2 inches, weighs 22 ozs.
 It is only 15-16 of an inch thick.
 It is sold regularly at \$10.20. **\$7.50**
 Special Price, Postpaid.....
 It will last a lifetime, ordinary use.
 Improved thumb index, 50c extra.
 Name lettered in gold, 50c extra.

SPECIMEN OF TYPE

THESE are the sons of 'Is'ra-el,
 'Reu'ben, 'Sim'e-on, Le'vi, and
 Ju'dah, Is'sa-char, and Zeb'u-lun.
 Same style as above bound in extra fine
 binding that will last 20 years with ordinary
 care, for \$10.00.

Ideal Comfort Bible

For Old Folks or Home Study

The type in this book is so large and so well spaced that each word stands out boldly, making it easy and really a pleasure to read. All the difficult words are pronounced.

It has the chapter numbers in figures, with the books of the Bible printed on corner of page, making it self-indexing.

It is printed on a very fine white, opaque Bible paper and has the references, a beautiful Family Record, maps in colors, with a beautiful colored frontispiece and presentation page.

It is bound in black morocco, stamped in gold, and has the brown burnished edges. Size 6 x 9 x 1 1/4 in. thick and weighs a little less than 3 lbs.

On account of the Bible having such an easy-to-read type, one can really get more out of the Scriptures.

SPECIMEN OF TYPE

•Blind men healed. ST:

son of Da'vid, have mercy
 ,28 And when he was con
 the house, the blind men e

Our special net price for this fine book is: **\$3.00**



Scholar's Bible

THE SIZE—5 x 7 x 1 in. thick, weight 20 ozs., which makes an ideal size Bible.

THE BINDING—Genuine leather, small, fine grain linen lined to edge, stamped in pure gold on side and backbone. Very flexible.

THE TYPE—Large, clear, easy-to-read nonpareil, self-pronouncing, chapter numbers in figures.

THE PAPER—Very thin white, opaque Bible paper, double, with silk headbands and marker.

ILLUSTRATIONS—16 full-page Bible pictures in 4 colors; 32 full-page pictures in 1 color. Frontispiece, presentation page and family record.

HELPS—4,500 revised questions and answers; tables of time, weights, money and measures. A complete Bible concordance. 14 pages of maps in colors, with the Hebrew, Greek and Latin alphabets.

THE PRICE—This Bible is a good value at \$3.50. We are offering it postpaid for **\$2.50**

Or, with the patent thumb index and name in gold for **\$3.00**

The same Bible as described above, with the words of Christ printed in red, at an additional cost of only 25c.

Bibles for Christmas Gifts

Every Bible on this page is the King James Version

PENTECOSTAL PUBLISHING COMPANY, Louisville, Kentucky

THE CHILD'S BIBLE



Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold, red under gold edges.

It has a very clear, readable acute type, is self-pronouncing, chapter numbers in figures. Size 3 1/2 x 5 1/2, only 3/8 of an inch thick and weighs 11 ozs. It contains twenty choice helps.

1. The books of the Bible in rhyme.
2. How to find the books quickly.
3. Finding great things in the Bible.
4. How to read the Bible through.
5. The treasures of the Bible.
6. How to study a Sunday school lesson.
7. The death of Moses.
8. How to study a Bible character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book of the Bible.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
16. What great men think of the Bible.
17. Testimonies to the Bible.
18. Golden verses of the Bible to be committed to memory.
19. A study of the Holy Land.
20. Bible manners and customs.

Every child should own a Bible, and this one is ideal. Regular catalogue price, \$2.50. Our special net price, postpaid, **\$1.50**

Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Old Folks' Testament and Psalms Illustrated

Very large, clear, pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold, and has 24 full-page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is pronouncing, has key to the pronunciation of proper names, dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship. Price, postpaid, **\$1.25**

Same as above in fine Morocco binding, price, \$2.00.

Same as above with words of Christ in red, price, \$2.20.

Jewel Testament



Fine Morocco binding, overlapping edges, India paper, silk sewed, largest type in a little book, size 2 1/2 x 4 1/4 x 3/8 in. thick; weighs less than 3 ounces. Fits the hand and vest pocket. It is self-pronouncing, contains the Psalms. Price, **\$1.50**

5 copies for \$6.00.

Most Complete Bible

For the Home, For the Teacher, For the Family, For the Pastor, For the Old Folks, For the Scholar, For the Study

(25 SPECIAL FEATURES)

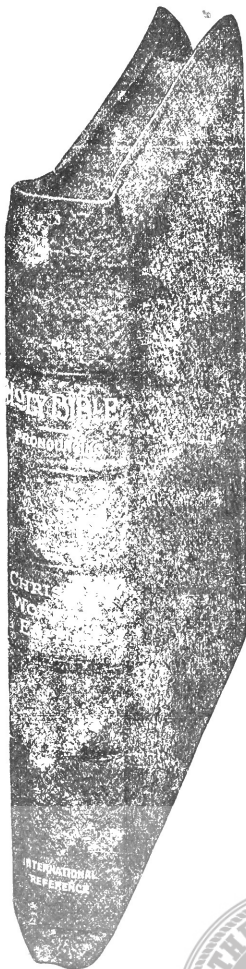
1. Fine genuine leather binding, with overlapping edges, stamped in gold on back and backbone.
2. Extra grained lining to edge with special reinforcement.
3. Fine white opaque thin Bible paper beautifully printed.
4. Red edges, round corners, silk head band and marker.
5. Size 5 1/2 x 8 1/2 x 1 1/2, weight forty ounces.
6. The words spoken by Jesus are printed in red.
7. Large, clear, long primer type.
8. Self-pronouncing.
9. Chapters numbered in figures.
10. Sixty thousand references and marginal readings.
11. Dates of happenings before and after Christ in reference columns.
12. Chapter headings and page headings.
13. Nearly 100 illustrations with 32 of them in colors.
14. A beautifully printed family record.
15. A Treatise on "How to Study the Bible," by Rev. James Stalker, D. D.
16. "The Sunday School Teacher's Use of the Bible," by Bishop John H. Vincent, D. D.
17. "The Christian Worker and His Bible," by D. W. Whittle, of Philadelphia.
18. A Calendar for the daily reading of the Scriptures—reading all in one year.
19. Chronology and History of the Bible and its related periods.
20. The Harmony of the Gospels.
21. Table of prophetic books, by Jesse L. Hurlbut.
22. Period intervening between the age of Malachi (400 B. C.) and the birth of Christ, by Rev. A. C. Whitehouse, M. A.
23. Weights, Moneys and Measures.
24. The Combination Concordance, which includes under one alphabetical arrangement a concordance to the Scriptures, topical index to the Bible, list of proper names, with their meanings and pronunciations, complete gazetteer, with references to the maps, a glossary of archaic and obsolete words in the English Bible; words relating to Biblical antiquities, customs, musical terms, etc., names of plants, animals, precious stones, etc.
25. 4,500 Questions and Answers on the sacred Scriptures for Bible students and Sunday School teachers.

The regular catalogue price is \$6.70. Our special price, postpaid, **\$4.00**

Patent thumb index, 50c extra.

Our name in gold, 50c extra.

This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.



Specimen of Type

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, h

Each copy packed in a box, wrapped inside and out. The above Bible is the very best value that we know of in the way of completeness, large type, durability, neatness in size, and all the attractive features for Bible study, for the price.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ozs., is 3/4 of an inch thick, and size 4 1/4 x 6 3/4. It has very readable minion type, splendid Morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pockets or ladies in their handbags—so small, light and convenient. Our special price, postpaid, **\$2.95**

The same Bible as described above, with a complete Bible concordance. Price, postpaid, **\$4.25**

Your name in gold on either of the above, 50c extra; index, 50c extra.

Vest Pocket Testaments

Beautiful little New Testaments that are printed in clear nonpareil type on thin Bible paper.

Very compact, may be easily carried in the pocket. No. VP9—Artificial leather, limp, gold titles, round corners, red under gold edges. Price, postpaid, **50c**

No. VP9—Genuine leather, overlapping covers, gold files, round corners, red under gold edges. Price, postpaid, **75c**

No. VP9R—Same as VP9, but with the sayings of Christ printed in red. Price, postpaid, **90c**

300 Pocket League Testaments

This is the smallest Testament on the market with a good, clear, readable type. The size is 2 1/2 x 3 3/4 x 3/8 in. thick, and weighs 2 1/2 ozs. It is printed on the fine thin, Oxford India paper and is beautifully bound in flexible imitation leather, and has many full-page colored illustrations. We are offering it at the special price of 50c, or \$5.75 per dozen.

1000 Special Testaments

They are bound in black cloth, have red edges, are vest pocket size, well printed on good paper, and we are offering them at 15c each, or \$1.20 per dozen, postpaid.

The Illustrated New Testament

Bound in beautiful cloth with inland picture on cover, stamped in gold, has large, clear blackface type, with a large number of illustrations printed in many colors, size 4 1/4 x 6 1/2. Price \$1.50, or \$3.00 per dozen, postpaid. On entering the office, Dr. Morrison picked up one of the above described Testaments and was so attracted with its style and readability that he wanted one himself.

Pentecostal Publishing Co. Louisville, Ky.

Enclosed \$..... for which send me items checked above.

Name.....

Address.....